

# A TREATISE ON THE NOVEL

ROBERT LIDDELL



# A Treatise On the Novel Robert Liddell

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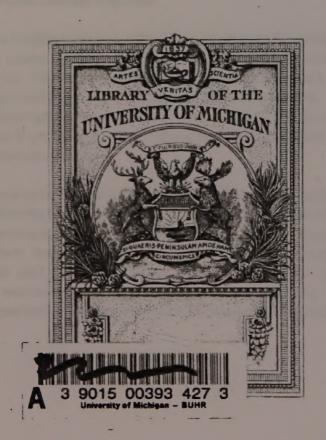
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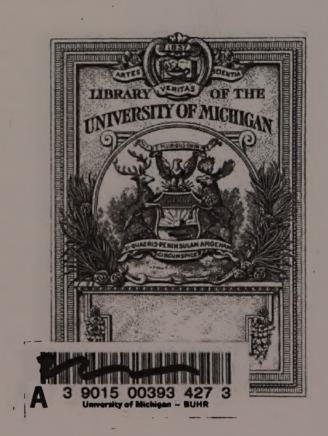
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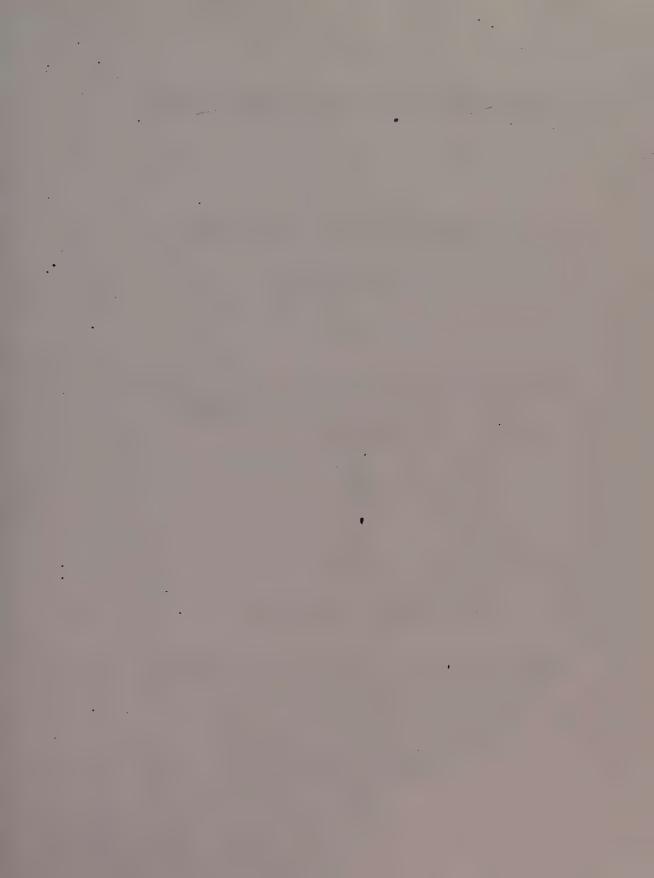


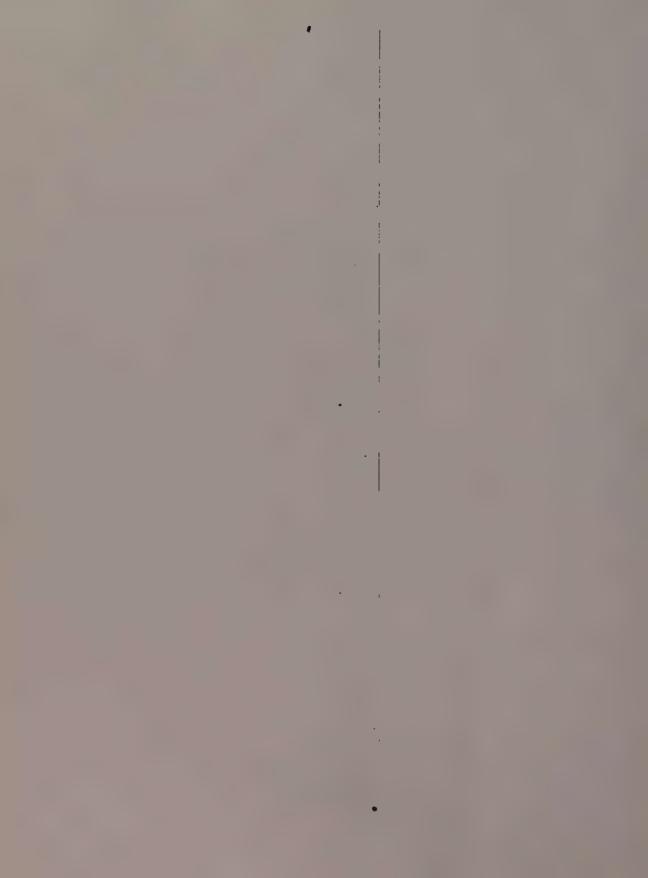


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## CLASSICAL JOURNAL:

FOR

## SEPTEMBER AND DECEMBER, 1815.

VOL. XII.

<sup>\*</sup>Ω φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας εἰ δέ γε πάμπαν Νηῖς ἔφυς Μουσέων, ῥίψον ἃ μη νοέεις. Ετιο, INCERT.



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1815.

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OF

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The Number already subscribed are 73 large and 846 small; a List of which, together with the Materials for the Improvement of the New Edition, is inserted in Nos. XIX. and XX. of the CLASSICAL JOURNAL; and may be had gratis at all the Classical Booksellers in London; and at Tooke's Court, Chancery Lane.

The Subscription will soon be closed.

No. I. will be published in October, 1815.

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## CLASSICAL JOURNAL;

Nº. XXIII.

SEPTEMBER, 1815.

## BISHOP PEARSON'S MINOR TRACTS CHRONOLOGICALLY ARRANGED.

No. IV.—Continued from No. XIX. p. 99.

NQ. VIII.

NO NECESSITY

OF

REFORMATION

OF THE

PUBLICK DOCTRINE

CHURCH OF ENGLAND By JOHN PEARSON, D. D.

Printed by J. G. for Nathaniel Brook, at the Angel in Cornhill. 1660.

NO. XXIII. Cl.Jl. VOL. XII. A

No. IX.

AN ANSWER

Dr. BURGES

HIS WORD.

BY WAY OF POSTSCRIPT.

In Vindication of No Necessity of Reformation of the Publick Doctrine of the Church of England.

## JOHN PEARSON, D.D.

LONDON:

Printed by J. G. for Nathaniel Brook at the Angel in Cornhill. 1660.

No. K.

## CI SACRI:

DOCTISSIMORUM VIRORUM

SS. BIBLIA ANNOTATIONES.

TRACTATUS.

Opus summâ curá recognitum, & In novem Tomos divisum. Quid in hoc Opere præstitum sit Præfatio ad Lectorem ostendit.

LONDINI,

Excudebat JACOBUS FLESHER, MDCLX.

CORNRLIUM BEE RICHARDUM ROYSTON

Prostant apud

GUILIBLMUM WELLS

SAMUELEM THOMSON

THOMAM ROBINSON Ozonii.

GUILIELMUM MORDEN Cantabrigia.

Londini.

<sup>&</sup>lt;sup>1</sup> These two pamphlets were reprinted by Dr. George Hicks, in his Bibl. Script. Eccl. Anglicane; Vol. 1. Lond. 1709 .- T. K.

<sup>&</sup>lt;sup>2</sup> Dr. Pearson was the principal of four persons engaged in this Work. T.K.

## SERENISSIMO POTENTISSIMOQUE PRINCIPI CAROLO SECUNDO.

MAGNÆ BRITANNIÆ, FRANCIÆ, ET HIBERNIÆ R E G I,

FIDEI DEFENSORI,
BONARUM LITERARUM PATRONO,
PACIS ET INCOLUMITATIS
PUBLICÆ INSTAURATORI CUSTODIQUE,
CORNELIUS BEE

MAJESTATI EJUS DEVOTISSIMUS D. D. D.

## LECTORI PIO ET ERUDITO.

PRODIT nuper, et nunc inter manus hominum versatur, Librorum optimus, BIBLIA scilicet ΠΟΛΥΓΛΩΤΤΑ, editionem feliciter procurante Viro admodum Reverendo BRIANO WALTONO, S. T. D. aliisque Viris Cl. de Religione et S. literis qu'am optime meritis: En jam prodit tibi. Lector pie et erudite. (Tibi enim soli utrinque et seritur et metitur, tibi soli utrunque prelum insudavit, et Waltonianum, et Nostrum) prodit, inquam, Liber (si ita loqui fas sit) δευτερόπρωτος, primo tantum posterior, optimoque proximus, CRITICI nimirum SACRI. Quid enim post literas natas melius, quid optabilius, quàm ut primilm S. Scripturæ Textus originales und cum Versionibus antiquis υπό μίαν σύνοψιν redigerentur, aded ut simul ac semel omnia et conspici et conferri possent: dein et ejusdem S. Scripturæ sensus, quem vocant, Literalis et Grammaticus, qui ipsissima Scriptura est atque ipsummet Dei Verbum, a Viris eruditione, ingenio, judicio instructissimis erueretur? Illud autem Viri quos modò dixi, Viri sæpius, semper memorandi, summa cum accuratione ante triennium præstiterunt; Hoc verò præcipuè CORNELII BEE, hominis ad antiquiores meliorésque literas juvandas nati, curæ et impensis acceptum ferimus. Is enim verè φερώνυμος quicquid vel ex suapte peritià vel ex indicatione aliena dignum compererat, id omne sedulò conquisitum in hunc Thesaurum Sacrum, in hanc Catenam Biblicam, vel, si mavis (nec enim facile est tantum Opus satis amplo titulo cohonestare) in hanc Bibliothecam Hagio-Criticam, sicut Apis puro distendit nectare cellas, congessit et in tuos usus recondidit. Enimvero quotquot uspiam αξιομνημονευτότερα in Divinis Voluminibus occurrunt, Res, Personæ, Actiones, Loca, Tempora, Regiones, Urbes, Templa, Instrumenta, Vasa, Pondera, Mensuræ, Nummi, Habitus, Gestus, Munera, Ritus, Leges, Consuetudines, omnia, doctè hic et dilucide enarrantur. Hic non solum explicantur Typorum mysteria, Prophetiarum et Parabolarum ænigmata, adeóque universa S. Textus loca difficiliora, quin et insuper vocum ipsarum origines, usus, significata, imò apices nonnunquam et minutiæ

pensiculatius examinautur. Hie exhibetur quicquid ad Divinas paginas vel Synogogie Rabbini vel Reclesie Doctores subtiliùs annotarant. Hic componentur, Sacrosancta Dei Oracula cum exterorum monumentis, Hebruorum Leges cum institutis Gentilium, Odu Davidis, Solomonis Purcemie, aliertinque Scriptorum beenverberwe Gnomet cum Ethnicorum Poetarum, Rhetorum, Philosophorum sententiis parallelis. HIc denique (quod optimum est interpretandi genus) videre est mirum SS. Codicum consensum concentumque, alteriusque ut Alter poscit opem locus, et conjurat emice. Sed non opus est ut hederam hic nostram prætexamus: Inspice Catalogum, et invenies Nomina omni lauro, omni laude majora. Quis singulorum fuerit Annotatorum scopus, quod consilium negotiomque, ex ipsorum, quas Catalogo subjunximus, Præfationibas constabit meliùs, optime ex Opere. ANNOTA-TIONES, que in septem usque Tomos excreverunt, duobus insuper TRACTATUUM Tomis cumulantur: de quibus hoc tantum nos dixisse sufficiat. Hi etiam et ipsi Annotationes sunt, idque et Critica, et Sacræ, saltem dignissimi qui Annotationibus ejusmodi quasi Appendix et ἐπίμετρον adjiciantur. ./Jam quæ postræ in hoc Opere partes fuerint restat at exponemus: quod, ne te dintiùs moremur, paucis accipe. Hoc in primis tibi penitus persuasum iri cupimus, imò expetimus, et exspectamus; Nos non cinnum hic commiscuisse, aut consarcinasse centonem, verum Auctores tibi exhibere integros et illibatos.\* enim nobis penè religio fuit ipsos mutilare, ut etiam ubi alterius verba usurpat unus, et item alter, deinde tertius, atque ita ad eundem locum eadem non sensu tantum sed et verbis plures commentantur, nos cadem verba, licèt aliquantulum gravatè, identidem reposuerimus, veriti scilicet, si ullibi vel superflua omisissemus, nequis alibi et necessaria nos omisisse suspicaretur. Aliquid tamen juris nobismetipsis permisimus, ídque e re tua, uti speramus, et cum bona venia. Nam pon solum quam plurima quæ oscitabundi Typographi χύδην et promiscuè ediderant, sed quædam etiam quæ Auctores ipsi in alieniorem locum rejecerant, nos opportuno et suo collocavimus. Sic quatuor illi Annotationum rivi quos tumultuario quodam impetu maguus ille eruditionis torrens JO. DRUSIUS in N. F. profudit, jam in unum alveum collecti leni cursu lubuntur. Sic que H. GROTIUS o návo ad Decalogum, ad Ephes. 1.: ad 2 Thess. 2. 1. 12. ad Jac. 2. 14., &c. ad 1 Joh. 18-24. & 3. 9. & 4. 1-5. item ad Apoc. 13, & 17. fusius disseruit, et certas ob causas Annotatis ad Euangelia subjunxit, in hac nostra Editione proprias singula stationes obtinent. Ejusdem Viri Cl. Appendix ad interpretationem locorum N. T. quæ de Autichristo agunt aut agere nutantur, Annotata ad Apoc. 17. immediate subsequitur. Reliquorum quæ sparsim interseruimus sedes tibi indigitabunt Catalogi. Optima semper exemplaria secuti sumus; veruntamen ad errata ipsorum corrigenda, et supplendas lacunas, pejora non rard nobis aubsidio fuerunt. Que in Catalogo asteriscis præfixis insigniuntur, nunc primum in lucem prodeunt: reliqua autea excusa nos devuo tihi repræsentamus. Loca vel ex SS. Scripturis vel aliunde citata diligenter examinavimus, atq; inibi deprehendimus nulta mendarum millia, quas aut preli incuria fuderat, aut Scriptores, ut fit, nimidm properantes parum caverant. Omnia summa qua potuimus cura recensuimus: Quæ in manifesto errore tenebantur, purgavimus; ubi res erat in dubio, conjecturis duntaxat adhibitis, liberum tibi reliquimus judicium. Characteres, quoties opus fuit, rite variavimus, et pravis interpunctionibus sublatis substituimus aptiores, atque ita locis obscuris et involutis emphasin suam dedimus et perspicuitatem. Denique non pudet, imò juvat, meminisse quantum negotii nobis facesserint minutiæ Typographicæ, quódque per integrum ferè sexennium literulis, numerorum notis, punctis, accentibus intenti fuerimus, et tantum non immersi. Hæc enim utcunque nugæ videantur, tamen seria ducent in sesla ubi fuerint neglecta; et quicquid tuo commodo poterit inservire, nos nec nimis durum unquam judicabimus, nec nobis indignum.—Vale; utere, fruere laboribus, eósque boni consule.

JO. PEARSON Archidiaconus Surriensis.
ANT. SCATTERGOOD Ecclesiæ Lincolviensis
Canonicus.

FRA. GOULDMAN Ecclesiæ Okendon Australis in Comitatu Essexiæ Rector. MC. PEARSON Coll. Reg. Socius.

#### CORNELIUS BEE LECTORI.

Nequis nobis vel operis vel pretii magnitudinem objiciat, sciat ipsius et compendio et commodo magnopere a nobis esse consultum. Hic enim libri circiter nonaginta, iíque integri, in novem coierunt, et libræ plùs minùs quinquagenæ (nupet vix aut ne vix minoris hæc omnia coemisses) jam ad quindenas rediguntur. Non est igitur quod de nobis justè queratur quispiam; est quod sibi ét.aliis plurimùm gratuletur.

#### NO. XI.

In 1661, Dr. Pearson was appointed in his Majesty's Commission to bear a part in the debate at the Savoy, about the alteration of the Book of Common Prayer, &c.

NO. XII.

A BRIBFE ACCOUNT OF

SOME EXPRESSIONS

11

SAINT ATHANASIUS

HIS

## Creed:

For the antisfaction of those who think themselves thereby oblig'd to believe all things therein contain'd to be absolutely necessary to Salvation.

OXFORD,
Printed by Henry Hall, Printer to the University,
for Tho. Robinson, 1663.

#### REMARKS

ON

## DR. JOHNSON'S LATIN EPITAPH ON MR. THRALE.

Having observed Dr. Johnson's Latin Epitaph on Mr. Thrale, published in your XVth No. p. 159, I am tempted to offer some remarks upon it, lest the general authority of his great name may mislead the young and inexperienced among your readers, in matters in which it is wholly undeserving of authority; his acquirements in what is called classical literature having been very limitted and superficial; and when he undertook Latin composition, he was too proud to doubt, and too indolent to inquire; as this Epitaph abundantly proves.

In the first place, seu, occurring twice in line 3, is only employed by writers of good times as a connective of alternatives or opposites, never of conjuncts: it joins things, one, not both, of which we mean to state or affirm; so that the commendation of Mr. Thrale for res seu domesticas seu civiles can only belong to

either private or public matters, not to both, as intended.

The phrase too, res civiles or domesticas agere, must mean either to agitate them, as a disturber, or exhibit them, as an actor on the stage. To express the meaning intended, it should have been, in rebus quum civilibus tum domesticis ita se gessit, ut, &c. or in rebus et civilibus et domesticis, &c.

Multi, in line 4, is feeble and frigid. He might have written, without incurring the imputation of extravagant compliment, qui

noscerent omnes.

Res sacras agere, (line 5.) is still more faulty than res civiles or domesticas agere; meaning, in its primary and obvious sense, to agitate or move things forbidden; and, if admissible at all in a sense like what is here intended, must mean to perform the sacred functions of a priest or minister of the church, not merely to dis-

charge punctually the ordinary moral duties of religion.

Quam brevem (vitam) esset habiturus præscire, (line 6.) can only signify prescience of the brevity of life prior to its commencement: for qui vitam habiturus est, is one who is to have life, not one who already has it. It should have been, quam brevis esset concessa scire videretur; or more properly ipse præsentire videretur: for such is the proper verb; and the addition of the emphatical pronoun would have given strength and spirit to the antithesis.

Sibique semper similis, (line 7.) is one of those quaint puerilities which so frequently disgrace the works of Ovid and Tasso.

Sibique semper aqualis would have been endurable.

If by, nihil ostentavit aut arte fictum aut cura eluboratum, (lines 8—9.) be meant that he ostentatiously displayed nothing skilfully contrived or carefully executed, the expression is just and adequate: but if it be intended to signify that he showed nothing artificial or affected in his manners, it should have been, nihil aut simulatum aut confictum ostendit.

Regi patriaque fideliter studuit, (lines 10-11.) is, I believe, faulty; though, regis dignitati, patriaque libertati, or prosperi-

tati, fideliter studuit, would have been proper.

The numeral mille, used indefinitely as in line 13, belongs, I believe, to light, loose, or comic modes of expression only, and seems noways adapted to the solemnity of a sepulchral inscription. Perhaps the writer's meaning had been properly and accurately expressed by, inter assiduo ingruentia mercaturæ negotia.

The word nepote, in line 30, is so employed as to signify the grandson of the person commemorated, not the person himself, which the writer evidently intends. It should have been cum eo,

instead of cum nepote.

In critical, philological, grammatical, or philosophical disquisitions I would by no means be a rigid exactor of purity, it not being in all cases possible to find ancient modes of diction adequate to modern modes of thought; and distinctness, perspicuity, and precision of sense, like Lord Bacon's, are cheaply obtained, even by all the barbarisms of his Latin, gross and manifold as they are: but in compositions which can pretend to no higher merits than those of expression, the expression should at least be faultless.

## **COLLATIO**

#### CODICIS HARLEIANI 5674

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. v.—Continued from No. XXII. p. 206.

386. aist. 387. tò di indress actoracyos arri tov Tyorres. 392. Barry.

393. ridheou ys.

395. Munitor et super a prius a.

404. rúxere di' equipeorin et supra ye. di' deprein.

405. ph 216 01.

406. znim ex emend.

411. 100000 & et sic citat Scholiastes supra ad 275, vbi etiam

412. Post hunc additur in margine versus, Too yale di mais iron marie di ris sount sinas.

413. ivinare piner free, sed ye.

428. vois in.

444. verure, & a m. secunda, sed antiqua.

445. Auxhi. Schol. ye. xal

λάχτω παρωνύμως τη λάχτη.

451. ye. welling, sed potius credo referendum ad 453. vbi textus

reliue, suprascripto a manu secunda, sed antiqua.

455. γε. μμεν' δλιθεον.

457. Sarans (sic).

459. δεινουμένου et supra glossa τυπτομένου, postea υ finale textus in σ mutauit. Mox καδδ' iμὸν κῆς, sed in marg. pro var. lect. καδδικεν.

464. wien. et a super ..

477. ory " mars.

482. 539. mis a m. pr. et sic K. 127.

483. TUTHI.

484. inhalota, sed v super st.

485. The P at sure schol.

489. xwaver %.

491. ἀπῆιμετ. In marg. ἡιατὸς πλήστοντες:

499. izeideri. Quæ verior est scriptura. MS. Hesychii, Maguáço zeideri, partim recte.

502. ti nui tie ot natuntorius citat

Schol. supra ad 106.

504. gredington, sed vulgatum

516. dadwors, sed as super is et pro interpretatione, iruphusus ium-

rulusus. Deinde idunárure et supra, osue.

520. alus bidar.

523. Yuxãs ys et 18 supra ys.

528. ×Aŭli.

533. 👣 nunc, sed : erasum.

539. secsácoch et supra ye. persuch.

540. 542. in) τοῦ προτίρου άθετῶττωι. πῶς γὰρ ἔμπαλιν ἀτίχθη:

553. Traise id' et na super aiss. Post id' additum ae' m. antiqua. Legi igitur voluit emendator, unel'

559. dù rire z. et sic K. 186. 561. invercinas et an super as.

#### ΟΔΥΣΣ. Κ.

6. vis a m. pr. isémeres.

7. duoires a m. pr. e in a mutauit manus recentior.

11. midolys.

12. τεητοίει λίχισει. Schol, marg.

13. ve. nai reixen manen.

16. και μέν. Μοχ καταλίξα, sed super a secundum, et a super a.

19. duns de per endeleus.

30. idreus et es super us ab eadem manu. Schol. marg. idress immis.

31. ἐπέλληβι.

39. ve. zai dépat' lurrais

41. ζηνίδοτος εκτελίοντες. 42. ολκαδ ενισόμεδα.

43. τάδ' έδωκε in text. In marg. τάδ' έδωκε: οῦτως ἀρίστας χος. ἄλλοι δὶ, τὰ δίδωκε. καὶ τά γ' εξωκε. καὶ τάγε

daner neudiarer.

58. strond t' imassigned'.

62. ἱλθόττις δ' ἀναδώματ' ἐπισταθμοῖσιν.γε. πεὸς δῶμα παελ σταθμοῖσιν.

65. Videtur a m. pr. fuisse 206

d'y innai.

70. κακείσι, sed linea transuersa damnatum, et suprasc. μαλακείσι. [ Nisi merus est error, volebat καλείσι.] In marg. ζηνόδοτος μαλακείσι άμειβόμενος γράφει.

75. ige' intl aburaruer.

93. zvunt'. Primo fuit y' pro t', sed nihil in accentibus mutauit. Quod si alterum consilio scripsisset, ita notasset, zvunt y'. Apollonius v. žižero habet zvunt'.

100. Testur.

103. γε. 🦸 κεν ἄμαζαι.

106. survive (sic).

107. κατεβήσατο.

110. rand text. et schol. rd di

र्शेना बेट्रांन्स्सट्स्ट्र हाले पर्ण प.

116. dunier et supra ye. diener.

118. revême et ze supra Em.

123. andews 7.

124. πίνοντο text. In schol. πίνοντο: ἀρίσταρχος φίροντο. Paullo ante ' Schol. ἀριστοφάνης ἶχθῦς δὲ ὡς εἴροντος.

126. έγων ἄος. 129. Φύγωμεν.

130. •13 dua: τοῦτο μὶν ἐμφαντικόν. ἔνωι δὶ γς. •13 ἀςα πάντις. καλλίστς ατός δὶ καὶ ἡιανὸς διὰ τοῦ λ. •13 ἀςα πάντις: -[Manus librarii in vltimis aberranit; volebat •13 ἄλὰ πάντις, qued etiam coniecit Toupius Cur. Nou. in Suid. v. ἀνήρονων. Suidas quidem et Apollonius habent ἄμα, sed ἄλα fortiter defendunt loca a Toupio laudata, supra H. 328. infra N. 78.]

1,36. ล้อเอาออุล์ทาร อยังท์เออน.

140. mas.

146. maga et and suprascr.

152. Darer et suprascr. ye. \*\*\*\*\*\*

156. mas.

160. Envidores the gate per.

164. ye. did tod is ipendous, harhus unnocuous us to dat it orifleres Cals:

166. ilar.

169. navadopádem schol. marg.

170. નોંજન નુષ્ય: નેફાન્ડન્વનાફ કો નોં-જન્મ ચેત્રા.

174. of yell an unradereigns, sed

supra a additum.

175. ἐπίλθηι. text. ἐπελθῶν schol. 178. ἄν τισι τὸ «ἔτως Φίζοται: — ( pro ἀκα).

188, piecròs dù tot' byàr á. l. pessad

peudor Estroy:

220. ågloragyes yg. čeran d' in æge-

224. πολίτης (Πολίτυς est error typorum).

Inter 233. et 234. additur in

marg. β. नर्ग्या में प्रथमके χευσία διπαι δφεα πίσιν.

259. 240. τείχας το καὶ δίμας. Schol. ζενίδοτος καὶ πόδας γε καὶ ὑ ἄλλυ Φυνήν το τείχας το καὶ δίμας:

242. πάς' ἄκυλον. In schol. πας ἄκυλον: άς/σταςχος οἰα οἶδε τὸν στίχον. ἱδὶ καλλίστς ατος άντ' αὐτοῦ γς. παντός με ὕλης ἐτίδει μελιηδία καςπόν.

249. ayaÇipet'. In marg. is

and analousla.

253. omittit, et mox 265.

268. dius et i super d. In marg. deloraexos dri rov owor: (Ita nempe explicat owr.)

281. หที 8 ลบีร' อี ซีบ์ราพ.

285. où v.

287. 7 omittit.

288. ἀλύλκησι.

296. κελήσεται et z additum super s prius. In schol. κεκλήσεται.

306. Tous in. et supra ye. dinum

ται. 316. τευχε. Deinde dinaï et in marg. is άλλω. γίεαι υπό λιπαςω: [lege & άλλω, δικα', ὡς γάρα' ὑπὸ λ.]
320. λίξο et in marg. οῦτῶς ἀρίσταρχος δισυλλάβως τὸ λίξο. ἄδηλοι δὰ πίτιροι κοιμοῦ ἢ συναριθμῶ: [Lege συναριθμοῦ. Videntur quidam legisse λίξι' elisum pro λίξιο, quod plenum exstat Il. I. 639. Postea e λίξι, nota elisionis neglecta, fac-

tum est λίξαι.]
324, και μ' όλοφυς όμετη: άς ιστοφάτη, και με λιστομέτη και έστιν οὐκ

äxueis i yeupi.

326. de obte et mus super de. 329. de eiddries parts abstructus tos

crizer.

354. in Shepier.

## REMARKS ON LATIN METRE,

More particularly of a short vowel being lengthened when followed by the consonants sp—sc—st—and sm.

I'me true method of ascertaining the force of the consonants above mentioned is certainly taken in the first No. of the Classical Journal, where the authorities for and against the observance of it are laid before us. A writer on Latin Metre, in the third No. of your Journal, under the signature of L. makes several assertions on the subject, in few of which I can acquiesce, and to which I shall take the liberty of replying in the present Essay. That the · metrical canon advanced by Terentianus Maurus, and supported by Dawes, is in general acknowledged by the classical scholars of the present day, I by no means admit; the weight of authorities on the question will be adverted to in another part of this Essay.—From the manner in which L. writes, I do not believe him to be an Etonian; yet as he adopts the metrical canons which the gentlemen of Eton maintain, in answering him I shall take the liberty of controverting the three metrical canons of that school. which are the following.

First, that a short final vowel is lengthened when followed by

the consonant sp—&c.

Secondly, that such words as servitii, officii, consilii, imperii, are not to be admitted in the genitive case as words of four syllables.

Thirdly, that the letter O is not a short vowel, nor admissible in Latin verses as short, when scanned with another short vowel; for example, tendo chelyn, caligo futuri, farrago libelli, præpono Săburræ, instances of which occur in every page of Statius, Juvenal, and Martial.

The gentlemen of Eton are excellent Latin scholars, and happily cultivate the Latian Muse. Being learned, they are also liberal, and will hear with candor objections to their system. I propose to consider the metrical canons in the order I have stated them. I begin with the first of them, of short vowels being lengthened when followed by the consonants sp—&c.

Some among the Greeks have accounted the letter S merely an aspiration, in which number is Plato. Many of the learned

among them avoided the frequent use of it. The Romans, following the example of their masters, softened this letter down to a mere aspiration. The comic poets write audin', credin', instead of audisne, credisne. The other old Latin poets in many instances consider it as a mere aspiration before a short syllable, and even before a long; witness the following sort of verses, which occur in every page of Lucretius:

Nam si de nihilo fierent ex omnibu's rebus. l. 1. Nam fierent juvenes subito ex infantibu's parvis. ib. Sive foras fertur non est ea fini's profecto. ib. Scire licet gigni posse ex non sensibu's sensus. l. 2.

In this last quoted verse S is made both an aspiration and a letter; and many similar instances can be produced. I contend therefore from the preceding premises, that S was considered anciently by the Romans as either an aspiration, or a letter, as it suited a poet's convenience. I admit that the writers of the Augustan age, in general, but not always, abstained from making it a mere aspiration, probably from some change which had taken place in the pronunciation of the language. Your correspondent L. has the following words: "It is a curious thing that, in an author who pretends to treat of the art of Poetry, there should be two false quantities in two consecutive syllables—

Convulsum remis rostrisque stridentibus æquor.

Those who would read tridentibus to favor Vida would act as Nero to Lucan, beneficio Neronis fama servata, they would give him his death blow." This is not a line of Vida's, it is a line from Virgil, to be found Æn. 5. v. 143, and again in Æn. 8. v. 690. It is so given in all the old editions of Virgil: the modern indeed have tridentibus. I have a quarto edition of Virgil now before me, printed at Paris in the year 1520, which gives the line in both places with the word stridentibus. Vida merely quotes the line as he found it in his own Virgil, deeming it a line suiting the subject of his Poetics. The Editor of the Variorum Virgil says that the first syllable in stridens being looked upon as long by grammarians, this verse has much puzzled them, and they have endeavoured to substitute in its place souantibus, ruentibus, and tridentibus, and then adds, " sed lectiones hujusmodi in nullo ex antiquis exemplaribus offendi, quum vero bona codicum antiquiorum pars rostrisque stridentibus habeat." This Editor says that rostrisque stridentibus is merely a conjectural reading from the University of Naples, in which, however, (though he thinks stridentibus may be well supported) he acquiesces, because in some ancient pictures, and coins, prows of Roman vessels with three projections, somewhat like a Trident, may be observed. Although your correspondent L. styles this line a puerility of Vida, yet most judges, I believe, will admit it to be a very forcible line, and strongly expressive of a vessel dashing through the water with great violence.

That Virgil himself deemed it such is apparent from his repeating it . a second time, a practice, though Homeric, by no means common with him. I think there are sundry objections to tridentibus. We cannot imagine that Virgil, describing a vessel rushing with great rapidity through the water, would stop to mention the shape of the prow. Besides restris properly requires the union of an adjective, tridentibus is a substantive. L. himself strongly objects to tridentibus, but now, when he discovers it to be a Virgilian verse, it is incumbent on him to remove the difficulty, and inform us how the line is to be read. The difficulty in the case is, that the first syllable is in no other place found short, but, for what we know to the contrary, it may have been common. Perhaps Virgil, thinking the word strong and expressive, might, like Lucretius and the old Latin writers, deem the Sat the beginning of it. a mere aspiration, and in this instance think proper to adopt the ancient custom. This is not the only instance of a Virgilian line where S is cut off in the manner of Lucretius:

Limina tectorum et medii's in penetralibus hostem. This reading Pierius, Farnaby, and others insist, is the true one," There are many reasons to support stridentibus. All good manuscripts concur in it.—The word is repeated a second time with the same concurrence.—There is no substitute given for it except from mere conjecture—The verse expresses forcibly the sense which Virgil meant to convey to his readers—Strong manuscript authority is not to be laid aside from conjecture. I may at all events, however, here take notice, that whatever may be thought of the preceding observations, the question in dispute by no means depends upon the verses mentioned: the cause I support can be fully maintained without them. There seems no pretence to say that a short vowel before any two other consonants, except those beginning with sp, &c. is made long in Latin verse by such position, so that at all events if there be such a metrical rule, it is contrary to analogy, and to the general practice of the Roman writers, and therefore requires strong evidence to support it.

The pronunciation of the Latin language is entirely lost; if we merely consult our ears, these consonants sp—&c. no more offend us than any two other consonants, for instance the following verse:

Nos pavidi trepidare metu, crinemque flagrantem

Excutere-

In the word flagrans there are six consonants, and only two vowers yet no one pretends to say that his ear is offended by the first syllable of the word being short. Virgil in another place makes in the syllable of the word being short. Virgil in another place makes in the syllable of the word being short. Virgil in another place makes in the syllable of the word being short. This subject therefore can only be determined by attending to the practice of the Roman

<sup>\*</sup> See also Eneid. XII. 709, where decerners is the old and general reading. Bu.

writers. In the first Number of your Journal, you give us this

practice, by which let the matter be determined.

Strong symptoms of a bad cause appear, when it cannot be maintained without the destruction of all authorities hitherto deemed incontrovertible; and when this destruction is to be accomplished, not by argument, but by an ipse dixit. These levellers of authorities are not unlike those of the present day, who style themselves Christians, yet deny the validity of those parts of the Scriptures which militate against their tenets and doctrines, and scruple not to strike them out of their Bibles. L. says that the only authorities with regard to Latin metre, are the Odes of Horace, Virgil, and Catullus. So that the greater part of Horace, all Ovid, Lucretius, Propertius, Tibullus, and all the later writers, with one fell swoop are put hors de combat. I cannot submit to this short method of deciding the question, but shall now take the liberty of making some observations on the authorities mentioned in your Journal.

The old Latin writers had no notion of any such metrical canon. There appear ten examples in Lucretius of the nonobservance of it, and none for it.

Propertius too is entirely against it.

In Virgil there are three against it, and one of very doubtful

authority for it.

In Ovid there are nineteen against it, and not one for it. I am aware that some of the examples against it in Ovid are attempted to be invalidated by various readings, but to this I shall presently

reply.

As to Catullus, the great authority with L., he may fairly be put out of the question, he cannot prejudice our cause. This author being a great admirer of the Grecian writers, and his best poems being probably translations from them, followed the Grecian rule of making a short syllable long before any two consonants. But that rule is not countenanced by any other Roman writer, yet Catullus has the following line:

Testis erit magnis virtutibus unda Scamandri.

So that, as your excellent correspondent in your 19th No. (p. 122,) observes, "if this line is the only instance in which Catullus has not lengthened a final vowel before any two consonants whatever, instead of asserting that he attributed a peculiar power to sc, sp, or st, we ought to conclude that sc was weaker than any other combination."

Let us now see what can be urged against the overwhelming

authority in opposition to the rule.

Lucretius and Propertius are not writers of the Augustan age, they are too ancient; at all events they show the ancient practice. They clearly prove the rule (if any such there be) to be

an innovation. The chief reliance of those who support the canon appears to be on one single line of Virgil, of very doubtful authority.

Ferte citi flammam, date tela, scandite muros.

Erythræus, in his learned index to Virgil, though he is a great advocate for the verse as here quoted, acknowledges that all ancient copies are against it; that Macrobius and other grammarians read et scandite; that Servius adopts it without the least observation or objection; that Pontanus so read it. I may add that Vida must have so found it in his Virgil, from the manner in which he quotes it in his Poetics. The Variorum editor, compelled by manuscript authority, gives et, as also the Parisian edition before mentioned by mo, printed in the year 1520. Is it sufficient against all this to say, that to the moderns the et appears to incumber the verse, and to destroy its effect? At all events Virgil has only one verse for the

rule, and three against it.

Your correspondent L. endeavours to impeach the authority of Horace, as to metre, by saying, as many others have said before hun, that his hexameter verses are not to be concluded as unimpeachable, being sermoni propiores. But sermoni propior, in: the original, merely refers to the subject of his verses, and not to the verses themselves. He merely says that his subjects are prosaic, and consequently his lines must be destitute of poetic fire; but we are not to conclude from this that he disregarded metre. This is a most absurd supposition. If the case were so, his compositions would be the strangest jumble of inconsistencies that were ever submitted to the world, half verse, half prose. L. ought to produce instances of this neglect of metre, and show that there is somewhat in Horace that cannot be justified by the example of other poets: but this he has not done, nor can do. L. deal's more in assertion than any writer I ever read. Poor Ovid, like the rest of his poetical brethren, is attacked in the same mode. "Ovid utterly disregarded the wholesome severity of metrical jurisprudence:" but this is absolutely contrary to fact. Perhaps In does not know that Ovid, so far from disregarding metrical rules, apologizes in one of his epistles, de Pont., to a very great friend whom he had known from infancy, for not writing to him. and showing him some mark of his remembrance, because his name, Tuticanus, was inadmissible in verse. It will not be irrelevant to our subject to insert a part of it.

#### Tuticano.

Quo minus in nostris ponaris, amice, libellis, Nominis efficitur conditione tui. Ast ego non alium prius hoc dignarer honore, Est aliquod nostrum si modo-carmen honos. Lex pedis officio, naturaque nominis obstant, Quaque meos adeas est via nulla modos.

Nam pudet in geminos ita nomen scindere versus

Desinat ut prior hoc, incipiatque minor. Et pudeat, si te, qua syllaba prima moratur, Arctius appellem, Tuticanumque vocem. Non potis in versum Tuticani more venire,

Fiat ut e longa syllaba prima brevis.
Aut producatur quæ nunc correptius exit,
Et sit porrecta longa secunda mora,

His ego si vitiis ausim corrumpere nomen, Ridear, et merito pectus habere neger.

It appears from this epistle, that Ovid held metre almost sacred, and thought that nothing could justify a poet in deviating from it.

It may, perhaps, be alleged that some of the authorities against; the rule produced from Ovid may be objected to, on the ground of various readings; but at all events many of them must be established. It very clearly appears that some copyer, some librarian, a disciple of Terentianus Maurus, has been tampering with this poet. Who can doubt the authenticity of the following line?

Ante meos oculos tua stat, tua semper imago est.

The alteration made is; visu est, instead of tua stat. But how flat is this! How violent the alteration! I will mention another line.

Illa sonat raucum, quiddamque inamabile stridet.

Ridet is the various reading; but this is not only contradicted by the best manuscripts, but most incontrovertibly by the context.

The line which follows inamabile stridet, is,

Ut rudit a scabra turpis asella mola.

Let usexamine some other lines:

nostri litera scripta memor. Ista Mycenæa litera scripta manu.

Scripta, according to the various readings in both instances, is changed into facta, but this is done with every appearance of force and impropriety. There is, however, in Ovid de Trist. 1.5, El. 12, a line to the same purport, to which there appears no various reading.

Carmina scripta mihi sunt nulla, aut qualia cernis.

If scripta must stand good in this place, why not in the others? In

the following line,

Oraque fontana fervida spargit aqua:
The various reading is, pulsat aqua, which appears scarcely intelligible: spargit aqua is the common phrase of Ovid. Upon the whole, if any one will attentively consider the various readings, and at the same time consult the text, he will be convinced that few or none of them can stand their ground, and that, upon the whole, Ovid must be considered as a most powerful, incontrovertible, and

decided authority against the rule; and if its advocates have nothing to advance, but merely a gratis dictum that the best versifier in the Latin language did not observe, or regard the laws of metre, their cause is in a desperate situation. If the authority of any ancient poet can with reason be objected to, it is that of Virgil, who left his great work imperfect; so much so, in his own opinion, that he requested it to be destroyed. Ovid, on the contrary, is so confident of the excellence of his great work, that he defies even Jove himself to destroy it. Ovid, in my humble opinion, is a better versifier than Virgil; I do not say poet; his verses abound much less in elisions. I never can think that elisions add to the harmony of verse. Ovid, though well acquainted with Virgilian verse, never chose to imitate it. There are several lines in Virgil, for the metre of which grammarians do not satisfactorily account, such as the following:

Posthabita coluisse Samo, hic illius arma.

Et succus pecori et lac subducitur agnis.

Et vera incessu patuit Dea; ille ubi matrem.

Stant et juniperi et castaneæ hirsutæ.

Clamassent et littus Hila, Hila omne sonaret.

Nomen et arma locum servant, te, amice nequivi.

Credimus? an qui amant ipsi sibi somnia fingunt.

Rumpe moras omnes turbataque arripe castra.

Are these mistakes, or only defensible licences? No modern, I am sure, would venture to copy them. There are, however, other lines seemingly contrary to the laws of prosody, which can now be well accounted for, on the ground of Professor Dunbar's learned, ingenious, and satisfactory discovery of the principle of Homeric versification, which is equally applicable to Letin hexampters, and was certainly adopted from Homer, by Virgil and other Latin The principle is, that a syllable naturally short may be made long by being the first syllable of a foot, the arsis, or metricus ictus, or casural syllable, call it which you please, resting upon it. All the Virgilian lines ending in or, it, bus, or any other cousonant which would be naturally short before a vowel, may thus be lengthened; and even a short vowel may be lengthened. We shall have no difficulty, in future, in accounting for such licences as the following: Omnia vincit amor et nos; Gravidus autumnus; Pectoribus inhians; Caput Evandrius abstulit ensis; Canit Hymenaos; Fultus Hyacintho; Auro gravia sectoque Elephanto; Liminaque laurusque; Ensemque clypeumque; Fontesque Auroiosque, &c. &c. Of such lines I should not think there were fewer than fifty in Virgil. I do not here mean to say that the force of the casural syllable in Latin verse is now first discovered; but that there was always an outcry against any modern who laid claim to the licence; false quantity! false quantity! was echoed from all quarters, and this metrical license was always received with coldness, and a timid, half kind of assent. But as it is now shown that Homeric versification is founded on this principle, which Virgil and others adopted, the practice will henceforward rest on a firm foundation. This I am happy to say is a rule of liberty, not of restriction, such as I am now combating: but I must confess that restriction appears to be the order of the day. Although on this occasion I earnestly declare for this liberty of the casural cyllable, I admit it to be contrary to the general laws of Latin prosody, and that it ought to be used with moderation and discretion.

I must now add a few words on Catullus. As to the opinion of L. that we are to look up to this writer as a principal authority in metre, I fancy that very few will be disposed to coincide in it. Catullus laid down a rule to himself, as has been before observed, to which no other Roman poet ever paid the least attention, but contradicted in every ten lines. His pentameter verses offend against every rule regarded by other elegiac poets. Take a specimen of them:

Troja virûm et virtutum omnium acerba cinis. Illam affligit odore, iste perit podagra. Aut facere hæc a te dictaque factaque sunt.

There ought, at least, to be a pause at the end of every pentameter verse; the sense ought not to run into the ensuing hexameter, according to the Grecian mode. To this Catullus pays no regard.

Nunquam ego te, vitâ frater amabilior Aspiciam?

Quo mea se molli candida Diva pede
Intulit?

The polysyllabic terminations of the Greek pentameter are hardly tolerable in Latin, and have been studiously avoided by Ovid and Tibullus, whereas the terminations of the pentameters of Catullus are in general of this sort.

Catullus makes the first syllable in juverint short, an instance of

which can be found in no other writer.

Non, ita me Divi, vera gemunt, juverint. Poem. 64. v. 18.

His short poems in hexameter and pentameter verse have little merit, and are in general on offensive subjects. So that in every point of view I think Catullus must be objected to as authority.

Having, I trust, shown that the great classical poets disregarded the alleged metrical canon, let us examine the authority on which

it at present rests.

The old grammarians differ so much from one another on the subject, as has been shown by your correspondent in your 19th No, that nothing to be depended on can be elicited from them. The

great Terentianus Maurus then is to determine the question. But who is Terentianus Maurus? In what age did he live? I can find no account of him in Bayle, or Sir Th. Blount. Until this point is settled, he is no authority whatever. On consulting Harwood, I am informed that the first edition of his work appeared in the year 1497.. Probably he is not more ancient than the date of his work, and is to be classed among those writers, who, on the revival of letters in the 15th century, when manuscripts of ancient writers were in high request, endeavoured to palm himself on the world in the light of an ancient. I think it incumbent on his patrons to give us some reason for their veneration of him. I have not this writer at present by me, but I take his position from the verses as quoted by your correspondent in the 19th No. of your Journal. The meaning of his verses appears to me obscure and contradictory. I am, however, content, that his patrons should elicit that metrical rule from him, which has hitherto been the subject of this essay. In the first place, then, he lays down a rule which the writings of the ancients almost entirely contradict, and to support which no sufficient instances can be produced. Secondly, ia the short quotation from him in your Journal, he manifestly shows himself ignorant in a matter in which a writer on metre ought to be particularly conversant: he says, that Virgil makes a false quantity when he writes, solus hic inflexit sensus. But this is not the only place in which Virgil makes hic short before a vowel. He begins a very memorable line thus—Hic vir, hic est. &c. I believe, there is no doubt that other writers make hic short.

Terentianus Maurus says that the line in Virgil, Insulæ Ionio in magno, &c. is a false quantity; to other critics of great name the verse appears defensible... These instances are sufficient to show that Terentianus Maurus is not infallible in all his positions. Other objections might be made, without doubt, to his doctrines. if any one thought it worth while to scrutinise them. Dawes sunports the doctrine of Terentianus Maurus: Dawes was undoubtedly a very learned man, and, as a Grecian, of Porsonian stature. but as a Latin scholar, he can claim no pre-eminence over others. It must be admitted that he was very positive, and very dogmatical, no very excellent qualities in a critic. However, valeat ejus auctoritas quantum valere potest. Bentley and Tyrwhitt knew of no such doctrine. Dr. Symmons, in his defence of Milton's Latin poetry, (that such poetry should be defamed! that men of learning should think it necessary to come forward against his pigmy critics!) intimates to us, that the learned Dr. Parr. friend of liberty and the Muses, supports the Dawesian system. But it is no great symptom of his regard for it, that he furnishes his friend with instances against it. I shall not, however, give implicit credit to this information, until I see it confirmed under his band. I should like very much to see the subject of Latin metre discussed by Dr. Parr; I wish some potent voice could rouse this venerable and recumbent lion, this sovereign of the forest, from his den.

The men of Eton certainly defend one of their own canons, and I do not hesitate to acknowledge the weight due to them. But the men of Westminster and Winchester not only deny this, but the two other Etonian canons, as their poetical compositions sufficiently testify. I believe few impartial men will admit that either of these schools should concede the palm to Eton. The editors of the Portroyal Latin Grammar, most pre-eminent scholars, deny any kind of authority to this sp. rule. All the Italian, German, Dutch, and English writers of Latin verse, treat it with contempt. To say all that need be said, in one word—the two first seats of learning and the Muses which the world can boast, the Universities of Cambridge and Oxford, pay no regard to any of the metrical canons which I controvert. They both annually give premiums to those who excel in Latin poetry, and reject no man's verses for non-adherence to them, as is sufficiently apparent from the prize poems published at both the Universities.

I come now to the second canon, that such words as servitii, consilii, officii, imperii, navigii, are not to be admitted in the genitive case as words of four syllables. I do not know whether the supporters of this canon admit words of the nominative case ending in ii to be of four syllables, but I take for granted that they do not. It is very difficult to know what to say on the subject, because no one of the supporters of this extraordinary metrical canon has condescended to inform us on what ground it is founded. I know of no Roman writers who observe it. L., in his distatorial manner, says words of this kind can only be allowed in a pentameter verse. But why so? I could fill pages with instances where they are used in hexameters. Ovid, the best of all authorities, introduces them in all parts of his numerous works. It is needless to make collections of them from him, and other writers. I shall

quote two or three lines from memory.

Hosne mihi fructus, hunc fertilitatis honorem Officiique refers?

Nullum servitii signum cervice gerentem.

1 recollect a line of this sort of five syllables—

Arte supercilii confinia nuda repletis. Horace has — Maonii carminis alite.

Virgil has Narycii posuerunt mœnia Locri.

These instances occur to me whilst writing, I do not think it necessary to add more, until I learn the ground on which the canon is founded. Horace, certainly, in his lyrical compositions, contracts

several words of this stamp, as impers, consist, Pompils, Tarquink. The license is here in the contraction, making a word properly of four syllables, only of three. Why Horace does so, is obvious. Words so contracted are more suitable to lyrical compositions; unless so contracted they could not find a place in lambics, but if so contracted, they could not be used in hexameters. These words are by poets made suitable to the different metres in which they write. There are, however, many of this sort of words, of the contraction of which no instances can be produced. I never heard of offici, navigs. I doubt whether the supporters of the system would contract words for which they could produce no authority. It has been said, that there can no instance be produced of classical authority making imperii of four syllables. I have lately been reading Juvenal, and can assert, that it is to be found three times in his Satires. Ovid, I recollect, has this line—

Non sunt imperii tam fera jussa mei.
But all words of this kind stand upon the same footing, and though any particular word might not be found in a classical author, it would not follow from thence, that it was not authorised, because four syllables are the legitimate number, and the admission of only three is the license. Upon the same ground that you object to making imperii of four syllables, it appears to me that you might object to such words as fluvii, gladii, radii, being three. The loss of such a large class of words in hexameters as those in question would occasion many unnecessary difficulties. I think I make new dismiss this canon.

Let us now come to the third, that the letter o ought not to be used as a short vowel, when scanned with another short vowel. For instance, tends chelyn, caligo faturi, farrago libelli. &c.

It cannot be denied, that words ending in o are made short by all Remans where o concludes the foot—nunc scio, nunc volo, at cuto, sentio, nescio, &c. &c. Your correspondent, in the 19th No. of your Journal, furnishes me with one line-from Ovid, which contradicts the canon.

Ingenio forme damna rependo mese.

I have looked for ten minutes into Ovid, and find, in one of his most finished poems, that, de arte Am., the following verses:

Adjice preceptis hoc quoque, Naso, tuis.

Pollicitisque favens vulgus adesto meis.

Naso magister erat.

Collige, vel digitis en ego tollo meis.

Horace has—Aliquando bonus dormitat Homerus.

There cannot be the least doubt that o is common; but I admit

<sup>\*</sup> No one doubts that a is common in Nominatives, and of course in Vecatives. Entr.

that Virgil and Ovid rarely made it short in the manner mentioned in the above canon, although the later poets did, but I contend, nevertheless, that this is no reason for the moderns to abstain from

the practice in question.

It is well known that not only language, but the pronunciation of it, alters in the course of time. No language altered more rapidly than the Latin. It is clear, that the pronunciation of it changed very much from the time of Lucretius to that of Virgil. The letter s gave no offence to Lucretius, whereas it has been observed that Virgil avoided ending a word with this letter, and beginning the following with the same. Each particular poet has his peculiar fancy and caprice in the construction of his verse, as observed in those of Catullus, Virgil, and Martial. All poets, in all ages, have had peculiarities of this sort. But their contemporaries or successors are not bound to follow the caprices, even of the best poets. That the observance of seldom making the o short by Virgil in the manner mentioned in the rule, arose probably from some singularity of opinion, or from the pronunciation of the day, is manifest from the total rejection of it by succeeding poets. Ovid, too, an Augustan writer, shows by his own practice its admissibility. Statius, Juvenal, and Martial, make o short in every page; they were all as well acquainted with the writings of Virgil as we are, admired him as much, know his practice as well, yet even his example and authority had no influence on them. Juvenal idolised Virgil, he refers frequently to him in his Satires.—He thus compliments him:

Conditor Iliados cantabitur, atque Maronis
Altisoni dubiam facientia carmina palmam.

Sat. x1.

People are often induced by fashion, or by admiration of a person, to imitate that for which there is no substantial reason. But no motive of this kind operated on any of the later writers, I conclude, from the whole, that Virgil was merely guided by his ear, and the pronunciation of his time, in this matter. But as the pronunciation of Latin is lost, and must have been different at different periods, I contend that the moderns have nothing to do with niceties of this sort, and that, in the present instance, they are at full liberty to follow the example of the later poets, especially in a practice which no age forbad. One of the Latin Fathers asserts, that if the word primus, in the first line of Virgil's Æneid, had ended in is, (suppose the word tristis) it would have offended the ears of the old Romans; but if this assertion be well founded, which I much doubt, I know not what metrical rule is to be drawn from it. We can merely say it is a nicety of which the moderns have no notion.

I admit, as a good metrical rule, that enclitics should be joined

to the first word of a clause, but even this rule is very frequently offended against by Ovid and Tibullus in pentameter verses.

jactatas excutiatque faces. Ovid de ar. Aman. l. 1.

in medios desiluitque rogos. l. 1.
tam sero cur veniatque rogat. l. 1.
Cura fugit, multo diluiturque mero. l. 1.

Upon the whole, I think it unwise in the moderns to throw stumbling-blocks in the way of Latin composition, to lay down metrical laws which are very disputable. The old Romans will not rise from their graves to condemn us—the moderns must be content to be ignorant of Roman pronunciation. I must, for my own part, declare that I detest those minute, captious, illiberal, word-catching critics, who are never pleased but when they can find fault. If the Latin verses of a modern are written in the true spirit of poetry, be harmonious, not too much encumbered with spondees and elisions, and the latinity of them be good, they must give pleasure to every classical reader, notwithstanding any trifling metrical lapse. The critics of the present times appear to read modern Latin poetry, not with any view to be pleased, but merely to discover some lapse. L. mentions some excellent Latin poet, and learned man, who made u in salubris short; this, in the opinion of L., counterbalances all excellencies, and condemns the poet for ever. Terentianus Maurus maintains that Virgil has made false quantities, and every poet who ever wrote has committed many and great errors. I require verses to be read with a liberal spirit; give due commendation to good verses; gently hint any lapse which may appear; do not expect perfection; nothing is more easily rectified than an error in metre; a man who has a facility in making Latin verses, can turn a sentence twenty different ways. I shall only add, that writing Latin verses must be deemed a liberal entertainment either in young or old, at least by those who read the Classical Journal, or write in it. It would be a matter to be lamented, that a person who can write such excellent Latin verses as Mr. Lonsdale, an Etonian, and many others, whose poems appear in your Journals, should not continue the practice in more advanced life, for really our present English poets are not intitled to very high praise. The Hobgoblin, and the cloud-capt. Indo-mythological, poets of these days are above the reach of classical readers, they are intelligible only to the female part of the world.

ANTI-MAURUS.

<sup>&</sup>lt;sup>1</sup> See Class. Journ. Vol. IX. 587.

### NOTICE OF

A GRAMMAR of the GREEK TONGUE, on a new plan. By John Jones, 3d Edition, 1815, 12mo.

This philosophical, and yet sufficiently practical, Grammar, is now presented to the Public in a more acceptable form, and the improvements which it has undergone in this, the third edition cannot be better stated than in Mr. Jones's own words:—

"Much remote, and less practical, matter, has been excluded and the volume is solely occupied in detailing the parts of speech, and the rules of syntax. The formation of the moods and tenses, a subject so complicated in this tongue, is given at great length; and the rulness of the detail, though it may appear formidable, instead of incumbering, will be found to aid the memory. The difficulty attending verbs in  $\mu_l$  is universally felt by learners. The manner of treating that branch of the Greek verb is peculiar to this Grammar. The expediency of resolving the four classes into one common model, of reducing the tenses into two, present and past, and of deriving so great a variety of terminations from a few invariable rules of contraction, will for the future render the learning of these verbs an easy and agreeable task. Indeed, so great is the felicity of the subject, that no elementary work in Greek, or any other language, can present so happy a specimen of grammatical analysis."

"To this edition is annexed, what is wanting in the two former, a plate of Abbreviations. And here the writer would recommend, as a necessary and elegant attainment to those who would understand the Greek language, the art of drawing its characters with neatness and precision. Mr. Hodgkin, a respectable man, and useful teacher, has labored to diffuse this accomplishment: the rules and plates which he has published for this purpose, ought to

be in the hands of all school-masters." \*

Our limits on the present occasion will not permit us to enter on that copious analysis of this excellent little work, which we had meditated, and we are reluctantly compelled to content ourselves with one or two extracts.

In page 200, Mr. Jones remarks, that "learned men have asserted, that in some places καλιομαι conveys the same precise sense with ειμι, vid. Callim. in Jov. 20. But it carries the additional idea of being proclaimed or celebrated, νίοι θεου κληθησονται, they shall be called, i. e. they shall be announced as such before

The Plates have been inserted in our former Nos. ED.

an assembled universe. Juno reminds Jupiter of her rank, by telling him, ση παρακοιτις κακλημαι, I am called, i. e. celebrated to

fame as thy consort."

This observation was, we believe, first made by the writer of the article on Professor Monk's edition of the Hippolytus, inserted in the British Critic, and it has been subsequently confirmed in some notices of the same work, which appeared in the Classical Journal, where we have the additional remark, that xalsopas never can be used but with persons.

As much has been lately said in the Classical Journal on the Doctrine of the Association of Ideas, as applicable to the illustration of language, we shall quote what Mr. J. says upon the subject; for, as Mr. Walter Whiter was the first who endeavoured to explain any English writer by this means, so Mr. J. seems to have been the first, who has employed this principle of association to elucidate the Greek and Roman writers.

"Association may be considered as influencing the government of

words, or the choice of words, or the meaning of words.

Association influences the government of words. This influence, styled by Grammarians Attraction, sometimes causes a noun, in consequence of its proximity to a transitive verb, to be put in the accusative, which should more regularly be used in the nominative, in connexion with the succeeding verb. Olda of the stylent of the who thou art, for olda the stylent of, I know who thou art. 'Ogas the bear waxes for, you see the power of the gods, how great it is, for dear waxes for each from the tistle power of the gods. Our eath from the tistle power of the gods. Our eath from the sustain, for our agxy, there is not what public office he did not sustain, for our sour agxy, further amounts our agger, there is no public office, which he did not sustain.

Φημι κατανευσαι Κρονιωνα, &c.—αυτραπτων επιδεξια, Π. ii. 350. I assert that Jupiter, flashing out auspicious omens, for κατηνευστ, οτ ότι κατηνευστ Κρονιων. Τον λογον όν απεστειλε τοις υίοις Ισφαηλ ευαγγελιζομενος εισηνην δια Ιησου Χριστου, ούτος εστι παντων κυριος. Acts x. 36. the word which God sent to the children of Israel, preaching peace through Jesus Christ, this is the lord of all—τον λογον, attracted by απεστειλε, instead of à λογος the nominative to εστι, this word is lord of all; meaning that the Christian doctrine was not, as at first supposed, to be confined to the Jews, but to extend to all nations, and to acquire a sovereign authority in the breasts of men. Τον αφτον όν κλωμεν, ουχι κοινωνια του σωματος του Χριστου εστι, Cor. ix. 16. Is not the bread we break a partici-

matthew xxi. 42. where a similar attraction occurs.

On the other hand, a noun, which should more regularly be in the accusative, is used in the nominative, attracted by the subject

of a preceding verb.

Ευχεται οgνις γενεσθαι, she prayed to become a bird—ogvis for ε ορνιδα. Μοι ομοσσον προφοων αρηξειν, being ready to defend me, swear (that)—for προφουα αρηξειν, swear that you are ready to defend me. Μη τω οικειος ειναι πιστευων αμελη, not to neglect (his relations) confiding (for respect and affection) in being a relative—exercise, attracted by αμελη, for οικειον in connection with ειναι.

In the following, and such other examples, the construction is perfectly correct and regular. Και άμα ησθομην αυτών δια την ποιησιν οιομενων και τ' αλλα σοφωτατον ειναι ανθρωπων, Plato's defence of Socrates, I at the same time perceived from them, (meaning the poets) thinking themselves, on account of their poetry, the wisest of men in other things. Here the whole clause is in the genitive, as expressing the origin of what Socrates perceived; or our being used participally in the sense of the infinitive, and σοφωτατών put necessarily in the same case as predicate to αυτών ownerwy. Nevertheless an English writer would have said, I perceive that, because of their poetical tulents, they suppose themselves to be the wisest of men also in other subjects—autous ouerlas σοφωτατους ειναι ανθρωπων. Μοι πρατιστον εστι μαθητη σω γενεσθαι. It is most eligible for me to become thy disciple. Here again, we means the same person with  $\mu \alpha \theta \eta \gamma \eta$ , and therefore with the strictest propriety put in the same case. The whole clause is the subject to ears. Thus, for me to become thy disciple is most eligible. See the Index of Forster's Plato under the word genitivum.

Και τηνδε νυν ποςπασον ασφαλως, Iva
Μαθη σοφιστης ων Διος νωθεστεςος. Prometheus Vinctus. 61:
And now clasp this secure, that being a cruftsman, less quick than Jove, he might learn, namely, that he is so; ων being attracted by σοφιστης to agree with it as a participle, instead of being the infinitive ειναι after μαθη.

In the same Play, line 200, we read,

Στασις τ' εν αλληλοισιν αφοθυνετο
Οὶ μεν θελοντες εκβαλλειν έδρας Κρονον,
'Ως ζευς ανασσοι δηθεν, οὶ δε τουμπαλιν
Σπευδοντες ὡς ζευς μηποτε αρξειεν θεων.

A dispute arose among themselves: some of the gods, being desirous of expelling Saturn from his throne, that Jupiter might reign; others, on the contrary, urging that Jupiter should not rule the gods.

The nominatives of µev—of de, which critics call nominativi con-

sequentiæ, have no corresponding verb: but the anomaly proceeded from the writer's taking, by association, στασις, dispute, for the gods, δαιμονες, disputing; as though he had written, δαιμονες στασιαζοντες εν αλληλοισιν ωροθυνοντο, οι μεν, &c.

A noun, that should be in the genitive or dative, is often changed

to the accusative, attracted by an infinitive verb.

Thus Thucydides—Ανδρων γας σωφρονων μεν εστι, ει μη αδικοιντε ήσυχαζειν αγαθων δε αδικουμενους, εκ μεν ειςηνης πολεμειν, ευ δε παρασχον εκ πολεμου παλιν συμβηναι, it is the part of moderate men to live peaceably, if they are not injuriously treated; but of brave men, when injustice is done them, out of peace to make war, and being successful, out of war to make peace—αδικουμενους in reference to πολεμειν, and not αδικουμενων agreeing with αγαθων. Sophocles, Elec. 993, writes, παρεστι μεν (σοι) στενειν πλουτου πατρωου κτησιν εστερημενη παρεστι δε αλγειν αλεκτρα γηρασκουσαν, it awaits thee deprived of thy father's inheritance to sigh; it awaits thee growing old without a home to grieve. See verse 480 of the same Play, also the Crito of Plato, Sec. 13.

The relative, instead of being the accusative after its governing verb, often assumes, in consequence of attraction, the case of its

antecedent.

Χοωμαι οίς εχω, I use the means which I possess, for χοωμαι α εχω. Επιστευσε τω λογω, ώ ειπεν ὁ Ιησους, he believed the word which Jesus suid, John iv. 50. ώ ειπεν for δν ειπεν. Μεμνομενος ών επραξεν, remembering the things which he did, for μεμνομενος των πραγματων, ά επραξεν.

The influence of association causes a term prominent in the mind of the writer to be used absolutely in the nominative at the beginning of a sentence, though a more regular arrangement of his ideas required it to be placed at the close of one of the oblique

cuses.

Thus, Gold, they shall not delight in it, for, they shall not delight in gold, Isaiah xiii. 18. He, who conquers and preserves my works to the end, TO HIM I will give authority, &c. Rev. ii. 26. 6 MROW RAI THEORY LEXCUST TEXOUS THE EGYA HOU, SWOW WUT EXOUTING, for wutton to mixory, &c. Swow exouting. So also writes Homer, II. vi. 510. when comparing the swiftness, with which Paris flew from the citadel to the embattled plains, to the velocity with which a well-fed horse escapes from the stall to the frequented meads.

"Pιμφα i γουνα φερει μετα τ' ηθεα και νομον ίππων,
But he priding in his beauty, his limbs rapidly conveyed him to
the accustomed pasture of the horses, for του δ' αγλαιηφι πεποιθοτο
γουνα, &c. the limbs of him priding in his beauty, &c.
Το this may be referred such examples as the following—

Πολλη γας (ή στρατια) ουσα, ου πασης εσται πολεως ὑποδεξασθαι, Thucyd. the army being numerous, it will not be in the power of every city to accommodate them. In strict propriety the historian should have written, πολλης γας της στρατιας ουσης, οτ επει γας

πολλη ή στρατια ην, since the army was numerous.

Homer should thus have described the horses of Rhesus: Του δη Ιπτοι καλλιστοι, ών ιδον, ηδε μεγιστοι, λευκοτεροι χιονος, θειειν δ' ανεμοισι όμοιοι, The horses of this man were the handsomest and largest I have ever seen, being whiter than snow, and like the wind in swiftness. But instead of this he says, του δε, καλλιστους ίππους ιδον, ηδε μεγιστους, λευκοτεροι χιονος, &c. Il. x. 436. The same poet was going to say, Νυν δ' αυ τους, όσοι το Πελασγικον Λεγος ενεμοντο, &c. αρχεν Αχιλλευς, Achilles commanded those who inhabited the Pelasgic Argos. But in the room of this, he writes, νυν δ' αυ τους, όσοι το Πελασγικον Λεγος ενεμοντο, &c. των αυ πεντηκοντα νεων ημαρχος Αχιλλευς, Il. ii. 681—685."

As to the instance adduced from the Prometheus Vinctus, v. 61., Mr. J. cannot be ignorant that Mr. Barker has, with what success we pretend not to determine, in the Class. Journ. endeavoured to demonstrate in two or three articles, to which Sidneyensis has replied, that the passage is capable of a different interpretation, viz. "That he may know that, cunning as he is, he is not so cunning as Jupiter." To these papers we refer both Mr. J. and our readers.

### NOTICE OF

ANACREONTIS CARMINA. Accedunt quædam e Lyrico-RUM RELIQUIIS. E recensione et cum notis Rich. Fr. Phil. Brunckii, Edidit God. Henr. Schaefer. Lipsiæ. 1811. 24mo. pp. xv+100=115.

This little work is part of a "Corpus Poetarum Gracorum;" which, as our readers are probably aware, Schaefer, the industrious German, is editing, "ad fidem optimorum librorum." As it is merely a reprint of Brunck's edition, the merits of which are well known among scholars, it will not be necessary to make any critical remarks on the text; we shall therefore content ourselves with transcribing from the preface some emendations which the editor has made in the text of the small edition of Euripides,

which was published at the same time with Anacreon and Xenophon. "Euripid. Electr. v. 256. vulgo legitur.

αγνευμ' έχων τί θεῖον, η σ' αναξιών;

Hinc verbum ἀναξιοῦν, ceteris lexicographis omissum, Schneiderus ascivit. Sed ego hoc verbum græcum esse nego. Itaque dedi: ἄγν. τι θ. ἢ σ' ἀπαξιῶν; Sic confusa in Diog. Laert. vii. 105. ἀναξίαν et ἀπαξίαν. V. Addenda ad Gregor. Corinth. p. 922. Ibid. v. 306. Editiones habent:

πρώτον μεν, οΐοις εν πέπλοις αὐλίζομαι. Scripsi: πρ. μ. οΐοις εν πέπ. στολίζομαι. Sic Carm. Anacreont. xxviii. v. 29. sq. Στόλισον τὸ λοιπὸν αὐτὴν 'Τποπορφύροισι πέπλοις. Ipse Euripides voce στολμὸς de πέπλοις aliquoties usus est.

Ion. v. 297.: τιμᾶ, τιμᾶ, ὡς μή ποτ' ἔφελόν σ' εἰσιδεῖν. Fœde corruptum hunc versum (v. Porson. supplem. præfat. ad Hecub. p. xxiv. Lips.) sic mihi videor ad saniorem rationem revocasse:

ατιμα τιμα, μήποτ' ώφελόν σφ' ίδεῖν.—Conf. v. 299.

Iphig. Aul. v. 448. sqq.: καὶ γὰρ δακρῦσαι ἡαδίως αὐτοῖς ἔχει,

"Ανολβά τ' είπειν, τῷ δὲ γενναίω Φύσιν Απαντα ταῦτα.

Primam vocem postremi versus, quam nemo facile dubitet vitium contraxisse, viri docti variis conjecturis emendare conati sunt. Mihi visa est mutanda esse in avarra difficilia. Opponitur δαδίως έχει. Suidas: "Αναντα—ξυσχερή. Ceterum literas y et π sæpissime confusa esse a scribis, docetur pluribus locis in nova editione Gregorii Corinthii. Vid. p. 716. 726. 730. 747. et 922. Ibid. v. 907.: ἐπί τινος σπουδαστέον μοι μάλλον, ἢ τέχνου πέρι; Sic vulgo editum est. Sed exitus hujus versus satis docet, etiam initio scribendum fuisse megi rivos. Adde quod frequentissima est confusio præpositionum  $\partial \pi \partial \theta$  et  $\pi \in \mathbb{R}^2$ , cujus causam indicavit præstantissimus Bastius, his literis ante paucos dies immaturo lugubrique fato ereptus, ' in Commentat. Palæograph. p. 783. ubi in Mythographi loco vere me correxisse ως καινοτομούσαν περλ τὰ θεία, nemo dubitabit, qui contulerit hunc Platonis Euthyphr. c. 2. p. 12. Ed. Fisch. ώς ούν καινοτομούντός σου περί τὰ θεία. Similiter Xenoph. Hellen. vi. 2. 16. καὶ περὶ τοὺς μισθοφόρους exauroúgysi. In Scholiis Tzetzarum ad Lycophron. v. 683. pro vulg. παρά Τειρεσίου e codicibus Vitebergensibus Müllero nostro dare placuit meel Teigeriov. Sane hoc propius verum est: nam Scholiasta scripsit en' Teigeolov, judice Tiresia. Sic Plutarch. Mor. Τ. i. p. 711. Wytt. Πρεσβύτιδος δὲ πενιχρᾶς ἀξιούσης ἐπ' αὐτοῦ χριθήναι, χ. τ. λ.

Rhes. v. 115.:—νικώμενος μεν, τήνδε μη μόλης πόλιν.

Recte vertunt: non poteris redire. Sed hic sensus ut existeret, debebant scribere, ut ego scripsi:

· νικώμενος μεν, τήνδε μή οὐ μόλης πόλιν.

Multis ille bonis flebilis occidit: Nulli flebilior quam mihi.

Obiter moneo, in antecedentibus v. 110. φεύγειν non esse cum Musgravio solicitandum. Verte: adeo inflatus es, ut opineris, Græcos fugere. Prægnans enim hic vis est verbi εξαίρεσθαι: quapropter infinitivus φεύγειν recte sequitur. Xenophon Hellen. iv. 5—12. κατεφρόνουν δὲ διὰ τὰς ἔμπροσθεν τύχας, μηδένα ἀν ἐπιχειρῆσαι εφίσιν. ubi cum nonnullis visum esset post τύχας inseri oportere participium οἰόμενοι, unde penderet infinitivus ἐπιχειρῆσαι, vere monuit criticus eximius in Addend. edit. Schneider. p. 121. κατεφρόνουν h. l. esse καταφρονητικῶς ὤοντο. Ibid. v. 4, 45. μάλα πρόσθεν μέγα φρονοῦντες μὴ ὑπείξειν τοῖς Θηβαίοις; quod Leunclavius bene vertit, quamquam—prius elatis animis se minime Thebanis cessuros existimassent.

Troad. v. 554.: ἔδωχεν παρ' ὕπνω. De vitio vocis ὕπνω viri docti consentiunt: dissentiunt de medela. Ego edidi: ἔδωχεν παρ' οἶνω, memor confusionis horum nominum, cujus exempla dedi in not. ad Plin. Epistol. p. 145. b. et in præfat. p. xiv. His nunc addo var. lect. ad Eurip. Cyclop. v. 589. et Reiz. ad Aristotel. Polit. p. 74. (coll. V. D. in der Neuen Philol. Biblioth. iii. p. 185. et Schneider. ad Aristotel. Polit. p. 456.) Ceterum eandem loci Troadum emendandi rationem video placuisse Erfurdtio ad Sophocl. Œd. R. v. 773. p. 110. ed. minor." Schaefer. Præf. pp. viii—xii.

Schaefer does not profess to have made any emendations of Anacreon's or the other Poems contained in this neat little volume: "in initial mihi, specimina typographica legenti, nisi passim in accentus, interpunctionem similesque minutias, licere arbitratus sum." Præf. p. vii. At the bottom of the page, however, he proposes, what we are disposed to think an ingenious emendation of one passage: it is as follows.

"P. 67. in Aristotelis Pæani versus penultimus fortasse sic scribendus: Διὸς Εενίου σέβας ἄζουσαι: ut hic etiam, quod toties factum, α et αυ, ζ et ξ confusæ videantur. Quod si recte conjeci, alterum h. l. exemplum habemus activi ἄζω. Σέβας ἄζειν autem dicitur, ut σέβας ἐπαιδεῖσθαι s. καταιδεῖσθαι. V. Porson. ad Euri-

pid. Med. v. 750."

We shall probably, at some future time, consider Schaefer's small editions of the other Greek writers.—The present work seems very correctly printed as far as we have seen: and, as might be expected from a modern production of the Leipzig press, is most beautifully executed. It is an admirable substitute for Brunck's editions, which are all scarce: the text is, we think, in several cases improved by alterations of the punctuation: and it possesses another advantage, which is, that, while Brunck's Anacreon sells for half a guinea, this may be procured for the trifling sum of three shillings.

# OBSERVATIONES CRITICÆ IN EURIPIDEM.

To the Editor of the Classical Journal.

In the year 1799 a duodecimo edition of the Cyclops was printed at Nuremburg. To this little volume are subjoined a few critical observations by the Editor, M. George Frideric Daniel Gobs. As the work is extremely scarce, and the notes contain some useful matter, I have been at the pains to transcribe them for the use of your Journal, in which so many scarce and valuable tracts have been judiciously reprinted. The text is the same with that of Hoepfner, Lips. 1789.

Vers. 15. De verbo Aasaiv Jacobs V. Cel. in animadversionibus in Euripidis trag. et frag. tom. 1. pag. 119. hæc scribit: satis quidem expedita sententia, Silenum ad navis gubernaculum consedisse; sed in verbis hæremus. Abou enim, non quod Heathius voluit, clavum gubernaculi, sed ipsam navem significare, satis cum ex aliis locis, tum ex Euripidis Helena vers. 1584. adparet, ubi est: ¿ξέπεισεν είσβηναι δόρυ, et in ipso Cyclope, v. 19. δορί, quod nemo facile de gubernaculo intelliget; neque tamen verisimile est poetam idem verbum intra tam paucorum verbe sum spatium tam diverso significatu adhibuisse. Quæ cum ita sint, difficile dictu est, quo v. λαβων referendum sit, quod cum v. δορὸ conjungi nequit. His rationibus ductus habor in mendo cubare suspicor, et corrigendum: baxão. 1 Vocabulum 8000, 1) significat hastam, 2) omne lignum, inprimis nauticum, 3) navigium ipsum: proinde δορύ vere significare posset ex sententia Heathii clavum gubernaculi. Nec minus plura exempla, quæ hic enumerare supersedeo. quemque edocent, eadem verba omnino intra paucum spatium apud vet. poetas occurrere. Equidem v. λαβών ad άμφηρες referendum esse, navigium significans quod utrinque remis impellitur, arbitror et vulgatam lectionem satis probam amplectens ita interpretor verba: Ipse in extrema puppi gubernaculum tenens navem regebam.

Vers. 30. Cel. Jacobs non negat quidem, sensum quod attinet, lectionem vulgatam defendi posse: attamen tentavit pro μένων δόμων, quod ejus ex sententia proxime a vulgata abest, neque exemplo caret vers. 118., et Iphigen. in T. 949. οἶκων οντες ἐν ταυτῷ στέγει, nec non Catull. carm. lxiv. 247. sive etiam μελάθοων, quod cum per compendium sic scriberetur μέλων, facile in μένων abire potuit. Sic Alcest. 247. μελάθοων στέγαι. Ingeniosam vel hanc esse amicissimi Jacobs conjecturam nemo negabit, licet non satis intelligatur, cur a vulgata lectione recedendum sit, quæ utique Sileni conditionem significantius exprimit, qui manens

<sup>·</sup> Hæc conjectura metro repugnat.

jussus est, scopis verrere et alveos implere, unde pecora bibunt,

quæ filiis pascere licitum est.

Vers. 39. Florens Christianus ingeniose, sed sine omni causa legit: xaµ), quod nec Barnesio ineptum visum est, adque Silenum esset trahendum, qui comes Bacchi erat, quem sequebantur Satyri. Huic conjecturæ Musgravius favere ait, quod συνασπίζειν plerumque sine accusativo jungatur, cujus rei exempla attulit. Idem hæc monet κώμους, ita MSS. Stephani, quorum auctoritati obtemperandum putavi. Editio Ald. xõuoi, unde et xõuoi facias, quod fortasse elegantius. Hoc χώμον 8. χώμους etjam Heathius præfert. comessationes una peragentes. Hactenus Cel. Hoepfnerus, Cyclopis editor doctissimus; verum mihi neutrum placet. Prima conjectura non necessaria, altera satyris, ex quibus chorum constare apertum est, nullo modo adcommodata est. Vocab. κῶμοι vel pro singul. xomos, quod facile intelligas, positum est, vel, quod magis placet, pro κῶμοι legendum est κώμω, quum vos in orbe saltatorio Bacchi sodales eratis, siquidem Bacchus κωμάζειν προς' Αλθαίαν dicitur, quo eam Satyri comitabantur.

Vers. 44. et 46. Pro τωδε et δινώεν præeunte Musgravio in textum recepi τάδε et διναέν, quod nemini displicebit, et Hoepfnerum

v. Cel. non fecisse pænitet.

Vers. 49. Verba οὐ τάδ' οὐ, οὐ τάδε νέμη, quibus Satyri oves, quas pascunt, appellant, dudum me offenderunt; contra unius codicis lectio οὐ τάδ, οὖτ' αὖ τάδε νέμη arrisit, cui clarissimum Jacobs in animadversionibus in Euripidis trag. et fragm. tom.

2. pag. 159, adsentiri postmodum lubenter vidi.

Vers. 60. et 61. Omnium de his versibus criticorum conjecturas, quas æque diligenter collegit atque adcurate examinavit cl. Hoepfnerus, denuo recensere et piget et supervacaneum arbitror. Omitto quoque, quam modo Cyclopis laudatus editor protulit interpretationem, qui ἀμφιβάλλειν esse idem, quod χωρίς βαίνειν invita Minerva censet, nec non quam equidem olim in commentationis in Agamemnonem Æschylum particula tertia pag. 22. conjecturam βάν ἀμφιθαλείς dedi, cum verum viderit censor edit. Hoepfner. in actis literariis universalibus, quæ Jenæ innotescunt, doctissimus, ἀμφιβάλλεις h. l. significare i. q. ἀμφισβητείς, et vertendum esse dubitas arbitratus. Attamen interrogationis signum post v. νόμους ponendum esse nullus dubito, ut sensus exeat: in stabulum ire forte dubitas? In Ætneis namque scopulis, ubi stabulum fingendum est, neque Bacchus, neque saltationes, neque Bacchæ thyrsiferæ sunt.

Ners. 71. Miror, neminem interpretum vidisse, v. πετόμαν, quod nullo modo quadrat, propter præcedentis versus vocabulum μέλπω, cum poetarum more ad βάκχειε referendum esset, ab inscio grammatico esse corruptum. Equidem πέτεται legere et textum recipere

mullus dubitavi.

Vers. 91. Acuta est Musgravii observatio, se neque quenquam

invenisse, qui ἐμβαίνειν στέγην dixerit, neque, etiamsi grece dicatur, hic locum habere posse, Ulysse cum sociis nunc primum in conspectum prodeunte. Quo minus tamen amplectar conjecturam ejus—ἀξενον γυὴν, prohibet literarum major, quam forte par est, diversitas. Propius certe ad vulgatæ scripturæ ductus nos conjicimus: ἄξενόν τε γῆν, cet., ut cum ἴσασι jungatur hoc participium. Ingeniose et præclare hæc cl. Jacobs libro sæpius laudatus tom. Janimadvertit. Verba itaque, paulo aliter a me juncta sic vertenda esse puto: Væ illis miseris! Quicunque tandem sint, ignorant, qualem dominus se gerat, nesciuntque, se feram et ab hominum consortio remotam terram ingressos esse.

Vers. 169. Vera est emendatio vocabuli παρασκευασμένου, in quo nævum hærere quilibet græcæ linguæ peritus facile intelligit, quan de Euripidis tragodiis optime meritus Jacobs lib. laudat. tom. 1. pag. 122. adtulit. Corrigit nimirum περισκεπασμένου, quod

upice v. λειμώνος congruit.

Vers. 178—185. Mirum sane videtur, hos versus interpretum peminem, cel. Wakefieldo excepto, qui in silv. crit. part. iv. p. 195. v. φοροῦντα mutare vult in φανόντα, i. e. λάμποντα, offendisse, sum et interpunctione et sensu laborent. Equidem non inauspicata, ut mihi videor, manu interrogationis signum, in fine vers. 179. sublatum post v. πρόδοτιν posui, ita ut v. πρόδοτιν cum διεχροτήσατε conjungatur, et versus 180. quasi parenthesi inclusus exhibeatur. Pro v. φοροῦντα ut φοροῦντα legamus, et rei ratio et verborum nexus postulare videntur.

Vers. 244. Versum hunc esse corruptum omnes interpretes une ore consentiunt, et inde facile adparet, quod v. έδοντος cum ενθημαιος nullo modo conjungi possit, neque v. κρεανόμω habeat, quo referendum sit. Præ ceteris mihi semper placuit emendatio cel. Ruhnkenii δίδοντος δαϊτα τοῦ κρεανόμου, donec legeram, quod censor edit. Hoepfner. in act. litter. univers. Jenens. excellentismus ενόντος δαϊτα τοῦ κρεανόμου conjecerat. Prima facilior, altera elegantior est, ita ut difficile sit disceptatu, quod in mente poeta

habuerit.

Vers. 269. Verba ή κακῶς οὐτοι κακοὶ illustris. Wakefieldus in eilv. crit. part. ii. pag. 59. contra Musgravium, invita sane Minerva, pro κακοὶ Euripidem scripsisse καλοὶ autumantem, optime jure

desendit, et locutionis veritatem multis exemplis probavit.

Vers. 298. Vario modo critici versum tentarunt, ut longius esset et a voluntate alienum, corum sive interpretationes sive conjecturas laudare, quas cel. Hoepfnerus ea, qua par est, oura secensuit. Equidem jam olim adcurate animadvertisse videor, nævum mon in v. ἐποστρέφου, sed in vv. εῦ λόγους potius hærere, quapropter emendationem, quam in comment. prima in Æschyl. Agamemnonem, pag. 31. proposueram, εὐλόγους ἐποστρέφου repetitive.

et textui inserere non gravatus sum. Verte: jure meritoque

instituta mortalium respice.

Vers. 325—326. De his versibus emendandis sagacissimus Jacobs bene meritus est. Verba ejus sunt: Musgravius conjecit, δαινύμενος, εὐ στέγοντι γαστές ἐψίαν ventri bene capienti ludibrium, quod ut doctum ita nimis longe quæsitum est. Melius placet quod proximo versu emendavit: εἰτ' ἐκπίων. Denique hæremus in verbis πίπλον κρούω, quæ, quocunque tandem modo explicaveris, difficultatem relinquent. Equidem totum hunc locum sic refingam:

η μόσχον όπτον ή τι θήφιον δάκος δαινύμενος εὐ, στένωνγε γαστές' ὑπτίαν εἴτ' ἐκπίων γάλακτος ἀμφορέα, βδέλον κρούω, cet.

Opyss. I.

Cyclops γαστέρα στένων, ventrem implens carnibus est Homericus ille, qui μεγάλην ἐπλήσατο νηδύν. Vid. animadvers. in Euripidis trag. tom. I. pag. 124. Mihi in mentem venit, εὐ στένω τε, ita ut verbum στένω cum præcedente ἔχω cohæreat, nec interpretor implere, sed in proprio significatu sumo, i. e. et dum epulor, valde propter ventrem repletum anhelo. Nonne significantius et dicentis characteri adcommodatius? quod denique ad loquendi rationem πέπλον προύω attinet, nihil video, quod nos movere possit, ut a vulgata lectione recedamus, quæ non modo satis usitata est, sed conjecturæ etiam clarissimi Jacobs eatenus longe præferenda, quatenus vix, et ne vix quidem, προύων βδόλον dici possit.

Vers. 336. Lectionem hujus versus vulgatam eamque veram τὸς τὸ πιεῖν-restitui, pro qua Musgravius legendum esse το τοῦμπίειν monet, quamque Heathius corrigit τοῦ τοῦκπίειν. Namque non modo verbum simplex præstat, sed metrum etiam sanum est, siquidem, quod utrumque fugit, ultima pedis Iambei syllaba, quamvis sit natura brevis, a tragicis passim producitur, quoties cum illa finiatur verbum. Vid. exempla, quæ Wakefieldus in Silv. Crit. part. prim. p. 81. laudavit, qui lib. I. part. 1, pag. 94. eandem sententiam protulit, nec non Lucian. de Parasito 7. allegavit, quocum

Plautus Pseudol. 5. 10. conferendus est.

Vers. 360—361. Ab emendatione quam dudum margini adposueram, recedere non possum. Pro σκάφος lego σκάφει ut conjungatur cum v. μόνω, et interpretor verba: noli mihi, noli aliquid tribuere, solus soli ventri navis, i. e. ventri tuo, navis ventri simili, infer. V. κομίζειν, teste Hesychio, idem est, ac βαστάζειν, ἐπιφέρειν, Vid. Trill. observ. critic. p. 144. Apte hic, et vers. 501. Cyclopis venter, cum navis ventre comparatur, cujus rei exempla apud Romanos quoque extare notum est. Vid. commentationis meze in Æschyleum Agam. part. tert. pag. 18.

Vers. 364—365. Verba αν έχει θυσίαν, quæ criticis multas difficultates moverunt, insulsum esse glossema vocabulorum απο-NO. XXIII. Cl. Jl. VOL. XII. C βάμιος θυμάτων, ex verbis οὐκ ἔχει θυσίαν, margini interpretationiscausa adscriptis ortum, olim jam in commentat. prim. in Æschyl. Agamem. pag. 23. docui, et hic repetere non erubesco: quibus omissis, omnia bene cohærere, et plana sanaque esse manifestum sit. ᾿Αποβώμιος θυμάτων h. l. dictum est, sicuti ἄχαλκος ἀσπίδων, ἀπεπλος φαρέων, ἀψόφητος κοκυμάτων, ut alia exempla omittam, quæ poetarum Græcorum lectores non fugiunt.

Vers. 391—394. Aliorum interpretationes sive emendationes zque, ac conjecturam, quam olim lib. I. pag. 24. dederam, relinquens cum clarissimo Jacobs Heathium sequor, qui, leni verborum

transpositione adhibita, hos versus in eum modum constituit:

όβελούς τ' ἄχρους μεν εγχεκαυμένους πυρί ξεστούς δρεπάνω ύκ, άλλα πελεκέων γνάθοις αίτναϊά γε σφαγεΐα, παλιούρου κλάδω:

σφαγεία αἰτναῖα, ut recte cl. Jacobs. lib. I. tom. II. p. 159. observavit, instrumenta sunt ingentia, ut omnia, quibus Cyclops ad usum domesticum utebatur. Vid. Aristoph. Pac. v. 72. et Hesych.

sub v. airvaiov.

Vers. 397. Cel. Jacobs in tomo secundo animadvers. in Euripidis tragæd. scribit; verba ρυθμῶ τινι valde esse jejuna, cum præsertim diverso modo a Cyclope mactati in proximis versibus narrentur, et scribendum esse autumat; ἔσφαξ΄ ἐταίρων τῶν ἐμῶν ούχ ἔνι ρυθμῶ. Hanc emendationem etsi vir præclarissimus exemplis stabilire studeat, neque tamen metrum admittere videtur, neque de modo mactandi h. l. sermo est. Si locus noster in mendo cubet, verum omnino est codicem Paris. ad eum restituendum ansam præbere, qui verbis transpositis τίνι ρυθμῶ exhibet. Propterea eatenus clarissimo Jacobs adsentiri non gravor, quatenus, particula ούχ omissa, legendum ἔνι ρυθμῶ, i. e. uno tenore, sive uno ictu censeo.

Vers. 431—433. Lubenter h. L. cum clarissimo Jacobs Musgravii conjecturam, vocabula πτέρυγας, ἀλύει in πτέρυγα, σαλεύει mutantis amplector, quæ lepidæ temulenti senis descriptioni optime convenit. In sequentibus, ubi amicus suavissimus in verb. ἀποκερδαίνων aliquid latere, quod temulentiæ significationem habeat, scribit, et corrigere vult; ἀσθενής γὰρ καὶ πόδ ἀδρανῶν, πότου ὧπερ πρὸς cet.

Non de partibus sto, et conjecturam licet ingeniosam supervacaneam arbitror. Sensus vulgatæ lectionis satis expeditus est.

Vers. 446. Ex commentario, quo Cel. Hoepfnerus Cyclopem illustravit, doctissimo satis adparet, verba hujus versus ρυθμοῖσί νιν interpretes valde turbasse, quorum autem emendationes partim longe petitas, partim nimis quæsitas interpretationes iterum examinare mihi neutiquam in animo est. Primo obtutu intelligitur, poetam ρυθμῶσύ νιν scripsisse. Jam alios idem in mente habuisse video, quibus nescio quo jure adsensum Barnesius negaverit.

Vers. 501-504. Sensum horum versuum in tert. commentatione in Æschyl. Agamem. p. 18. vera olim interpunctione resti-

tuisse mihi videor. Post v. οἴνου puncti et post γάνυμαι δὲ commutis signum pono, unde lepidissimus et aptissimus sensus oritur; Io! Io! Io! plenus sum vini. Lætor onustus oblitusque lauto convivio usque ad infima ventris tabulata ceu navis oneraria. Vocabula δαῖτος ἥβης, quorum sensum interpretes fugisse miror, h. l. posita sunt, sicuti Pind. Pyth. II. 147, χάριν μισθόν. Æschyl. Agamem. vers. 1458. εὖνης (sic pro corrupto v. θοίνης ibidem scribendum est) τῆς ἐμῆς χλιδῆς. Soph. Trachin. v. 554. λυτήριον λύπημα, i. e. sanabilis dolor, et in loco, de quo agimus, Euripidis δλκλς

σχάφος, i. e. navis oneraria.

Vers. 509—514. De nævis, quibus hi versus squalidi jacent, diluendis exinde mihi sæpius cogitanti, nihil melius in mentem venit, quam quod olim in commentatione sæpius laudata pag. 21. proferre conatus sum. Me itaque conjecisse non pœnitet, Euripidem pro δάια, quod ferri nequit, δαίσει scripsisse, ad quam conjecturam viam monstrat editio Barnesii, quæ δαίει ministrat. Sensus est; amatorie, amatorie oculis adspiciens (Cyclops) aula exit. Amat aliquis nos, sed mox lucerna accensa (innuit torrem in Cyclopis oculum mox intrudendum) cutem tuam in roscida spelunca ceu molis sponsa comburet i. e. deperiet, et varii colores caput tuum ornabunt. Satyros secum Cyclopem deridere et acriter cavillari in aprico est. Nonne melius esset pro τις ἡμᾶς scribere τιν ἡμᾶν, i. e. aliquem nostrum?

Vers. 560. Miror novissimum doctissimumque Cyclopis editorem, Cel. Hoepfnerum vulgatam hujus versus lectionem χ' ῷπερ οὐκ τως, quæ partim jejunum sensum continere, partim non bene convenire versui sequenti, qui uno spiritu Silenum ebibisse docet, facile intelligitur, Musgravii emendationi sagacissimæ χ' ὤσπερ οὐ καμῆ,

i. e. sicuti non delassaberis, non gravaberis prætulisse.

Vers. 584. Hunc versum æque bene clarissimum Jacobs. in animadvers. tom. II. p. 162. Cyclopi adtribuendum esse, ac vers. 587. corrigendum censuit;

ἔνδον μὲν ο 'νης τῶ δ' ὅπνω παρειμένος.
τάχ' ἐξ ἀναιδοῦς Φάρυγος ωθήσει κςέα.

### ACCOUNT OF

The PRICES and PURCHASERS of the most valuable Articles in the Collection of the late James Edwards, Esq. sold by Mr. Evans, April 5, 1815, and Five following Days, at No. 26, Pall-Mall.

4 Constantini Lexicon Græco-Latinum, folio, best edition, russia, gilt leaves. [91. Perry.] 1592.

49 Holland, Heroologia Anglica, hoc est Vitæ clarissimorum Anglorum cum efficiebus a Puss, folio. This extraordinary fine copy formerly belonged to Buchelius, who wrote the Latin verses signed A. B. under each portrait. He has made corrections and additions in a very

ment hand throughout the volume, apparently with a view to a new edition. [15]. Miller.] 1620.

67 Christophori Thuani Tumulus, with his portrait. Par. Patisson, 1583.—J. Thuani Tumulus, Par. 1580. 4to. large paper, morocco.

The copy of J. A. Thuanus. [101. 10s. Dibdin.]

119 Johnson's Collection of the English Poets, from the time of Cowley, with Biographical Prefaces, best edition, 75 vol. 12mo. green mo-

rocco. [32l. Marquis of Ely.] 1790.

plates after Oudry's designs, most brilliant impressions, Marshal Montmorency's copy, green morocco. [22l. 11s. 6d. Goldsmid.] Paris, 1755.

156 Andreino, l'Adamo, Sacra Representatione, 4to. first edition, ents, by C. A. Procacino, rare, green morocco. [15l. Burrell.] Milan, 1613.—This Italian mystery is supposed to have suggested to Milan.

ton the idea of his Paradise Lost.

162 Gesta Romanorum, folio, a very beautiful Manuscript upon vellum, of one of the most ancient Story-Books extant. It was executed for Charles VI. of France. It is written in a very legible hand, and is ornamented with nine very large Miniature Paintings, and a profusion of richly painted capitals, and various figures in gold and colors at the beginning of each Story; bound in vellum. [461. Longman.]

drawen out of Latyn into Frenche, by Raoul le Fevre, and translated into Englishe by Caxton, begonne in Bruges 1468, and finyshid in Colen 1471, felio, russia, imperfect, but contains the Colonhon with Caxton's Account of the time when he executed the work. This specimen of the first printing in our language was the Exercise of Caxton's apprenticeship in Germany, being three years before he introduced the Art into England. [431. 1s. Longman.]

165 Walpole's Castle of Otranto, printed upon vellum, blue morocco. [291. 8s. Dibdin.] Parma, 1791.—One of the most beautiful and fine specimens of a modern book printed upon vellum. The edition was printed by Bodoni, at the expence of Mr. Edwards, who had six copies taken off upon Italian vellum, from each of which the sheets were

carefully selected to render this copy as perfect as possible.

211 Opere di Piranesi, namely, Antichite Romane, Vedute di Roma, Sepoleri degli Scipione, Magnificenza ed Architectura di Roma, Opere Varie, Fasti Consulares, Acqua Giulia, Antichite di Cora, Campus Martius, Antichite d'Albano e di Castel Gandolfo, Vasi e Candelabri, Colonna Trajana e Antonina, Ancichite di Poestum, Teatro d'Ercolane, Maniere di adornare i Camini; 23 vol. bound in 17, Atlas folio, the original Roman editions, very first impressions of the plates, selected by Mr. E. a magnificent set, bound in russia. [315]. North,]

214 Anthologia Græca, manuscript, folio. [101. 10s. Lunn.]—This is a transcript by the celebrated Brunck of 743 inedited Greek Epigrams, from a MS. in the King of France's Library. The original compilation was made by Guyet, who bequeathed it to Menage. In a note at the end of the volume, Brunck says he transcribed it in 1769.

" sedulo et quanta potui diligentia." It may be added that this transcript far exceeds the original in interest and value, from the notes and references to critical works with which Brunck has enriched it.

224 Auli Gellii Noctes Atticæ, fol. manuscript of the XV. century. upon rellum, with all the richness of illumination in miniatures, and capitals, which distinguish the fine Italian manuscripts of the Classics under the protection of the Medici family. The writing, both of the Greek and Latin, is in the boldest and finest style of the 15th century. from which Sweynheim and Pannartz formed their types; the arms of the family for whom it was executed are in the first page, bound in red morocco. [36l. 15s. Dibdin.]

263 Horatii Opera, manuscript of the XV. century, upon vellum, fol. red morocco. [1251. Dibdin.] This is a manuscript of the first splendor, both for writing and illumination. It was executed for Ferdivand I. King of Naples, who first introduced printing into his states. and was so ardent a collector of books and manuscripts, that Mr. Rosone relates, that the Florentines, to conciliate him in a rupture, presented him with some fine manuscripts of the Classics; as the Palle of Florence are seen among the ornaments, this may be one of them.

278 Livii Historiarum quæ supersunt, cum Epistola Joannis Andreæ Episcopi Aleriensis ad Paulum 2 Pont. Max. folio, first edition, printed upon vellum, in the original binding, morocco. [903l. Arch.] Romæ, MCCCCLXIX.—This splendid specimen of the press of Sweynheim and Pannartz is the only copy of the first edition of Livy known to exist upon vellum. It appears, by the arms at the bottom of the first page of the history, to have been taken off for Alexander VI. when Vice-Chancellor of the Roman See, and Governor of the Monastery of Soubiaco, where Sweynheim and Pannartz took up their abode (being a German monastery) when they introduced the art of printing into Italy.

287 Nonius Marcellus de Proprietate Sermonum, folio, printed upon vellum, with the title and 52 miniatures from the antique, in relief on pale blue ground, most exquisitely pointed for the Medici Family, as appears by the arms in the beginning of the work, bound in morocco, [1991. 10s. Dibdin.] Ven. JENSON, MCCCCLXXVI. It is impossible

for the beauty of this copy to be surpassed.

310 Prudentius, 4to. Manuscript of the X. Century upon vellum (formerly belonging to the Monastery of St. Gall), green morocco.

[231, 2s. Marquis of Douglas.]

317 Strabonis Geographia, Latine, ex versione Guarini Veronensis et Gregorii Tiphernatis, folio, first edition, blue morocco. [421. Dibdin.] Romæ, per Sweynheim et Pannartz MCCCCLXIX.-One of the very rare productions of the above Printers, (only 275 copies having been printed). See the Printers' address to Sixtus IV, in Vol. I. p. 1, of the Bibliotheca Spenceriana. It is one of the finest specimens of their press, and as Audiffredi says, "typus ita integer ac nitidus apparet, ut non sine jucunditate a Bibliophilis spectari possit."

377 Leonardo Da Vinci Regole e Precetti della Pittura, folio. nuscript, with Original Drawings by Nicholas Poussin, morocco. [102L 18s. Thane.]—The original Manuscript of L. da Vinci was deposited with the Barberini Family. Mr. De Chantelou, Minister of France at the Court of Rome, wishing to obtain a transcript of the rules for drawing, employed Nicholas Poussin, then pursuing his studies at Rome, to make drawings of what L. Da Vinci described. These are the subjects:—4 Drawings of Anatomical Figures; 22 Drawings of Human Figures; 2 Heads in Profile; a Hand and a Horse. This volume exhibits an admirable specimen of N. Poussin's powers of drawing, and evinces an extraordinary combination of taste, spirit, fidelity, and science.

394 Sir W. Hamilton's Collection of Etruscan, Greek, and Roman Antiquities, taken from Etruscan Vases, 4 vol. folio. Very scarce, fine copy in russia, with borders of gold. [53l. 11s. Copley.] Naples.

1766.

569 Holinshed's Chronicles, with the Castrations, 3 vols. folio, best

edition, red morocco. [18l. 18e. Singer.] 1586.

574 Rapin's History of Eugland, and Tindal's Continuation, with Vertue's heads and monuments, very fine impressions, 6 vol. folio, russia, gilt leaves. [43l. 1s. Egerton.] 1732.—The Rapin is upon the largest paper, which is very rare, and the Continuation of Tindal upon fine paper, a very fine set.

587 Ashmole's History of the Order of the Garter, folio, large paper, very fine impressions of the plates, a beautiful copy in blue morocco.

Duke of Newcastle's copy. [42l. North.] 1672.

612 Dugdale's Monasticon Anglicanum, 3 vol. fol. with all the plates, very fine copy, in the original binding in vellum, gilt leaves. [381. 17s. Sanders.] 1682.

624 Camden's Britannia, by Gough, 6 vol. fol. Best edition, illustrated with more than 1000 Views from Grose, Stukeley, &c. [52].

10s. North.] 1806.

657 Loggan Oxonia Illustrata, fol. morocco, 1675.—Loggan Canta-

brigia Illustrata, fol. russia. [211. North.]

: 672 Croniques et Gestes des Treshaulx et Tresvertueux Faitz de François Premier, commençans au temps de son Advenement à la Couronne, 1514, par André de La Vigne Croniqueur du Roy et Secretaire ordinaire de la Royne, fol. [1001. Dibdin.]—A Magnificent Manuscript on vellum, with splendid miniatures and highly ornamented capitals at the beginning of each chapter, of which many are six inches by five, displaying all the richness of invention and grandeur of execution to which the art of illumination had arrived. The first miniature occupies the whole page, fifteen inches by ten and a half, and represents Francis on his throne, surrounded by his Court, and receiving the Book from the Author. The arms of Francis the First, quartered with those of his first wife, Claude de France, are on each side of the frame-work which surrounds the picture; her arms are painted separately in a cordon; bound in green velvet.

757 Salviani Historia Piscium et Aquatilium Animalium, folio, plates, large paper, ruled, a most beautiful copy, bound in morocco, in compartments, with the arms of Thuanus richly gilt, [30]. 10s.

Clarke, ] Roma, 1554.

. 798 The Koran of Mohammed, written in the grandest and boldest of Oriental Characters, enriched throughout with brilliant illuminations. A most splendid Manuscript in the highest preservation. It was a present from Maulowa Mohammed Achmed to Nijul al Dowlah, fol. with a blue morocco case. [521. 10s. Marquis of Douglas.]

804 Biblia Pauperum, a Collection of Designs, rudely cut in wood, of the principal Historical Subjects in the Bible; interspersed with sentences above, below, in the middle, or in scrolls, according to the ancient manner of describing figures speaking, fol. [2101. Dibdin.] The extreme rarity of this book is well known; it is esteemed the first essay towards the art of printing by blocks of wood, before the invention of moveable types, and is generally attributed to Laurence Coster of Haerlem, between the years 1440 and 1450. A very fine and perfect copy, and none of the plates injured by being painted, which is generally the case; bound in morocco.

807 Biblia Sacra Polyglotta, edente Walton, et Castelli Lexicon Polyglottum, 8 vol. fol. very fine copies in blue morocco. The Bible is ruled, and has the original republican preface to the Polyglot. [61].

Watson. ] Lond. 1657.

808 Biblia Sacra Latina, Vulgatæ Versionis, 2 vol. fol. [1751. Lloyd.] Moguntiæ, per Fust et Schoiffier, MCCCLXII. Printed apon vellum, and decorated with rich illuminations. This is the first edition of the Latin Bible with a date. A magnificent copy, the finest which has been offered to public sale for many years. The book is as fair and fresh as when it came from the press; the leaves were carefully selected from two very fine copies, 2 vol. splendidly bound in blue morocco.

809 Biblia Sacra Latina, cum Interpretationibus Hebraicorum Nominum, 2 vol. fol. The first edition of the Latin Bible printed at Paris. A remarkably fine copy, in blue morocco. [341. 22 6d. Triphook.] Par. MCCCLXXVI. It has the following colophon:

Jam tribus undecimus lustris Francos Ludovicus Rexerat! Ulricus Martinus itemque Michael Orti Teutonia, hanc mihi composuere figuram Parisii arte sua, me correctam vigilanter Venalem in vico Jacobi sol aureus offert.

Which establishes the date of the impression to be 1476. This is the celebrated edition which attracted so much curiosity and discussion by the imposition practised on Lord Oxford by an alteration of the colophon, and which would have ascribed it to 1463. The edition, however, is unusually rare; and Mr. Edwards, who, from his valuable and extensive correspondence on the continent, obtained more early printed books than were ever imported by any one individual, was yet more than twenty years before he could obtain a fine copy.

810 Biblia Sacra Latina, fol. [115. 10s. Triphook.] Ven. per Jenson, MCCCLXXIX. Printed upon vellum. This beautiful copy, of an extremely rare edition of the Bible printed by Jenson, is the only one which has occurred in any sale for many years. It belonged to Sixtus IV. as appears by his arms in the beginning of the book. To this

magnificent Pontiff (the founder of the Vatican Library) Sweynleinn and Pannartz addressed the well-known supplicatory letter for relief in consideration of the numerous splendid works which had been printed by them in Italy. The capitals are richly illuminated, and at the com-

mencement is an elegant miniature; bound in red morocco.

821 Evangelia Quatuor. Græce, fol. A magnificent Manuscript upon vellum, of the Tenth Century, most elaborately executed. The subject of each page is designated at the top in letters of gold. This grand Manuscript is in the highest preservation, and is one of the finest greek Manuscripts of the Gospels extant. It is supposed to have been one of the Imperial Collection saved at the capture of Constantinople. It would be a most important acquisition to any library, public or private; bound in blue velvet, with bronze-gilt Medallions of the birth of Our Saviour and the adoration of the Magi on the sides. [2101. Payne.]

824 Psalterium Greeco-Latinum, fol. A Manuscript of the Ninth Century upon vellum, of the first curiosity and importance, written in a very fair and legible hand, with this peculiarity—the Greek is written in Roman characters, by which means we elicit the curious and interesting knowledge of the exact pronunciation of the Greek Language, as spoken at that period when the Byzantine Empire was in its literary glory. A very learned antiquary has given the following illustration of the writing of the first page tending to fix the period when the Manu-

script must have been written:

Kyrie Boeithi ton doulon sou

Cymeon Monachous Presbiterou, &c. &c.

Nota, que je trouve ce Pierre 2. Abbé de l'Abbaye de S. Ambroise de Milan depuis l'an 856 sous Louis 11 (après l'Abbé André 851) jusqu'en l'année 897. C'est la dernière date des Diplomes de l'Abbaye de S. Ambroisa de Milan, lesquels commencent en l'année 721 sous le Roi des Lombards Luitprand—dans le "Codice Diplomatico Sant Ambrozio delle Carte dell' Ottavo e Nono Secolo de F. Angelo Fumagalli." Milano, 1805, 4to. [1101. 55. Marquis of Douglas.]

329 Officium Beatæ Virginis, 12mo. A delicate little Book of Offices of the Sixteenth Century, in Roman characters. The Paintings exquisitely finished, the writing admirable, and the border most playfully ornamented in the best style, with devices and mottos of the family for whom it was executed. This is by far the most exquisite of the Italian illuminated offices that Mr. Edwards ever had an opportunity of ob-

taining: blue morocco. [120]. North.]

tional Offices executed for John Duke of Bedford, Regent of France, containing 59 miniature paintings, which nearly occupy the whole page, and above a thousand small miniatures of about an inch and a half in diameter displayed in brilliant borders of golden foliage with variegated flowers, &c. at the bottom of every page are two lines in blue and gold letters, to explain the subject of each miniature; a circumstance perhaps only to be found in this expensive performance. But what enlamnes the value of the MS. in this country, is, that it has preserved.

the only portraits remaining of the noble pair who formerly possessed it; John of Lancaster, Duke of Bedford, Regent of France, and Anne of Burgundy, his Duchess, interspersed with their mottos; an elegant expression of the gallantry of that time; on his part "A vous entier," and on hers, "J'en suis contente," And also the portraits of Henry V. of England, and Catherine of France. Nothing can exceed the strength of character and high finishing of the portraits. Mr. Gough pronounced it the finest example of the art of that period he had ever seen. Vertue engraved his portrait from this painting. Another interesting characteristic in this fine MS. is the attestation of its being presented by gift of the Duchess, and by order of her husband, to King Henry the Sixth, when he went to be crowned in France, and was spending his Christmas at Rouen. The monogram of the attestor I. S. is John Somerset, styling himself Domini regis ad personam servitor ad sanitatem vitæque conservationem consulene. This is confirmed in Hearne's Vita Henrici 6, per T. de Elmkam, where he is called physician to the king; and that he was a favourite appears from a grant of the Manor of Ruislip to him for life by Henry 6th. See Lysons's Environs, vol. 5, page 258. This rich book is 11 inches by seven and a half wide, and two and a half thick, bound in crimson velvet, with gold clasps, on which are engraved the arms of Harley, Cavendish, and Hollis, quarterly. It was the property of Edward Lord Harley, Earl of Oxford and Mortimer, who bought it of Lady Worsley, great grand-daughter to W. Seymour, second Duke of Somerset, who was appointed Governor to the Prince of Wales by King Charles the First, It descended from Lord Oxford to his daughter, the Duchess of Portland, and was purchased at her sale, May 24, 1786. [6871, 158, Marquis of Blandford.

## INQUIRY

INTO THE

CAUSES OF THE DIVERSITY OF HUMAN CHARACTER

IN VARIOUS

AGES, NATIONS, AND INDIVIDUALS;

By the late PROFESSOR SCOTT, of King's College, Aberdeen.

No. VI.—Continued from No. XX. p. 237.

SECT. III.

Of the Indirect Effects of Climate upon the Human Character.

THE effects of climates which I have yet considered, may be said to proceed immediately from its influence; there are other peculiarities

words.

in the condition of men, which may fairly be traced to the influence of climate, although their dependence upon it is more remote and precarious; and these I am now to consider. They may be contemplated under the heads of first, the condition of the female sex, secondly, manner and amusements, thirdly, laws and government.

First, With respect to the condition of the female sex, we are prepared to admit from what has been detailed at the conclusion of the preceding section, that it has a chance to be more favorable in a temperate than in an intemperate climate. A moderate indulgence of the sexual appetite is much more calculated to advance the respectability of females, than either apathy, or licentiousness in this particular. In hot countries, women have almost always been considered as intended only for sensual enjoyment; they are ardently sought after, but little valued or respected when obtained; and if their persons are admired, their minds are as uniformly despised. In such countries, the inferiority of the females to the males, in every respect, except in personal attractions, is a prevailing doctrine; and in some of them, as is well known, it is even an article of religious faith.

It is in these countries that the practice of polygamy has uniformly prevailed: a practice by which the dignity of the female sex is completely sunk, and women are degraded to the rank of mere slaves. This practice has never been found in the temperate regions of the world, where women have generally been considered as objects of a certain degree of esteem, as well as of desire. The causes of this peculiarity, and its connexion with the influence of climate, have been so admirably pointed out by the celebrated Montesquieu, that I cannot do greater justice to the subject than by transcribing his

"Les femmes sont nubiles, dans les climats chauds, à huit, neuf, et dix ans: ainsi l'enfance et le marriage y vont presque toujours ensemble. Elles sont vieilles à vingt: la raison ne se trouve donc jamais chez elles avec la beauté. Quand la beauté demande l'empire, la raison le fait refuser; quand la raison pourroit l'obtenir, la beauté n'est plus. Les femmes doivent être dans la dependance: car la raison ne peut leur procurer dans leur vieillesse un empire que la beauté ne leur avoit pas donné dans la jeunesse même. Il est donc très simple qu'un homme, lorsque la religion ne s'y oppose pas, quitte sa femme pour en prendre une autre, et que la polygamie s' introduise.

"Dans les pays tempérés, où les agrémens des femmes se conservent mieux, où elles sont plus tard nubiles, et où elles ont des enfans dans un âge plus avancé, la vieillesse de leur mari suit en quelque façon la leur: et, comme elles y ont plus de raison et de connoissances quand elles se marient, ne fût-ce que parce qu'elles ont plus longtems vêçu, il a dû naturellement s'introduire une espece d'égalité dans les deux sexes, et par conséquent la loi d'une seule femme.

"Dans les pays froids l'usage presque nécessaire des boissons fortes établit l'intempérance parmi les hommes. Les femmes, qui ont à cet égard une retenue naturelle, parce qu'elles ont toujours à se desendre,

ont donc encore l'avantage de la raison sur eux.

La nature, qui a distingué les hommes par la force et par la raison, n'a mis à leur pouvoir de terme que celui de cette force et de cette raison. Elle a donné aux femmes les agrémens, et a voulu que leur ascendant finit avec ces agrémens: mais, dans les pays chauds, ils ne se trouvent que dans les commencemens, et jamais dans le cours de leur vie.

"Ainsi la loi qui ne permet qu'une femme se rapporte plus au physique du climat de l'Europe, qu'au physique du climat de l'Asie. C'est une des raisons qui a fait que le Mahométisme a trouvé tant de facilité à s'établir en Asie, et tant de difficulté à s'étendre en Europe; que le Christianisme s'est maintenu en Europe, et a été détruit en Asie; et qu'enfin les Mahometans font tant de progrès à la Chine, et les Chretiens si peu. Les raisons humaines sont toujours subordonnées à cette cause suprème, qui fait tout ce qu'elle veut, et se sert de tout ce qu'elle veut.

"Quelques raisons particulières à Valentinien lui firent permettre la polygamie dans l'empire. Cette loi, violente pour nos climats, fut ôtée par Théodore, Arcadius, et Honorius." (Esprit des loix. l. 16.

ch. 2.)

The reasonings of Montesquieu are perfectly agreeable to historical fact. Polygamy has in all ages been practised by the inhabitants of warm climates: and it has as uniformly been rejected by the people of temperate regions. It was the practice of the ancient Assyrians. Babylonians, Persians, Egyptians and Medes; and it is at this day practised by all the African and Southern Asiatic nations, with scarce any exception. If indeed we can implicitly believe the relations of travellers, there are some exceptions of a very peculiar kind; for we are informed that in some districts of the East, and particularly in the Ladrone or Marianne islands, a plurality of husbands is allowed to one wife. Montesquieu speaks of a similar practice among the Naïres upon the coast of Malabar, and indulges in some ingenious reasoning concerning its origin. l. 16. c. 5. A like anomaly prevailed, according to Strabo, in some districts of Media. where, he says, each woman was compelled to receive five husbands. while in other cantons each man was expected to take seven wives. (l. 11.) Such institutions, if ever they existed, are only to be viewed as the exceptions to the generally pervading practice of polygamy. and as occasioned by circumstances altogether peculiar to certain tribes. In the case of the Medes the practice probably arose from the exigencies of war, which while in one quarter of the country it had occasioned an extraordinary havoc among the men, in another might have thinned the women in consequence of the predatory incursions of the enemy.

On the other hand a plurality of wives, or of husbands, seems to have been altogether unknown in more temperate climates. Saxo Grammaticus, who wrote the history of Denmark in the twelfth century, gives no hint of such a practice prevailing, even among the Kings and Princes of his country. Crantz, in his history of the Saxons, affirms that polygamy was never known among the Northern nations of Europe; which is confirmed by every other writer who

gives the history of any of those nations. Scheffer in particular, who writes the history of Lapland, observes, that neither polygamy nor divorce were ever heard of in that country, not even during the reign of paganism.' Christianity has conspired with climate to banish polygamy from most of the countries of modern Europe. But such is the influence of physical causes that, though Christianity is the religion of Ethiopia, the natives are strongly inclined to indulge in a plurality of wives, nor are the judges severe in their condemnation of that practice. Among the Christians of Congo, polygamy is as much in use as ever it was among Pagans.

We have found the inhabitants of a rigorously cold climate resembling those of torrid regions in many particulars; and it is not a little remarkable that while polygamy appears to have been uniformly discountenanced in the temperate districts of the continent, it has been found in those icy regions where the female sex is extremely little sought after. Polygamy, to this day, it is said, obtains in the cold country of Kamtshatka, and in the still colder country round

Hudson's bay.

This singularity can only be ascribed to the little estimation in which females are held in those regions. For polygamy can hardly prevail in countries where women are respected; and on the other hand where it does prevail it is impossible that they can be held in due estimation. Throughout all the East, and in those parts of Africa where polygemy is the practice, women are bought and sold like slaves. "The negroes," says Lord Kaimes, "purchase their wives and turn them off when they think proper. The same law obtains in China, in Monomotapa, in the Isthmus of Darien, in Caribeana, and even in the cold country round Hudson's bay. All the savages of South America, who live near the Oroonoko, purchase as many wives as they can maintain; and divorce them without ceremony." "The sovereign of Giaga, in Africa," says the same author, "has many wives, who are literally his slaves: one carries his bow, one his arrows, and one gives him drink; and while he is drinking, they all fall on their knees, clap their hands, and sing." In the conduct of this petty tyrant we have a fulthful picture of the general demeanour of the Asiatics towards their wives.

Jealousy and oppressive restraint are the invariable concomitants of the practice of polygamy. "In the hot countries of Asia," says the author just quoted, "where polygamy is indulged, and wives are purchased for gratifying the carnal appetite merely, it is vain to think of restraining them otherwise than by locks and bars, after having since tasted enjoyment."—"The Chinese," adds he, "are so jealous of their wives, as even to lock them up from their relations; and, so great is their diffidence of the female sex in general, that brothers and sisters are not permitted to converse together. When women go abroad, they are shut up in a close sedam, into which no eye can penetrate. The intrigues carried on by the wives of the Chinese

Emperor, and the jealousy that reigns among them, render them unhappy. But luckily, as women are little regarded where polygamy is indulged, their ambition and intrigues give less disturbance to the government, than in the courts of European Princes. The ladies of Hindostan cover their heads with a gauze veil, even at home, which they lay not aside except in company of their nearest relations. A Hindoo buys his wife; and the first time he is permitted to see her without a veil is after marriage, in his own house. In several hot countries, women are put under the guard of eunuchs, as an additional security; and the black eunuchs are commonly preferred for their ugliness.—In the city of Moka, in Arabia felix, women of fashion never appear in the streets in day light; but it is a proof of manners refined above those in neighbouring countries, that they are permitted to visit one another in the evening."

Our author next proceeds to illustrate the influence of Eastern manners in corrupting the minds and inflaming the appetites of the female sex. But for what he has said upon that subject, I shall refer to his own work. (Sketches of the history of Man b. 1. sk. 6.) It is, however, sufficiently evident that such effects are necessary consequences of the practice of polygamy; and that another practice equally to be reprobated is intimately connected with it; namely, the custom above alluded to of converting men into Eunuchs. This odious refinement of jealous sensuality is found uniformly to accompany the privilege of a plurality of wives. It at once affords a proof that this practice is a violation of the original laws of nature, and shows the futility of the attempts which have been made to defend it upon the erroneous supposition that in the countries where it prevails, the number of females

exceeds in a great proportion that of the males.

Let us now contemplate the condition of the female sex in these countries where polygamy never was in practice, and we shall find it much more exalted even during the rudest periods of society. According to the testimony of many ancient writers, the women in the North of Europe were at all times respected by the other sex; they were even held in a certain degree of veneration, as beings of superior wisdom, and consulted as prophets and soothsayers. The Scandinavian women were anciently believed to be skilled in magic, and in the arts of divination, and Procopius informs us, that among the Vandals all the soothsayers were of the female sex. According to Tacitus, the Germans had no other physicians than their women who were accustomed to follow the armies in order to staunch the blood, and suck the wounds of their husbands, as well as to supply the wants and support the courage of the combatants.4 Another fact mentioned by that historian places in a very conspicuous light the respect paid to the German women. Female hostages, he says, bound the Germans more strictly to their engagement than those of the male sex: for, adds he, they believed that there was something sacred in the female

<sup>&</sup>quot;Ad matres, ad conjuges, vulnera ferunt: nec illæ numerare aut exsugere plagas pavent: cibosque et hortamina pugnantibus gestant,"

character; and ascribed to it a superior degree of foresight, insomuch that they never despised the opinions of women, nor neglected their #dvice.

As courage was a virtue held in the highest estimation by the rude tribes who anciently inhabited the North of Europe, so it affords a convincing proof of the dignity to which the female sex had attained among those tribes, to find them eminent in the practice of that highly valued qualification. All the writers who treat of those ancient nations concur in ascribing extraordinary fortitude, and even valor to their women. Cæsar, in the first book of his commentaries, describing a battle in which he was engaged with the Helvetii, says that the women, with warlike enthusiasm, exhorted their husbands to persist in the contest, and placed the waggons behind them in a line, to prevent their flight. Tacitus and Florus assert, that several battles of those barbarous nations were renewed by their women presenting their naked bosoms, and declaring their abhorrence of captivity. Johannes Magnus, Archbishop of Upsal, and Jornandes agree in describing the women of the Goths as full of courage, and trained to arms like the The latter makes particular mention of an expedition of the Goths to invade a neighbouring country, in which more women went along with the men than were left at home (b. I.) The Goths, says Procopius, compelled by famine to surrender to Belisarius the city of Ravenna, were bitterly reproached by their wives for cowardice (Hist. Goth. I. 2.) The Longobard women, according to Paulus Diaconus. when many of their husbands were cut off in a battle, took up arms, and obtained the victory. And Saxo Grammaticus assures us that in former times, many women in Denmark applied themselves to arms.

To this we have to add the various testimonials concerning the remarkable valor of the ancient British women. Tacitus, in his annals. says that the British women frequently joined in battle with the men. when attacked by an enemy. It was not, he says, unusual for that nation to fight under the conduct of a woman. Nay, so much was the female sex regarded, that according to the same author there was no distinction observed between it and the male in conferring authonity, Of the valor and patriotism of female British chieftains, ancient history affords many notable examples. During the war carried on by Caractacus, against the Romans, Cartismandua Queen of the Brigantes, afforded that gallant Monarch eminent assistance. Bonduca. and Boadicea, are both recorded in Roman annals, as Queens of a warlike and heroic spirit; and both combated their invaders, if not

with ultimate success, at least with unshaken bravery.

" Inesse quinetiam sanctum aliquid et providum putant : nec aut consilia corum aspernantur, aut responsa negliguntur." (De Mor. Germ.)

3 " Solitum quidem Britannis fæminarum ductu bellare." (Annal. l. 14.)

4 " Neque enim sexum in imperiis discernunt." (Vit. Agric.)

<sup>2 &</sup>quot; Memoriæ proditur, quasdam acies inclinatas jam et labantes a feminis restitutas constantia precum et objectu pectorum, et monstrata cominus captivitate quam longe impatientius feminarum suarum nomine timent." Tacitus de mor. Germ.

Neither is it to be imagined from these proofs of manly courage in the females of ancient Britain and Scandinavia, that they were destitute of the peculiar attractions of their sex, or disgustingly harsh and masculine in their demeanour. We have the authority of Procopius. that the women in those countries were remarkable for beauty, and that those of the Goths and Vandals were the finest that ever had been seen in Italy. (Hist. Goth. l. 3.) The literary remains, if they can so be called, of those ancient nations, testify that among them the female sex was the object of a delicate and reverential homage, which could only be due where there was mildness of manners, and propriety of conduct. The ancient poems of Scandinavia contain very refined expressions of love and regard for the female sex. "It is," says Lord Kaimes, "an additional proof of the great regard paid to women in Scandinavia, that in Edda, the Scandinavian bible, female deities make as great a figure as male deities." If the authenticity of the poems of Ossian be admitted, they afford very singular evidence of the delicate homage paid by the warriors of Caledonia in those remote ages to the fair objects of their affections. But this subject will again come under our notice; and without dwelling farther upon it at present, it may be safely assumed, from the evidence adduced, that among the ancient nations of the North of Europe, females were an object of refined affection, as well as of respect.

Thus, therefore, in regard to the condition of the female sex. we find a decided superiority in the natural influence of a temperate climate over that of a climate either unusually hot or cold. In hot climates, where women arrive at the age of puberty, while their intellectual powers are necessarily dormant, they are sought after merely as the means of sensual gratification; and seldom rise above the condition of slaves. In regions of extreme cold, their condition is little better, as the love of the sex is not sufficient to counterbalance the contempt inspired by inferiority of strength. But in countries which are exempt from either extreme of temperature, the passion for the female sex is compounded of respect and affection, as well as appetite. The women are not considered as mere vehicles of sensual enjoyment, because the growth of their intellectual capacities keeps pace with the ripening of their per-They are admitted as the rational companions of the men; as the sharers in their victories, and the partakers in their power; and as qualified to assist them in counsel and in the field, as

well as to sweeten and alleviate their sufferings and toils.

2dly. We have to contemplate the influence of climate, as it affects the manners and amusements of a people; and I cannot help thinking that even in these particulars, which might seem to be very remotely connected with it, the influence of climate is very considerable. As far as we have yet established the operation of climate, we find that in torrid regions its tendency is to produce indolence, and a strong propensity to sensual gratification. In those regions too, the soil is generally fertile, so that abundance of the necessaries, and even many of the superfluities of life, can be obtained with little toil. This circumstance greatly contributes to confirm the indolent tendency of the

people, and by no means counteracts their propensity to sensuality. The effect of the whole together is to produce a fondness for what is

called luxury.

There is a considerable difference of opinion concerning the peculiar indulgences in which luxury consists; and the word has no doubt been employed in very different acceptations by different writers; insomuch that while with some it conveys a severe imputation, with others it includes scarcely any censure. Without entering into this controversy, I shall merely state that, luxury, according to the meaning in which I here employ it, denotes a fondness for the various indulgences of sense, of the taste, of the eye, of the ear, of the smell, and of the touch, as well as of the sexual appetite; a proneses to indulge in those gratifications in a far greater degree than the simple calls of nature justify, and a consequent dereliction of the more noble purposes for which human nature was intended. Luxury, taken in this sense, is not very different from what is usually called effeminacy.<sup>3</sup>

That it is the natural tendency of a hot climate to promote this kind of luxury and effeminacy, can scarcely be doubted, if we allow to

" Men in different ages," says Lord Kaimes, "differ widely in their notions of luxury; every new object of sensual gratification, and every indulgence beyond what is usual, are commonly termed luxury; and cease to be luxury when they turn habitual. Thus every historian, ancient and modern, while he inveighs against the luxury of his own times, wonders at former historians, for characterising as luxury, what he considers as conveniences merely, or rational improvements. Hear the Roman Historian talking of the war that his countrymen carried on successfully against Antiochus king of Syria: "Luxuriæ enim peregrinæ origo ab exercitu Asiatico invecta in urbem est. Ii primum lectos æratos, vestem stragulam pretiosam. plagulas et alia textilia, et quæ tum magnificæ supellectilis habebantur, monopodia et abacos Romam advexerunt. Tunc psaltriæ, sambusistriæque. et convivalia ludionum oblectamenta addita epulis: epulæ quoque ipsæ et cura et suintu majore adparari cœptæ: tum coquus, vilissimum antiquis mancipium æstimatione et usu, in pretio esse; et, quod ministerium fuerat ars haberi copta. Vix tamen illa, quæ tum conspiciebantur, semina erant futuræ luxuriæ." (Tit. Liv. l. 89. c. 6.)

His Lordship relates as a remarkable misapplication of the reproach of laxury or effeminacy, that "a knot of Highlanders benighted, wrapped themselves up in their plaids, and lay down in the snow to sleep. A young gentleman making up a hall of snow, used it for a pillow. His father (Sir Evan Cameron), striking away the ball with his foot, "What, Sir," says he, "are you turning effeminate?" He is inclined to limit the term luxury to the excessive and habitual indulgence in "the pleasures of taste, touch, and smell, which appear as existing at the organ of sense, and upon that account are held to be merely corporeal:" and he does not think it properly applicable to any pleasure of the eye or ear. But surely, though we should grant that "the concord of sweet sounds," is an innocent and even dignified indulgence, yet we can hardly exclude from the class of luxuries, splendid ornaments of dress, showy equipages, superb houses, and other "lusts of the eye" which are so much sought after by a wealthy and luxurious peo-

ple. (See Kaimes's Sketches, b. 1. sk. 7.)

such a climate, the effects already ascribed to it. Where man is naturally inclined to be idle, and where nature is usually prolific in her gifts, active exertion, whether bodily or mental, will rarely be found. Some expedient must be adopted to fill up the painful void which is thus created, and the pleasures of sense are those which naturally offer themselves for that purpose. Feasting and debauchery effectually occupy the mind and keep off ennui, at least during the moments of immediate enjoyment. Their natural accompaniments are splendid dresses, showy apartments, downy couches, and every resource of art for promoting ornament of ease. Sumptuous equipages, and long retinues of attendants in time succeed; and thus is perfected that luxurious splendor, which we now emphatically call Asiatic or Oriental.

Even in the remotest ages we shall find evidence of a propensity to this kind of enjoyment among the people of the warmer regions of the earth. In the days of the patriarch Abraham, the Asiatic nations are described as possessed of various kinds of jewels, and vessels of gold and silver. In Isaac's time, we find mention of sumptuous and perfumed garments; of which kind were those of Esau, which Rebecca caused Jacob to put on. We find, therefore, the use of perfumes or sweet-smelling odors, introduced among the people of the East, even in the most distant ages; from which we may presume that they were acquainted with other arts of luxury, which Moses had

no opportunity of mentioning.

In Egypt we can trace the introduction of luxury also in the most remote ages. In the days of Joseph, we find that the Egyptians were possessed of costly jewels, vessels of gold and silver, rich stuffs and perfumes, and were waited upon by a great number of slaves. patriarch dwelt in a superb palace, and had a master of the household to manage his domestic affairs. When he went abroad, he had many attendants, and a herald went before the procession, and proclaimed the occasion of it to all the people. At this period the court of Pharaoh makes a very magnificent and brilliaut appearance. There we find a chief butler, a chief baker, a captain of the guards, &c. Persons of distinction were then drawn in chariots, of which they had various kinds, suited to a variety of occasions. The establishment of the queens of Egypt must have been very splendid, if we may judge of it from what Diodorus relates, that the whole revenue of the fishing. of the lake Mœris was allotted for the purpose of finding those princesses in robes and perfumes. This sum was by no means inconsiderable, for it was said to amount to a talent a-day. (Diod. l. 1. and Athen. 1. 1.)

The little we know of the ancient Assyrians proves them to have been not less addicted to luxury than the Egyptians. Their monarchs, from Semiramis down to Sardanapalus, are represented by ancient historians as devoted to sensual indulgence and sunk in effeminacy; and if such were the manners of the court, it is impossible that those

of the people could have been very exemplary.

Concerning the ancient Babylonians, we have much more distinct information; and all ancient writers agree in representing them as a NO. XXIII. Cl. Jl. VOL. XII. D

people strongly addicted to luxury and debauchery. The sacred books are full of reproaches uttered by the prophets against this depraved nation. By Daniel they are represented as altogether devoted to gluttony and drunkenness. What we read in this prophet of the feast which Balthasar made for all his court, at the eve of the taking of Babylon by Cyrus, may serve to give us an idea of the excess and licenticusness which reigned in the repasts of the Babylonians. The account given by Quintus Curtius of the manners of the same people agrees in every respect with that of the sacred prophet. It was a practice almost peculiar to the Babylonians of all the nations of the East, to admit women to their banquets, a circumstance which cannot be supposed to have diminished either the luxury or the dissoluteness of the entertainment.

The dress of the Babylonians was extremely sumptuous. Even the common people, according to Herodotus (l. 1. n. 195,) had a tunic of lawn next their skin, which descended to their feet, in the Eastern mode. Above that they wore a woollen robe, and again wrapped themselves in a cloak, which was of an extraordinarily white color. They let their hair grow long, and covered their heads with a kind of bonnet or turban. According to the same author, and Strabo, (l. 16.) each of these people wore a signet on his finger, and never went abroad without having in his hand a staff or baton of elegant workmanship, on the top of which was raised some distinguishing orna-

ment, as a pomegranate, a rose, a lily, or an eagle.

Persons of high rank affected in their dress a much greater degree of magnificence. They were not contented with stuffs of silver and gold, embellished with splendid dyes and the finest embroidery; but enriched them still further, with rubies, emeralds, sapphires, pearls, and all the jewels of the East. Collars of gold were also a part of their finery, as Sextus Empiricus informs us. (l. 3. c. 24.) The Babylonians too greatly delighted in perfumes, of which they made constant use; frequently perfuming the whole body with odoriferons waters. (Herod. ut supra.) The Babylonian perfume was even peculiarly renowned among the nations of antiquity, for the singular excellence

of its composition. (Athen. l. 15. c. 13. Plut. in Artax.)

In the decorations of their apartments, as might naturally be expected, the greatest splendor prevailed. The scripture makes mention of vessels of ivory, marble and brass, with which the Babylenian dwellings were adorned; and by the same authority it appears, that many of these implements were ornamented and enriched with precious stones. Costly carpets were an article of luxury in which the Babylonians had attained great excellence. Pliny, speaking of a carpet fit for covering those couches which the ancients made use of at table, says, that this piece of furniture, which was the produce of the looms of Babylon, was valued at eighty one thousand sestertia, or near six hundred pounds sterling. (l. 8. sect. 74). It appears also from Herodotus, (l. 1. n. 199,) that litters were in general use among the Babylonians, a sort of conveyance which has never been employed but by a voluptuous and effeminate people.

The ancient Medes have been scarcely less exclaimed against for their luxury and effeminacy by the writers of antiquity than the Babylonians. In the writings of Herodotus, Xenophon, Strabo, Athenœus, Diodorus, and Justin, we find ample proofs of their passion for pageantry and luxurious indulgence. They wore long flowing robes with large hanging sleeves, a dress well calculated, says Xenophon, to conceal the defects of the shape. These robes were woven with various splendid colors, and richly embroidered with gold and silver. (Herod. l. 1. n. 111. Xenoph. Cyrop. l. 8). They allowed their hair to grow, and covered their heads with a tiara, or kind of pointed cap of great magnificence. They were besides loaded with bracelets, gold chains, and necklaces adorned with precious stones; (Ib.) and carried their nicety in dress so far as to tinge their eyelids and eyebrows, paint their faces, and mingle artificial with their natural hair. (Xen. Cyrop. l. 1.)

The luxury of the table amongst the Medes was equal to that of their dress. Xenophon describes a feast which Astyages gave to the youthful Cyrus, in which there was the utmost profusion as well in the quantity, as in the variety and quality of the different meats. According to the same authority, excess in wine was an usual accompaniment of such entertainments. (Cyrop. l. 1.) That author also records an instance of this kind of intemperance sufficiently remarkable. In the war which Cyaxares, the last of the Median kings, made against the Babylonians, Cyrus, who had joined his arms to those of that prince, finding a favorable occasion of worsting the enemy, set out on the night at the head of all the cavalry. Cyaxares, on the contrary, passed the same night in a debauch, which he carried to

great excess with all his principal officers. (Ut supra.)

Music, amongst the Medes, was called in to heighten the pleasures of the table. They sung and played upon a variety of instruments. The monarchs themselves took part in this diversion, and usually in every thing that could animate the jollity of the feast. Dancing also is to be reckoned among the pleasures of the Medes; and according to Xenophon they gave into it with great ardor and transport. (Cyrop.

l. 1. and 4.)

To this detail of the luxurious taste of the ancient Eastern nations, I might add what authors have recorded of the magnificence, pageantry and effeminacy of the Persian court, during the contest of that nation with the Greeks; the pomp and parade of the court of Armenia, during the reign of Tigranes, and so forth: but the description would consist of little other than a repetition of the particulars already stated. It ought also to be mentioned, that the taste for luxury and magnificence was characteristic of these nations only at certain periods of their history; at those namely, when they had acquired dominion over their more feeble and effeminate neighbours; for the Persians and Armenians, properly so called, were naturally a hardy and enterprising race, sprung from a rugged soil, and enjoying a tolerably temperate climate; but like many other nations, they were corrupted by conquest, and contaminated by the effeminate manners of the people over whom they acquired power.

It is equally unnecessary to illustrate the tendency of a sultry climate and fertile soil to encourage luxury and effeminacy, by examples drawn from modern nations. The prevalence of these vices among the present inhabitants of the South and East, among the modern Turks, Persians, Hindoos, Moguls, &c. is too well known to stand in need of proof in

this place.

Let us then proceed to contrast this propensity of the inhabitants of warm climates, with what naturally takes place in the temperate regions of the earth. There, in the earlier ages of the world, we hear nothing of elegant and flowing robes, of costly vessels of gold and silver, of magnificent houses and equipages, or of delicious and luxurious repasts. Simplicity in external appearance, and frugality and temperance in living, or at least in eating, seem to have been as characteristic of these people, as the opposite dispositions were of those just described. Let us here, as on former occasions, take for our guide Tacitus, whose philosophical account of the manners of the ancient inhabitants of the North of Europe contains very satisfactory proofs of this remarkable distinction.

"All the Germans," says that author, "cover themselves with a cloak, fastened by a clasp, or sometimes by a thorn only. The rich are distinguished by a vestment, which is not flowing, as those of the Sarmatians and Parthians, but fits closely to their limbs. They likewise wear the skins of beasts, which are more studiously prepared as we recede from the frontiers. These hides they diversify with spots, and with the skins of those creatures which the remotest ocean produces. Neither does the dress of the women differ from that of the men, unless that they sometimes use linen vestments variegated with purple; and that the upper part of their garment is not fashioned into sleeves. Their arms are bare to the shoulders, and the upper part of the breast is uncovered." "There are," says he, "to be seen among them vessels of silver, received as gifts by their embassaders and princes: but they are employed with as little ceremony, as those of earth." "That the Germans do not inhabit cities," says he. is sufficiently known. They dwell apart from each other, according as they are attracted by some favorite fountain, field, or grove. They make no use of cement, or of tiles; and in general employ in their houses materials that are rude and inelegant. Some few places they diligently cover with an earth of such purity and splendor, that it produces the effect of a colored painting." "Their food," he says, is simple, consisting of wild apples, game, milk and cheese; and served without show or any extraneous incitement." What he writes concerning their funereal ceremonies strongly marks the prevailing simplicity of manners. "They are not desirous of funereal honors. The only ceremonial is, that the bodies of illustrious persons are consumed by certain woods. The funeral pile is ornamented neither with garments, nor with perfumes. The arms alone, and sometimes the horse of the deceased, are bestowed upon it. A turf distinguishes the sepulchre. The cumbrous honors of a monument, as displeasing to the departed shade, are uniformly contemned. They soon dismiss, cries and lamentation, but long retain a real grief. It is reckoned.

becoming in the women to bewail their loss: in the men to remember

it only.

Such is the contrast that may be traced in the manners of the people of the South and of the North, or more properly in those of the inhabitants of a sultry and of a temperate climate. Among the first a passion for empty show, and the delights of the senses, is found to prevail; the latter are naturally little charmed by external splendor, and are too hardy to place much value on luxurious indulgence. Their pleasures and amusements are usually of a very different class. They are not sought in costly robes, downy couches, or splendid banquets: but in the arduous toils of the chace, in contests of strength or warlike skill, or in listening to the traditionary legends which record the feats and prowess of their ancestors: Tacitus mentions it as a prevailing amusement of the German youth, to expose themselves naked in a dance amidst swords and javelins,2 an exercise well calculated to qualify them for the toils of war. How well they encountered the dangers of the fight, we are already qualified to judge, from what our author records of the heroism of the chosen band of the companions to the prince. To this we may add his testimony of the high spirit of honor prevalent among the German soldiers, which rendered it the height of disgrace to relinquish their shield in battle. "Those," says Tacitus, " who met with this misfortune, were disqualified from assisting at the sacred rites or appearing in council, and many of those who ignominiously survived a battle, terminated their shame by a voluntary death."

<sup>3</sup> Scutum reliquisse præcipuum flagitium. Nec aut sacris adesse, aut concilium inire ignominioso fas. Multique superstites bellorum infamiam

laqueo finierunt.

<sup>&</sup>lt;sup>1</sup> "Tegumen omnibus sagum, fibula, aut, si desit, spina consertum. Locupletissimi veste distinguuntur non fluitante, sicut Sarmatæ ac Parthi, sed stricta et singulos artus exprimente. Gerunt et ferarum pelles proximi ripa negligenter, ulteriores exquisitius, ut quibus nullus per commercia cultus, Eligunt feras, et detracta velamina spargunt maculis, pellibusque belluarum, quas exterior oceanus atque ignotum mare gignit. Nec alius feminis quam viris habitus nisi quod feminæ sæpius lineis amictibus velantur, eosque purpura variant, partemque vestitus superioris in manicas non extendunt, nudæ brachia ac lacertos. Sed et proxima pars pectoris patet." " Est videre apud illos argentea vasa legatis et principibus eorum muneri data, non in alia vilitate quam quæ humo finguntur." "Nullas Germanorum populis urbes habitari satis notum est, ne pati quidem inter se junctas sedes. Colunt discreti ac diversi, ut fons, ut campus, ut nemus placuit. Ne cæmentorum quidom apud illos aut tegularum usus. Materia ad omnia utuntur informi, et citra speciem aut delectationem. Quædam loca diligentiùs illinunt terra ita pura ac splendente, ut picturam ac lineamenta colorum imitetur." "Cibi simplices, agrestia poma, recens fera, aut lac concretum. Sine apparatu, sine blandimentis expellunt famem." "Funerum nulla ambitio. Id solum observatur, ut corpora clarorum virorum certis lignis crementur. Struem rogi, nec vestibus, nec odoribus cumulant. Sua cuique arma quorundam igni et equus adjicitur. Sepulchrum cespes erigit. Monumentorum arduum et operosum-honorem, ut gravem desunctis aspernantur. Lamenta ac lacrymas cito, dolorem et tristitiam tarde ponunt. Feminis lugere honestum est: viris meminisse."

<sup>&</sup>lt;sup>2</sup> "Genus spectaculorum unum atque in omni cœtu idem. Nudi juvenes, quibus id ludicrum est, inter gladios se atque infestas frameas saltu jaciunt."

There is one kind of sensual indulgence, to which the nations of the north appear to have been more addicted than those of the south, namely intoxication. "The Germans," says Tacitus, "have not the same temperance in drinking as in eating. If one were to indulge their love for liquor to the extent of their desires, they might be conquered not less easily by their vices than by arms." This propensity may be called the vice partly of their climate, partly of their rude and uncivilized state. In countries where the cold is occasionally piercing, as was the case in ancient Germany, the inhabitants are much inclined to indulge in strong liquors; and in such countries this indulgence is not accompanied with the same madness of intoxication nor productive of the same deleterious effects upon the constitution, as in those of a warmer climate. It is likewise universally found that men but a little degree removed from the savage state, are prone to this pernicious indulgence which effectually for a time relieves them from the painful listlessness occasioned by their want of intellectual employment. The habits of the present North American Indians afford a satisfactory commentary upon these observations; and indeed in many particulars bear a very close resemblance to those of the Germans as described by Tacitus. Among them we find the same passion for military glory, the same contempt of danger and even death; the same patient endurance of every privation, with the same occasional tendency to excess. In one important particular however, there was a remarkable distinction. Among the ancient Germans, the female sex was in very high estimation; but among the North American Indians its condition is low, which seems to arise from a frigidity of constitution, natural to those tribes.

The Germans, according to Tacitus, employed for a singular purpose their proneness to convivial excess. They were accustomed during their potations to deliberate concerning peace and war; judging that at no other period was the mind more ardent, or more free from the bias of crooked policy. They took care, however, not to resolve finally till sober reflection returned. The whole nations of Scandinavia were greatly addicted to excess in liquor; insomuch that the quaffing endless draughts of beer makes a conspicuous figure among the joys of the immortals as described in the Edda. The Russians of the North are to this day too much addicted to the same vice. But the particulars above detailed of the manners of the Babylonians and other Southern nations, serve to prove that it is a vice by no means confined to the people of the colder regions of the earth.

An amusement of a far more dignified nature in which the ancient Scandinavians and Germans highly delighted was the poetical recital

<sup>&</sup>lt;sup>3</sup> Adversus sitim non eadem temperantia. Si indulseris ebrietati suggerendo quantum concupiscunt, haud minus facile vitiis quam armis vincentur.

<sup>&</sup>lt;sup>2</sup> De pace denique ac bello plerumque in conviviis consultant: tanquam nullo magis tempore aut ad simplices cogitationes pateat animus, aut ad magnas incalescat. Ergo detecta et nuda omnium mens postera die retractatur, et salva utriusque temporis ratio est. Deliberant, dum fingere nesciunt: constituunt, dum errare non possunt.

of the heroic deeds of their ancestors. Such recitals, according to Tacitus, inflamed the courage of the Germans, and served them as omens of the fortune of future warfare. Nor was it so much by the charms of harmony as by the display of heroism that the hearers were delighted, for, according to that author, a harshness of tone was affected, and the voice was rendered deeper and more resounding by the application of a shield to the mouth of the bard. Both Strabo and Diodorus Siculus make mention of the bards of the ancient Gauls, to whom they assign the province of composing songs in praise of deceased heroes. Lucan speaks of this respected class of men in the following terms:

Vos quoque, qui fortes animas, belloque peremtas, Laudibus in longum vates dimittitis ævum, Plurima securi fudistis carmina bardi.

It were easy to multiply evidence of the universal prevalence of this profession among the nations of the north, and the high estimation in which it was held. In ancient chronicles, the kings of Denmark, Sweden and Norway are represented as constantly attended by bards, which were there called Scalds or Scalders, and treated with the highest respect. Harold Harfager, we are informed, placed these minstrels above all his other officers; and employed them in negociations of the greatest importance. Hacon earl of Norway, in a celebrated engagement against the warriors of Tomsburg, was attended by five bards, each of whom animated the courage of the soldiers when about to engage, by a war-song; and mention is made by Saxo-Grammaticus, in his description of a battle between Waldemar and Sueno, of a scald or bard belonging to the former, who advanced to the front of the army, and in a pathetic strain of poetry, reproached Sueno for the murder of his own father.

The term bard is of British or Celtic origin, and those among the ancient British who were of this profession, formed a distinguished class among the Druids, and employed their strains in order to excite religious enthusiasm, as well as the ardor for military glory. Among the Caledonians, even of the most remote antiquity, we have a singular proof of the high powers of this distinguished order, in the Poems of Ossian, supposing the authenticity of these productions to be established. This most accomplished of all the bards of Celtic antiquity was not less remarkable by the dignity of his birth, than by the sublimity of his genius, since he was the son of that very king of Morven whose exploits he has so exquisitely celebrated. This circumstance is by no means inconsistent with the character of the times; for in

Sunt illis hac quoque carmina, quorum relatu quem Barditum vocant, accendunt animos futuraque pugnas fortunam ipso cantu augurantur, terrent enim, trepidantve, prout sonuit acies. Nec tam vocis ille quam virtutis concentus videtur. Affectatur pracipue asperitas soni et fractum murmur objectis ad os scutis, quo plenior et gravior vox repercussu intumescat.

many other instances was the ancient character of bard united with elevated rank and warlike fame. Regnar, king of Denmark, was no less distinguished in poetry than in war. Rogwald, earl of Orkney, passed for one of the ablest poets of his day. Harald the valiant, who florished in the eleventh century, has immortalized himself by a beautiful poem, in which he complains that, notwithstanding his numerous achievements, he is unable to subdue the scorn of a beauteous

Russian princess.

Among the Indians of North America, it is a favorite amusement to listen to songs which detail in animated language the warlike exploits of their ancestors. These poetical effusions, however, are not executed by any particular class of men, but are generally left to the seniors, or those who happen to be most versant in such traditionary lore. But we have very satisfactory evidence, that among the Greeks. during the heroic ages, the esteem for such martial poetry was so great. that it formed the employment of a separate profession, as among the ancient Scandinavians. Homer makes honorable mention of Thamyris and Tiresias, two celebrated bards of those ages; and he describes as one of the highest gratifications at the court of Alcinous the bard Demodocus, pouring forth to the sound of the lyre his lofty strains. It can hardly be considered as degrading to this divine poet himself, to enrol him among a class of men, anciently so highly honored, if, as is justly his due, we place him foremost in the list of all the celebrated bards of antiquity.

Among the people of warmer climates, poetry and music have at all times been sought after as occasional sources of pleasure: but we do not find that they ever attained to that dignified rank, which they evidently possessed among the nations just mentioned. They were considered only as fleeting amusements, calculated to heighten the pleasures of the table, or fill up a vacant hour, but by no means adapted to elevate or invigorate the soul. Hence it does not appear that the profession of poet ever rose to much dignity among the inhabitants of the torrid regions. Like that of a mere musician in modern times, it was encouraged as an occasional luxury, but the talents which it demanded were not considered as of the most honorable kind. It was not deeds of arms, and heroic achievements that formed the favorite subjects of Eastern poetry, but the softer blandishments of love, luxurious and highly-colored description, and the eccentric wanderings of a lively and unchastened imagination.

If such be the character of Asiatic poetry, would a monarch of that country ever have thought of employing one of his minstrels for the purpose, which, according to Homer, Agamemnon intended to effect by a celebrated musician or bard of his time? On setting out for Troy, that prince, if we may credit the poet, in order to secure the fidelity of his queen Clytemnestra, left her under the charge of a bard, whose office it was to regulate her unruly desires by the sound of his lyre. Egysthus, he adds, could not triumph over the virtue of Clytemnestra till he had put to death the minstrel whose strains had

such a salutary effect. (See Odyss. l. 3. v. 267, &c.) Whatever there may be in this story, it shows that among the ancient Greeks, poetry and music were not considered as frivolous amusements, but as rational and dignified enjoyments. In confirmation of this, many other facts might easily be adduced, such as Solon promulgating his laws to the sound of his lyre, his quelling a sedition at Athens by the same means; the great efficacy ascribed to the music of Timotheus upon the manners of the Lacedemonians; and various other particulars, which are so generally known, that it would be superfluous to detail

them in this place.

This remarkable distinction in the character of the poetry and music of sultry and of temperate climates, seems to have had very extensive effects upon the prevailing amusements and occupations of the people of these different regions. Among the luxurious Asiatic nations, as we have had occasion to remark, the gratifications of the table, the splendor of equipage, ornament and dress were among the principal sources of enjoyment; and poetry and music were only occasionally called in to exhilarate the festive hour, or furnish a new incitement to the palled appetite. Among the people of more temperate regions, on the contrary, the mind was interested by the exertions of the minstrel; he was listened to with the ardor of enthusiasm, as he poured forth in song the exploits of former ages, and the praise of departed heroes. His maxims were considered as the precepts of experience, and his sentiments as the dictates of virtue. He was not only admired and cherished, but he was also esteemed and honored.

It followed as a natural consequence that among these nations poetry and music gradually rose to a state of high cultivation, as the people emerged from barbarism, and as the various arts became objects of lively interest and curiosity. Among the Greeks, when the useful arts of life were at the lowest ebb, when princes were in the habit of performing for themselves the most menial offices, and when their domestic comforts were not much greater than those now possessed by the meanest peasant, the art of poetry, and as may reasonably be supposed, its twin sister music were in a very high state of improvement. It was during this almost barbarous period, that Homer, the sublimest poetical genius that the world has yet seen, arose: and the zera of his immortal compositions adds not a little to the interest which is roused by their intrinsic merit. The poems of Homer carry with them distinct traces of the rudeness of the age in which they were composed; and if there were any doubts of their authenticity, there is sufficient internal evidence to remove all such uncertainty. In these poems we find the liveliest pictures of genuine simplicity of manners, not unmixed with a considerable degree of rudeness and even barbarism; and many of the maxims and sentiments of morality are such as cannot be approved by a more refined age. But we likewise find, along with the sublimest effusions of genius, the language of true heroism, and sentiments admirably adapted to rouse the enthusiasm of a warlike people: occasionally too we meet with the most moving delineations of the softer and more attractive emotions of the human breast, of compassion for the distressed, of filial piety, and of conjugat?

We shall look in vain for such sentiments in the poetical compositions of the luxurious Asiatic nations of the same period; or even of an age of much greater refinement, while in Greece the age of Homer was succeeded by a poetical zera of nearly equal genius, and of much greater correctness of sentiment. That country will always be peculiarly distinguished for having given birth to the drama, an application of the poetic art, which has been productive of very remarkable effects upon the manners of mankind. The origin and progress of dramatic poetry are much better known, than of almost any other art, and the honor of both is almost entirely due to Greece. It was at Athens that Thespis first taught the singers at the festival of Bacchus to intermix with their odes in honor of the divinity, an episodical fable expressive of some interesting event; it was there that Eschylus brought forward his actors completely prepared to represent the characters to which the fable related; and that Sophocles and Euripides brought the Greek tragedy to its most perfect state. comedy also was invented and perfected in the same city.

The drama we still consider as a school of manners; but at the period of society of which we are treating, its influence in this respect must have been much more considerable. Rude men are much more caught by spectacles than the polished and refined; and the Grecian drama was calculated by the splendor of its decorations, the power of its music, and the sublimity of its poetry, to produce the most impressive effect. We find accordingly that the Greeks had a passionate fondness for theatrical representations, and bestowed much attention upon their regulation. At Athens, commissaries were named by the state, whose office it was to judge of the merit of dramatic pieces: none were allowed to be represented that had not been examined by the commissaries: that which obtained the plurality of suffrages was crowned or declared victorious, and represented at the expense of the republic with all possible pomp and magnificence. (Plut.

in Cimone.)

The sentiments in the Greek tragedies are in general calculated to inspire heroism, the love of freedom, ardent patriotism, parental and filial affection, a contempt of danger and even of death, in the cause of our native country, and a pious submission to the will of the Gods. Such too were the prevailing opinions of the people to whom these dramas were addressed. The Greek comedy, along with much appropriate satire on the prevailing absurdities and vices of the age, indulged too much, it must be acknowledged, in personal invective, coarse indelicacy, and looseness of morality. But in its last stage of improvement it became greatly refined of this dross; and constituted on the whole a lively and not uninstructive delineation of human manners. Taking the ancient drama as consisting both of tragedy and comedy, it will be allowed, that it was calculated to produce very happy effects upon a people who were taught to consider it as a source of high enjoyment, and to devote to it their most precious hours of ease and relaxation.

Among the laxurious nations of Asia we find scarce any traces of dramatic poetry, and it does not appear that in that country dramatic exhibitions ever formed a common source of amusement: the prevailing pleasures of these nations were certainly of a less rational and dignified kind; they were directed to the senses and the passions, rather than to the intellect or the imagination; and were more calculated to debase than to elevate the dignity of the human character. The history of the nations of the East is in perfect conformity to these conclusions, for it uniformly exhibits to our view examples of effeminacy, pusillanimity, and sensuality; while that of the European nations of antiquity as uniformly abounds with instances of hardiness, hero-

ism, and magnanimity.

If we inquire into the peculiar manners and amusements of the matives of extremely cold regions, we shall find that, as in former cases, there is a decided advantage in favor of the people of temperate climates; although there is not here the same analogy which we have bitherto found between the effects of climates, which greatly exceed the middle temperature, either by their heat or by their cold. The prevailing characteristic of the inhabitant of the circumpolar regions appears to be anothy and indifference. His passions are torpid; and his desires limited to a provision against the immediate wants of nature. With him, therefore, luxury is a thing utterly unknown. His hut, his dress, and his utensils, are formed with no farther view than to protect him from the rigors of his climate, and to supply his most pressing necessities. And his time is too much taken up in providing for the wants of the moment, or in indulging his propensity to indolence, to allow of his cultivating the elegant arts of life, or of forming a taste for any of the more rational and refined sources of amusement.

There is evidence of a better taste for poetry among some of the Northern tribes, than could well have been expected from their very rude and barbarous condition. Some of the songs of the Laplanders exhibit a refined tenderness, and delicacy of sentiment, which would not discredit a polished nation. Such is particularly the case with two of their love songs, preserved by Scheffer in his history of Lapland, and which have been repeatedly translated into English. The general character of the Laplanders, indeed, stands higher than that of most of the other Arctic or Antarctic tribes. They are a gentle, harmless, and friendly race, strongly attached to one another, and kind and hospitable to strangers. But they are at the same time indolent and timid, destitute of that energy, which provides for the

The Chinese form an exception to this remark. It appears by the testimony of late travellers, and particularly by the narratives of the recent embassies sent by the British and Dutch East-India Companies, that theatrical exhibitions are a favorite amusement in China, and that the pieces performed have often considerable merit. In Hindostan, Sir William Jones discovered and translated a regular dramatic poem, the Sacontala, or Enthanted Ring; but it does not appear that the exhibitions of the drama were ever common in that country.

gradual amelioration of the social state, or secures even the most

ordinary comforts of life.

It must, therefore, be acknowledged, that the high-flown eulogy of Linnæus, upon the happiness of the Laplanders, is somewhat misplaced-"O happy Laplander." says that learned writer, "who, on the utmost verge of habitable earth, livest obscurely, in rest, content, and innocence. Thou dreadest not the scanty crop, nor the ravages of war, which cannot reach thy shores, while in a single moment they waste and destroy the richest provinces of other countries. Under thy covering of fur, thou sleepest securely, a stranger to care, contention, strife, and envy. Thou hast-no danger to fear, but from the thunder of heaven. Thy harmless days slide on in health to extreme old age. Millions of diseases, which ravage the rest of the world, are unknown to thee. Thou livest like a bird in the woods, obliged neither to sow nor to reap, for bounteous Providence has provided for all thy wants." Such a panegyric, according to Lord Kaimes, might with more propriety be applied to an oysterfor, says he, " no creature is freer from want, no creature freer from war, and probably no creature is freer from fear; which, alas! is not the case of the Laplander." (Sketches, b. 2. Sk. 1.)

The manners, pursuits, and amusements, then, congenial to temperate climates, are, in every respect, to be preferred to those natural to climates either of extreme heat or cold. The inhabitant of temperate regions, neither sunk in luxury and effeminacy, like the Asiatic, nor chilled into apathy, like the Greenlander, is fond of active amusement, of the sports of the field, of the recital of the exploits of his ancestors, and of the sublime effusions of genius, in the higher and

more instructive species of poetry, music, and song.

3dly. The last of those indirect effects which I conceive climate to produce upon human character, is reducible to the head of laws and government. If climate has a sensible influence upon the strength and vigor of the human constitution; if it perceptibly braces or enervates the tone of the mind; if it gives a character to the ordinary pursuits and amusements of a people, it is a natural conclusion, that it will not be without its effects upon their political institutions, their code of laws, and form of government; for these must be chiefly determined by the general character and dispositions of the people.

If the natives of sultry climates be, as we have represented them,

et innocens. Tu nec times annonæ caritatem, nec Martis prælia quæ ad tuas oras pervenire nequeunt, sed florentissimas Europæ provincias et urbes, unico momento, sæpe dejiciunt et delent. Tu dormis hic sub tua pelle, ab omnibus curis, contentionibus, rixis, liber, ignorans quid sit invidia. Tu nulla nosti discrimina nisi tonantis Jovis fulmina. Tu ducis innocentissimos tuos annos ultra centenarium numerum, cum facili senectute, et summa sanitate. Te latent myriades morborum nobis Europæis communes. Tu vivis in sylvis, avis instar, nec sementem facis, nec metis; tamen alit te Deus optimus optime." (Flor. Lappon.)

maturally prone to indolence and sensual indulgence, and scarcely susceptible of high intellectual exertion, it is evident that we are not to look among them for the origin of a free political constitution, or the invention of just and equal laws. To obey implicitly the will of another, is but a trifling hardship upon one, whose character is devoid of all energy and activity; who has scarcely a wish beyond those immediate gratifications, with which his prolific soil plentifully supplies him; and who, if he be left in repose, and in the undisturbed enjoyment of the luxuries natural to his climate, has hardly a desire ungratified. Where the necessaries, and even conveniencies, of life are so easily obtained, they will naturally be considered as comparatively but of little value. If they are taken away by force, the injury will be looked upon as trivial, and consequently will scarcely be provided for by any adequate institutions. Where the circle of enjoyment is confined to a few gratifications of sense, the varieties of injurious treatment are by no means numerous, and do not demand a complicated system of civil or criminal law, in order that they may be suffi ciently guarded against.

In the torrid regions, therefore, we are not to expect a complicated system of political regulations, or well digested codes of crimes and punishments. It is not there that we can look for a people jealous of their rights, and anxious to assert their liberties against the usurpations of the powerful and ambitious. We are rather to expect arbitrary government, a deficiency of just and equal laws, the most unfeeling oppression on the part of the rulers, and the most abject submission on the part of those who are subjected to their sway.

If we examine history, we shall find that such has actually been the condition of those regions from the remotest ages. Among the people of Eastern and Southern Asia, despotic government seems to have been nearly coeval with the world itself. In Babylonia, Nimrod hid the foundation of absolute power in the ages immediately after the flood; and from the little we learn of him, we have reason to believe that his sway was tyrannical and oppressive. All the nations spoken of by Moses, the Assyrians, Elamites, the inhabitants of Palestine, and those who dwelt on the banks of the Jordan, were without exception under the dominion of kings. In Egypt, too, there was an absolute monarch, and we find by the facts recorded in scripture, that his power was but too often exercised in the oppression of his subjects. Even the Israelites themselves, though favored by the lights of divine inspiration, and originally governed by a code of sacred origin, were unable to resist the general propensity of the people around them, and called loudly for a king to rule over them. The kingly government was accordingly established in their country, and continued ever after to prevail in its most oppressive form.

The most ancient nation of the East, of which profane history takes particular notice, is the Assyrian, and there monarchical government was early established in its utmost rigor. What we learn of Behus, of Ninus, and of Semiramis, is entirely conformable to this assertion. Of Ninias, the successor of Semiramis, the ancient

writers have given several particular details, and they sufficiently establish the tyranny of the kings of Nineveh. This monarch, according to Diodorus and Justin, commanded a certain number of troops to be levied yearly, in every province of his empire. With this army he formed an encampment round his capital, by which means he kept his subjects in obedience, and was always ready to chastise the rebellious. He likewise took especial care to commit the government of his provinces to those who were entirely devoted to his person, and each governor was obliged to repair annually to Nineveh, to give an account of his conduct. (Diod. I. 2. Nic. Damasc.)

It is mentioned by Diodorus, that Ninias kept himself continually secluded within the walls of his palace, (l. 2.) as if apprehensive that the awe with which he wished to inspire his subjects should be diminished by too near an approach to his person. He was not, however, of that effeminate cast, by which his successors in the Assyrian empire were so greatly debased; for it is admitted by the ancient historians, that he took care to place good generals at the head of his armies, experienced governors in his provinces, and able judges in his cities; in a word, that he neglected nothing that seemed necessary to preserve order and tranquillity in his dominions, and that he

maintained peace during his whole reign.

In the character of Ninias, then, we behold a despotic, but not a cruel or oppressive prince. It is, however, but seldom that absolute power is untarnished by such excesses. Where there is no restraint upon the will, no check upon the caprices of human nature, the baser passions are but too apt to assume an unbridled sway. The history of the Roman emperors will ever afford a memorable lesson of the dangers of excessive power, and will teach enlightened men to wish to live under a limited authority, as the only safeguard against the most wanton cruelty, and the most unblushing profligacy. We read of a Persian vizier, who, every morning when he left the presence of his sultan, used to satisfy himself whether his head stood firm upon his shoulders. A stronger picture can hardly be exhibited of the abject terror which must ever prevail in a despotic government.

Absolute monarchy has, from the remotest ages to the present times, continued to be the only known form of government throughout the extensive regions of the Southern and Eastern world. In that boundless tract, the inhabitants have, from generation to generation, quietly submitted to the arbitrary will of favored individuals, whom enterprise or accident may have elevated to the seat of power. We read, indeed, of many struggles for the succession of a monarchy; of bloody wars, plots, and assassinations, undertaken by rival candidates for a throne; or by some fortunate conqueror filled with the ambition of universal dominion. But we hear of no contests entered into by the people for the defence of their rights against the encroachments of their rulers, no struggles for equal laws and a free constitution, no steady claims of a strict and incorrupt administration of justice.

It clearly follows from this, that submission to absolute authority is antirely congenial to the people of those regions; and is founded

selves. A republic, a democracy, or even an aristocracy, are things which have never been heard of among these nations, and the meaning of which it would be difficult to make them understand. "A Venetian, named Balby," says the French collector of voyages to the Indies, "being at Pegu, was introduced to the king. When his majesty learnt that there was no king at Venice, he burst into such a violent fit of laughter, that he was seized with a cough, and was unable for some time to speak to his courtiers." (T. 3. p. 1.) He was probably as much inclined to disbelief as his brother monarch of Bantam, upon being informed that in winter the waters of the rivers in Europe

became so solid, that men could walk upon them.

In countries governed by the absolute will of a despot, it is almost superfluous to inquire what were the laws, or system of jurisprudence: for where all must yield to the mandate of an individual, law is rendered absolutely nugatory. From the little that has descended to us concerning the laws, or rather usages, of the regions now under consideration, we are induced to form a very unfavorable opinion of their spirit. We find them severe and oppressive, deficient in the discrimination of the degrees of guilt, and inflicting the beaviest punishments on every kind of crime. We see in very early times, Thamar condemned to be burnt for adultery (Gen. c. 38.); and in the Egyptian laws we find this punishment inflicted not only for adultery, but for much more venial crimes. Among the Israelites, blasphemy, idolatry, profanation of the sabbath, smiting or cursing father or mother, were all punished with death, and even with the most cruel kinds of death. Indeed, we find the ancient penal laws of almost every country, uncommonly severe; and it requires the collective wisdom of ages to render the criminal code, even of a free country. at all conformable to the principles of real justice.

The only polished nations of antiquity, who have been celebrated for legislative wisdom, are the Greeks and Romans: for the legal system of the Egyptians, which has sometimes been famed, was rather a religious than a civil code. It was among the Greeks and Romans too, that republican government was first matured, and that full scope was given to the noblest exertions of the human faculties. These were the favored soils in which freedom first fixed her seat; it was in their temperate climate that she first took firm root, and produced those happy fruits which have been found to spring from her alone. It was there that the world first beheld unshaken patriotism, undaunted valor, and the noblest exertions of intellect in all the departments of

science and of art.

But it is not from the example of the Greeks and Romans alone that we infer, that temperate climates are favorable to independence of spirit, security of rights, and the administration of just and equal laws. Among our rude forefathers we shall find the same repugnance at despotic government, as among the inhabitants of Latium, of Athens, or of Sparta; we shall even find a free political constitution well organised and digested; and we can discover the distinct embryo of

that admirable system of limited government, which has long been the boast of Britons, and the envy of the world. "C'est d'eux (les Germains)," says Montesquieu, "que les Anglois ont tiré l'idée de leur

gouvernement. Ce beau système a été trouvé dans les bois."

The treatise of Tacitus concerning the manners of the Germans amply confirms the truth of this observation. "The Germans," says that writer, "choose their kings, on account of the splendor of their race: their generals, on account of their bravery. But the power of their kings is not unbounded, or arbitrary; and their generals rule rather by example than authority. Affairs of smaller moment are entrusted to the chiefs; but in those of higher consequence, the whole nation deliberates: in such a manner, however, that those matters which depend upon the will of the people, are examined and discussed by the chiefs. If they are not prevented by any emergency, they all convene upon stated days, and generally when the moon changes, or is full. From their unrestricted freedom, this inconvenience arises, that they do not all assemble at once, like men under the influence of command, but sometimes a second or a third day is consumed by the tardiness of those who collect together. They sit down armed, in a promischous crowd. The priests command silence: and in them the power of correction is vested. Then the king or principal chief is first heard: and the rest in order, according to their precedence in age, in mobility, in warlike renown, or in eloquence; and their influence arises rather from their ability to persuade, than their authority to command. If the proposed measure displeases, it is rejected by a confused murmur: if it is approved, they brandish their javelins. To assent by arms, is the most honorable species of approbation. In this assembly it is lawful to present accusations, and to prosecute for capital offences. Punishments vary according to the quality of the crime. In the same assembly, also, are chosen their chiefs or rulers, who are to administer justice in the various towns and districts. To each of these are conjoined an hundred persons chosen from the common people, who are to aid them both by their authority and advice." \*

aut libera potestas, et duces ex virtute sumunt. Nec regibus infinita aut libera potestas, et duces exemplo potius quam imperio præsunt. De minoribus rebus principes consultant, de majoribus omnes; ita tamen ut ea quoque quorum penes plebem arbitrium est, apud principes pertractentur. Coeunt, nisi quid fortuitum et subitum inciderit, certis diebus, cum aut inchoatur luna aut impletur. Illud ex libertate vitium, quod non simul, nec jussi conveniunt, sed et alter et tertius dies cunctatione coeuntium absumitur. Ut turbæ placuit, considunt armati. Silentium per sacerdotes, quibus tum et coercendi jus est, imperatur. Mox rex vel princeps, prout ætas cuique, prout nobilitas, prout decus bellorum, prout facundia est, audiuntur, auctoritate suadendi magis quam jubendi potestate. Si displicuit sententia, fremitu aspernantur: sin placuit, frameas concutiunt. Honoratissimum assensus genus est armis laudare. Licet apud concilium accusare quoque et discrimen capitis intendere. Distinctio pænarum ex delicto. Eliguntur in iisdem conciliis et principes, qui jura per pagos vicosque reddunt. Centeni singulis ex plebe comites, consilium simul et auctoritas, adsunt." (Tacitus de Mor. Ger.)

What an admirable picture is here displayed of manly independence, and a dignified sense of the rights of the lower orders in the state! We here behold the regulation of public affairs, not entrusted to the arbitrary caprice of a single individual, but subjected to the deliberation of the whole people. We behold a due respect paid to rank, to age, or to talents; but we find no servile adulation, no abject submission. We behold, in a word, that republican system of government, which the political sages of ancient and of modern times have so highly extolled; and which required only to be modelled into the representative form, and guarded by proper checks, to constitute that admirable political system, under which we now happily live.

It is a melancholy reflection to consider how few are the numbers of our fellow creatures, who have at any period enjoyed the blessings of such a form of government. While the fairest and most extensive portion of the habitable world has, from the remotest ages, bowed under the yoke of arbitrary despots, the benefits of freedom and equal laws have been confined to a very limited space, and have been usually enjoyed but for a short interval by the favored people who have at any time possessed them. So congenial, it would seem, is submission, to the greater part of the human race: so difficult is the formation of a well regulated political constitution: and so hard is it to preserve what is

thus arduously acquired.

"Il sembleroit," says Montesquieu, "que la nature humaine se soulèveroit sans cesse contre le gouvernement despotique. Mais, malgré l'amour des hommes pour la liberté, malgré leur haine contre la violence, la plupart des peuples y sont soumis. Cela est aisé à comprendre. Pour former un gouvernement modéré, il faut combiner les puissances, les règler, les tempérer, les faire agir; donner, pour ainsi dire, un lest à l'une, pour la mettre en état de résister à une autre; c'est un chef d'œuvre de législation, que le hazard fait rarement, et que rarement on laisse faire à la prudence. Un gouvernement despotique, au contraire, saute, pour ainsi dire, aux yeux; il est uniforme partout: comme il ne faut que des passions pour l'établir, tout le monde est bon pour cela." (L'esprit des loix, liv. 5. ch. 14.)

It is of little use to enquire what are the laws and form of government which most naturally arise in countries exposed to the extremity of

We find in the laws of the Gothic nations, who overturned the Roman empire, additional evidence of the advance made by the people of the North in the true principles of legislation. The ancient writers pass the highest encomiums on the administration of the Gothic monarchy in Italy, under Theodoric the Great. His laws were dictated by the most enlightened prudence; and framed on that benevolent principle which he expressed in his instructions to the Roman Senate. "Benigni principis est, non tam delicta velle punire, quam tollere." It is enacted by the laws of the Visigoths, who obtained a permanent footing in Spain, that no judge shall decide in any lawsuit, unless he finds a law in the written code applicable to the case. The penal laws of this code are generally tempered with great equity. For example, it is enacted that no punishment can affect the heirs of the criminal: "Omnia crimina suos sequantur auctores,—et ille solus judicetur culpabilis qui culpanda commiserit, et crimen cum illo qui fecerit moriatur."

cold. In these torpid regions, the passions are so blunted, and there is so little of intellectual exertion, that laws are scarcely required or thought of. To provide for the bare necessaries of life requires a greater effort of industry than the indolent inhabitant of the circumpolar regions is willing to exercise. If this be accomplished, he seeks no further enjoyment than an undisturbed repose amid the snoke of his hut. It is not, therefore, his inclination, either to oppress his fellow-creatures with usurped powers, or to oppose an effectual resistance to the inherited or assumed authority of a chief. Whatever authority is exercised in these inactive regions, is rather of the paternal than the monarchical kind; it is assumed without opposition, and obeyed without repugnance.

In the important prerogatives, then, of laws and government, as in the other particulars that have come under our review, we find that the inhabitants of temperate climates possess superior advantages over the other regions of the earth. It is there only that an equitable system of legislation, and a well regulated political constitution, have usually been found. It is there that the encroachments of despotism have been effectually resisted, and that a permanent provision has been formed for the rights of every order in society, the lowest as well as the highest.

Great, then, indeed, are the privileges which naturally belong to the temperate regions of the earth; for, if the preceding investigations be well founded, we find them excelling those districts which are exposed to the extremes of heat or cold, not only in the natural strength, activity, and temperance of their people; but also in the dignity of the female character, in their habitual manners and amusements, and even in

their laws and government.

I shall conclude my observations on this subject with the contrast which Montesquieu has drawn between the inhabitants of temperate and tropical regions. "Il y a, dans l'Europe, une espèce de balancement entre les nations du midi et celles du nord. Les premières ont toutes sortes de commodités pour la vie, et peu de besoins; les secondes ont beaucoup de besoins, et peu de commodités pour la vie. Aux unes. la nature a donné beaucoup, et elles ne lui demandent que peu; aux autres, la nature donne peu, et elles lui demandent beaucoup. L'équilibre se maintient par la paresse qu'elle a donnée aux nations du midi. et par l'industrie et l'activité qu'elle a donnée à celles du nord. Ces dernières sont obligées de travailler beaucoup, sans quoi elles manqueroient de tout, et deviendroient barbares. C'est ce qui a naturalisé la servitude chez les peuples du midi: comme ils peuvent aisément se passer de richesses, ils peuvent encore mieux se passer de liberté. Mais les peuples du nord ont besoin de la liberté, qui leur procure plus de moyens de satisfaire tous les besoins que la nature leur a donnés. Les peuples du nord sont donc dans un état forcé, s'ils ne sont libres ou barbares: presque tous les peuples du midi sont, en quelque façon. dans un état violent, s'ils ne sont esclaves." (L'esprit des loix, 1. 21. ch. 3.)

3° 2" .....

## BIBLICAL SYNONYMA.

No. 1v.-Continued from No. XX. p. 236.

Genesis, viii. 7. AND he sent forth a raven, which went to and.

fro, until the waters were dried up from the earth.

The raven was one of the oldest constellations, and perpetually occurs on all the marbles on which the Mithraic emblems are engraved. It was indeed in most oriental regions a bird sacred to the sun, and of great request in the mysterious rites of their religion.

[Maurice's Ind. Antiq. vol. 5. p. 617.

Genesis, viii. 8. And he sent forth a dove from him to see if the

waters were abated from off the face of the ground.

Lucian, in his book de deâ Syriâ, mentions three statues in the most holy recess of the temple at Hieropolis, one of which had a golden dove upon its head, which was supposed to have been intended for Noah, there being a variety of circumstances connected with the worship and rites of that temple, which justified the opinion: this dove, it was asserted, flew away twice in a year, at the time of the commemoration of the flood. It may be added; that the dove was so sacred, that pigeons were never eat about Hieropolis. [See Cumberland's Sanconiatho, p. 320.

Genesis, 3. Eve and the Serpent.

In the Codex Vaticanus, a collection of Mexican paintings, is a representation of the celebrated serpent woman Cihuacohuatl, called also Quilatzli or Tonacacihua, woman of our flesh. The Mexicans consider her as the mother of the human race, and, after the God of the celestial Paradise, Ometeuctli, she held the first rank among the divinities of Anahuac. She is always represented with a great serpent. Behind this serpent, who appears to be speaking to the goddess Cihuacohuatl, are two naked figures of a different color, in the attitude of contending with each other. The serpent woman was considered at Mexico as the mother of two twin children. These naked figures are perhaps therefore the children of Cihuacohuatl, and remind us, as Humboldt observes, of the Cain and Abel of the scriptures. [Humboldt's Researches, vol. 1. p. 195.

Genesis, viii. 21. And the Lord smelled a sweet savour, &c.

It seems to have been a general opinion that the deity was gratified by the fumes arising from burnt offerings. Lucian refers to the wound inflicted on Venus by Diomed, Hom. 5., adding, that the greatest luxury of the gods was, instead of victuals, to suck in the fumes that rise from the victims, and the blood of sacrifices that are offered to them. [Lucian Icaro Menippus, vol. 2. p. 225.

Genesis, xxiii. 16. And Abraham hearkened unto Ephron: and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, cur-

rent money with the merchant.

This was the most ancient mode of carrying on commerce. There is a curious account in Cosmas (called Indicopleustes) to be found in Maurice's Ind. Antiq. of its adoption between the inhabitants of Axuma, the capital of Ethiopis, and the natives of Barbaria, a region of Africa near the sea coast, where were gold mines, which gives us a tolerable idea of this primitive kind of commerce. Every other year a caravan of merchants, to the number of five hundred, sets off from Axuma, to traffic with the Barbarians for gold. They carry with them cattle, salt and iron. their arrival at the mines, they encamp upon a particular spot, and expose their cattle with the iron and salt to the view of the natives. The Barbarians approach the mart, bringing with them small ingots of gold, and after surveying the articles exposed to sale, place on or near the animal, salt, or iron, they wish to purchase, one or more of the ingots, and then retire to a place at some distance. The proprietor of the article, if he thought the gold sufficient, took it up and went away, and the purchaser also secured and carried away the commodity he desired. If the gold were not deemed sufficient, the Axumite let it remain fixed to the article till either more ingots were added to satisfy the full demand for it, or the first offered taken away. Their total ignorance of each other's language rendered this silent mode necessary, and the whole business terminated in five days, when the Axumite caravan departed homewards, a journey of not less than six months. It was the custom of some Indian merchants, as in fact is still practised in China, to carry a certain portion of gold or silver into the market. and having previously furnished himself with proper instruments and scales, he cut off and weighed out before the vender of the commodity wanted, as many pieces as were proportioned to the purchase of it. [Maurice, Ind. Antig. vol. 7, p. 24, 26.

Dr. Bell makes the same observation on the Chinese, who, when they have occasion to buy any thing above the value of six pence, cut off a piece of silver and weigh it. [Bell's Travels.

vol. 2. p. 39.

Genesis, xxix. 26. And Laban said: It must not be so done in

our country to give the younger before the first born.

Thus also in the ancient Hindoo code, it is made criminal for a man to give his younger daughter in marriage before the elder, or for a younger son to marry while his elder brother remains unmarried. [Maurice, Ind. Ant. vol. 7. p. 329.

Genesis, xxxi. 45, 51. And Jacob took a stone and set it up for

in pillar. And Laban said to Jacob, Behold this heap, and behold

this pillar, which I have cast between me and thee.

In the treaty of Nerthinsk between the Russians and Chinese, the ambassadors of the latter, according to a custom of the earliest date, raised two pillars upon the spot to determine the boundaries of the respective empires, and on them engraved the treaty. [Pennant's View of India, &c. vol. 3. p. 183.

Genesis, xl. 20. And it came to pass, the third, which was Pha-

raoh's birth-day, that he made a feast unto all his servants.

The following passages, descriptive of the customs of ancient nations, prove the great attention paid to birth-days. Amongst all the Persian festivals, each individual pays particular regard to his birth-day, when they indulge themselves with better fare than usual. The more rich among them prepare on this day an ox, a horse, a camel, or an ass, which are roasted whole: the poorer sort are satisfied with a lamb or a sheep; they eat but sparingly of meat, but are fond of the after dishes, which are separately introduced. [Herod. Clio. 133.

There is not a Chinese, though ever so poor, but keeps his birth-day with all the greatness he is able. All the children, kindred, neighbours, and friends, know every man's birth-day; a mandarine's is known by all under his jurisdiction, that of a viceroy or supreme governor by all the province. It is an ancient custom to celebrate birth-days, but not for private persons; nor is it so universal as it is in China. The women keep their birth-days, but the men are never with the women in any rejoicing whatever. [Fernandez Navarette's Acct. of Spain, Churchill's Coll. vol. 1. p. 71.

The celebration of the birth-day of the great Mogul is thus described by Sir Thomas Roe. He and all his nobles made merry. I was invited to the ceremony too, and as I drank his health in a noble cup of gold set with emeralds, turquoises, and rubies, he entreated me when I had drunk the wine to accept of the cup as his present. There were several chargers of rubies and almonds made in gold and silver, which were brought in and thrown amongst the nobles and them that stood about him. His majesty appeared in all the height of pomp and richness of dress that day, and his elephants were set out in all their most glorious furniture too: they all passed before him in great order, and bowed very handsomely to him as they marched along, which, all things considered, I thought one of the finest and most agreeable sights that day afforded. [Harris Coll. vol. 1. p. 166.

Exodus, ii. 3. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by

the river's brink.

P.

We learn from Strabo, lib. 174, and all antiquity, that boats made of reeds and the Egyptian papyrus were used very early.

Sic cum tenet omnia Nilus Conseritur bibula Memphytis cymba Papyro.

From Lucan also it appears that boats nearly similar were very early in use amongst the Venetians and Britons.

Primum cana salix madefacto vimine, parvam Texitur in puppim cæsoque inducta juvenco Vectoris patiens tumidum superenatat amnem: Sic Venerus stagnante Pado; fusoque Britannus Navigat oceano.

Pliny mentions some boats used by the Ethiopians, which he calls Plicatiles, because, he says, they used to fold them uptogether, and carry them upon their backs, whenever they came to a cataract; and such, Herodotus tells us, were used by the Babylonians: his words are,—Of all that I saw in this country, next to Babylon itself, what to me appeared the greatest curiosity, were the boats. These, which are used by those who come to the city, are of a circular form, and made of skins. They are constructed in the parts above Assyria, where the sides of the vessels, being formed of willow, are covered externally with skins, and having no distinction of head or stern, are modelled into the shape of a shield; lining the bottoms of these boats with reeds, they take on board their merchandize, and thus commit themselves to the stream.

A boat much resembling this is constantly used on the Severn

and Wye, called a corracle.

The Cabites, a South American tribe, were remarkable for using boats, the fabric of which was something between thatch and wicker work, being of a long and strong kind of straw, knit to the timbers. These they made large enough to carry ten or twelve persons. [Southey's Brazil, p. 44.

Exodus, ili. 5. And he said: Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy

ground:

This custom is practised by the Siamese when they approach their princes and governors, to whom a deference, amounting nearly to adoration, is paid; an observant traveller mentions it in his audience before the berklam or chancellor of Siam: we turned towards the house where he gives public audience, and appears with all his pomp and splendor. We ascended a stony staircase, and then pulled off our shoes. [Kampher's Japan, vol. 1. p. 17.

At Asmere in India, is the tomb of Hodgee Mundee, the great Indian saint. The sepulchre, with the buildings about it, is a very

are been and superstition might be supposed to make a thing, for which it expresses the highest respect. You pass three large courts before you come to it, the first of which is near an acre of ground, and is paved with black and white marble; the others are proportionably large, but the nearer the sepulchre, the more extravagant the pomp and glory of them. There is such an opinion of the sanctity of all these places adjacent to the tomb, that no person dares walk there without a naked foot; you must be quite bare, or not pretend to tread any part of these hallowed courts. [Finch's Travels

in India, Harris Coll. vol. 1. p. 89.

In the description of a public triumph in Mexico, the same observance is noticed. "The victories gained were so great, that the rejoicings in Cusco on that score lasted a month. There were of all the several conquered nations there to grace the ceremony, and bear a part in the entertainment; they all appeared in their several different habits, and with the martial music used in their respective countries; they were divided into so many distinct bands and troops, which marched in order after the Inca and the generals to the temple of the Sun. All the rest put off their shoes, when they came to the boundaries of the temple, only the Inca himself kept his on till he came to the very door, where he made his feet bare, and then went in, and gave thanks for the mighty victories he had gained." [Harris Coll. vol. 1. p. 782.

When Montezuma delivered himself to Cortes, he was accompanied by two hundred lords, drest in a style superior to the other nobles, but bare-footed, two by two, keeping close on each side to the walls of the houses, to show the respect they bore to their

sovereign. [Cullen's Mexico, vol. 2. p. 64.

And when Cortes with his four captains and a few seldiers went to pay their respects to Montezuma, we are told, that after passing through three courts and some halls to the east antichamber, in order to come at the hall of audience, they were politely received by several lords who kept guard, and were forced to put off their shoes, and to cover their pompous dresses with coarse garments. [Cullen's Mexico, vol. 2. p. 70.

Exodus, iv. 15. And thou shalt speak unto him, and put words into his mouth; and I will be with thy mouth, and with his mouth,

and will teach you what ye shall do.

Among the Egyptians, says Mr. Bryant, Moses was styled Alpha, or more properly Alphi, which signifies the mouth or oracle of God. We are indebted to Ptolemy Hephestion for this intelligence: his words are, Moses, the lawgiver of the Hebrews, was called Alpha."

Bryant's Plagues of Egypt, 248,

Evodus, viii. 3. And the river shall bring forth frogs abindantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs.

The people called Autarists were forced, by frogs bred in the clouds, which poured down upon them instead of rain, to forsake their country and fly to those parts where now they are settled.

[Diod. Sicul. b. 3. c. 2.

Exodus, viii. 17. And Auron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice, throughout all the

land of Egypt.

In Diodorus Siculus, there is reference to the destructive effects produced by lice upon the body. Talking of the Aeridophages, he says, as the manner of their death is strange and wonderful, so it is sad and miserable. For when they grow old, winged lice breed in their flesh, not only of divers sorts, but of horrid and ugly This plague begins first at the belly and breast, and in a little time eats and consumes the whole body. He that is seized with this distemper first begins to itch a little, as if he had the scab, pleasure and trouble being united. But afterwards, when the lice begin to break out in the skin, abundance of putrid matter. accompanied with intolerable sharp pain, issues out with them. Hereupon the sick person so tears himself in pieces with his nails, that he sighs and groans most lamentably; and while he is thus scratching himself, the lice come pouring out in such abundance, one after another, as out of a vessel full of holes, and thus they close and end his days. [Diod. Sic. b. 3. c. 2.

Exodus, xii. 2. This month shall be unto you the beginning of

months, it shall be the first month of the year to you.

The North American Indians begin the year at the first appearance of the first new moon of the vernal equinox. According to the ecclesiastical year of Moses, and the synodical months, each consist of 29 days, 12 hours, and 40 odd minutes, which make the moons alternately to consist of 29 and of 30 days. They pay a great regard to the first appearance of every new moon, and on the occasion always repeat some joyful sounds, and stretch out their hands towards her, but at such times they offer no public sacrifice. The Indians name the various seasons of the year, from the planting or ripening of their fruits; the green-eared moon is the most beloved, when the first fruits become sanctified, by being

The month Abib was, on the institution of the Passover, constituted the first month of the Jewish sacred year; the meaning of Abib is, the green corn.

annually offered up. And from this period they count their bet loved or holy things. [Adair's American Indians, 76.

Exodus, xxv. 37. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light.

over against it.

The idol of Lingam, a deity similar to the Phrallus of the Egyptians, is always to be found in the interior and most sacred part of the temples of Siva. A lamp is kept constantly burning before it, but when the Brahmins perform their religious ceremonies, and make their offerings, which generally consist of flowers, seven lamps are lighted, which De la Croze, speaking from the information of the Protestant missionaries, says, exactly resemble the candelabras of the Jews, that are to be seen in the triumphal arch of Titus. [Sketches of the Hindoos, vol. 1. p. 203.

In his account of a bass relief, descriptive of a sacrifice to the Sun, discovered by M. Savary upon a rock near the town of Babran in Egypt, he informs us that before the divine object were three wood piles, sustained by seven vases with handles bearing slain lambs. And M. Montfaucon in his Antiquities mentions an image of Mithras, near which were seven altars, flaming to the honor of that deity. It should be observed, that the sun was worshipped by the Persians under the name of Mithras, and by the

Phoenicians under the name of Baal.

E. S.

## A PASSAGE in CICERO'S CATO MAJOR illustrated.

"Omnino canorum illud in voce splendescit etiam, nescio quo pacto, in senectute." C1c. de Senect. c. 9.

The only notes upon this passage in J. G. Grævius's excellent edition, published at Amsterdam in 1698. 8vo., are these. "Canorum illud in voce—De quo Cic. 3. de Orat. Est autem in diacendo etiam quidam cantus obscurior, non hic e Phrygia et Curis Rhetorum epilogus, pæne canticum; sed ille, quem significat Demosthenes et Æschines, cum alter alteri objicit vocis flexiones!" J. G. Grævius. "Quinctilianus, ubi de pronuntiatione agit, dicit vocis naturam spectari quantitate et qualitate. Quantitas est simplicitas; in summa enim grandis, aut exigua est. Qualitas magis varia est: nam est aut candida, aut fusca; et plena, et exsilis; et

lenis et aspera; et contracta, et fusa; et dura, et flexibilis; et clara, et obtusa. Canorum vocem claram; clarior enim tum fit,

enm obtusa splendescit." Aldus Manutius.

J. C. T. Ernesti, in the Lex. Technolog. Lat. Rhetor. Lips. 1797. 8vo. p. 46., thus explains canorum: "Vox canora maxime in virtute ponitur, oratorisque perfecti propria dicitur a rhetoribus, ani et canorum oratorem laudant, ubi de præstanti voce et actione sermo est. Sic Cic. Or. 3,7. in Carbone profluens quiddam ét canorum laudat, quorum illud ad expeditam suavemque erationis copiam, hoc ad concinnitatis eam suavitatem pertinere videtur, que cum pronuntiandi modulandique jucunda varietate conjuncta sit. Vid. Brut. 88. et 92. ubi, cum concursus hominum serique strepitus dicantur desiderare canorum oratorem, patet magnam vocis claritatem intelligi, quæ nullo strepitu obruatur, sed eum penetret, et sua vi superet. Sic Spartianus Pescennium Nigrum ita canora vocis fuisse dicit, ut in campo loquens per mille passus andiretur. Enunvero idem Cicero vocem canoram (Offic. 1. 13. 7.) ita commemorat, ut in vitio esse videatur. Ibi de Catulis. Sine contentione vox nec languens, nec canora, ubi pro tinnula accepit Heusingerus, recte quidem, si cantem quendam tremulum cogitavit et firma intentione carentem, ut est apud Quintil. 11. 3. 55. Non dubito illorum verborum eundem sensum esse, qui Cassiodori-Lib. de Anima, ubi describens hominem virtute et sapientia præditum, por ipsa, inquit, mediocris, nec debilis vicino silentio, nec robusta clamore dilatato. Quamvis in loco Ciceronis illud etiam vocis vitium cogitari velim, quo ille propter modulationis affectationem, ad mollem quendam cantum accedit. vid. quæ ad voc. Captus diximus. Ceterum in canaro veteres non solum præstantiam et splendidam claritatem, sed et suavitatem et elegantiam auribus jucundam cogitasse, patere videtur ex Horat. Art. Poet. 321. ubi nugæ canoræ dicuntur versus, non rebus ac sententiis, sed solis elocutionis ornamentis, numero, concinuitate etc. excellentes: cf. Cresoll. Vacatt. Lib. S. p. 484."

That canorum in the passage of Cicero de Senectute means, not "magnam vocis claritatem," but "suavitatem et elegantiam," is apparent from the context, and scope of the passage—"Orator metuonie Language in senectute; est enim munus ejus non ingenii soluw, sed laterum etiam et virium. Omnino canorum illud, in voce splendescit etiam nescio quo pacto in senectute: quod equidem adhuc non amisi, et videtis annos: sed tamen est deconava sermo senis quietus et remissus, facitque persæpe ipsa sibi audientiam diserti senis comta et mitis oratio."

As to splendescit, Cicero does not appear any where else to use the verb splendescere in this sense. Nizolius quotes this passage, and the following from the preface to the Paradoxa—"Nihil est tam horridum, tam incultum, quod non splendescat oratione, et tap-

that the words splendescat oratione are not used in the same sense, in which we have "canorum illud in voce splendescit." I have examined the dictionaries of Basil Faber, of J. M. Gesner, and of Ægidius Forcellinus, or Jacobus Facciolati, both under canorum, and under splendescere, and they have no remarks upon this passage in the Cato Major, nor do they cite any similar use of splendescere from any other writer. But λαμπρὸς in Greek is applied to the voice, and when it is so applied, it seems always to denote loudness and distinctness.

I find that, in the Index Demosthenea Gracitatis. Reiske notices these passages, Καὶ τὸν βεβιωμένον αὐτῶ βίον αὐτίκα δὴ μάλ' ἐρεῖ λαμπρά τη φωνή: Again, τίνα δε φθέγγεσθαι μέγιστον απάντων, και σαφέστατ' αν είπειν ό, τι βούλοιτα, λαμπρά τη φωνή: Αίσχίνην οδό ότι τουτογί. Both occur in the περί παραπρεσβ. p. 403. l. 16. and p. 405. l. 16. Thus we have in J. C. T. Ernesti's Lex. Technolog. Gr. Rhetor. (Lips. 1795. 8vo. p. 194.:) "Λαμπροφωνία, clara, sonora vox. Phot. Bibl. c. 265. p. 1474. Oppositum est τὸ ἰσχνόφωνον. vid. Plutarch. Vit. Dec. Rhet, in Isocrate, cui eodem sensu Philostratus Soph. p. 504. τὸ ἐλλιπες τοῦ φθέγματος tribuit. vid. voc. λευκός. Splendorem vocis, fortasse ex eadem metaphora commemorat Cicero Brut. 71. Sic et Plin. l. 20. 6. s. 21. de porro, Voci splendorem affert. Cf. Cresoll. Vac. Aut. l. 3. p. 482. Polybius f. 1. p. 63. overos nal dans προς ανεμος. Geopon. I. 12. 15. διά το τους Ετησίας άνέμους λαμπρους έπιπνεύσαι έπλ πολύν χρόνον: ubi J. N. Niclas: " Λαμπροί ανεμος Atticis sunt fortes, magna vi aliquo incumbentes: vid. Dorvill. ad Charit. p. 114. ac mox hic n. 34. πνευσούσι δε καί Έτησίαι λαμπρώς. et 38, εν τω έαρι πνέουσιν άνεμοι Ζέφυροι λαμπροί."

But Aristotle Poet, 24. uses λαμπρά λέξις for dictio ornata, as we use splendid diction, and the Greek rhetoricians in the same sense

use λαμπρά νοήματα, λαμπρότης λόγου.

In the sense of splendid diction Photius, Bibl. Cod. 6. de Gregor. Nyss. beautifully says, την Φράσιν λαμπρός, καὶ ἡδονῆς αἰσὶν ἀποστάζαν. It is however to be remarked that Sophocles in the Œd. Την. 481, ed. Sophoc. Eton. 1786. p. 32. uses the verb as applied to the voice.

έλαμψε γάρ τοῦ νιφόεντος άρτίως φανείσα φάμα Παρνασοῦ τὸν άδη λον ἄνδρα πάντ' ἰχνεύειν.

Here the Scholia substitute idinator as a gloss to explain insule, clumsily enough. But it is here equivalent to came forth, issued forth, the oracle commanded, &c. The passages of Pliny and Cicero (in Bruto) referred to above by Ernesti, are quoted by

Porcellinus, and decidedly mean "claritas." "Splendor vocis," mys Forcellinus, "est claritas et canora suavitas. Cic. in Bruto, c. 68, et 71. Actio ejus habebat et in voce magnum splendorem, et in motu summam dignitatem. Plin. 1. 20. c. 6. Porrum sectivum voci splendorem adfert, uabalçu rhy agraglar, inquit Dioscor. 1. ii. c. 179."

But in the passage, which we are discussing, splendescit does not mean claritas, and this is apparent from the context (as I observed above with respect to canorum,) for Cicero indirectly explains his Canorum illud in voce splendescit by sermo quietus et remissus, and comta et mitis oratio, and these words are incompatible with the sense of "claritas" as applied to canorum, or to splendescit. "Omnino," says he, "canorum illud in voce splendescit etiam, mescio quo pacto, in senectute; quod equidem adhuc non amisi, et videtis annos; sed tamen est decorus sermo senis quietus et remissus, facitque persæpe ipsa sibi audientiam diserti senis comta et mitis oratio."

As to nescio quo pacto, that implies no doubt of the fact, but merely states that the case is so somehow or other, and the phrase somehow or other as used by us sometimes implies that we are ignorant of the cause, and sometimes implies simply that we really believe the case to be so, but do not choose to give to ourselves the trouble of thinking how it comes to pass, and in this latter sense I maderstand the nescio quo pacto in the passage under consideration.

The following translation, or paraphrase, of the passage has been proposed: "Omnino, 'to speak generally,' canorum illud, 'that musical sweetness, which we so much admire in the voice,' nescio quo pacto, 'a thing I cannot account for,' splendescit etiam, 'becomes even more clear and more dignified,' in senectute, in 'old age."

From what I have said above the reader will infer that I understand splendescit to mean neither "claritas," nor "suavitas," (for suavitas" is meant by canorum,) but Cato means to say that Canorum illud continues, 'exists' in old age: splendescit is only strong and vivid expression, and is used simply for est, inest, manet, or some analogous verb, as in the passage of Sophocles quoted above. That is signifies 'the oracle declared, commanded, charged,' or some other analogous idea. The force of the sentence is in etiam—Etiam in senectute, 'even in old age.' Cato did not mean to say that canorum illud is a necessary concomitant of every voice in old age, but that, where this quality of the voice ever exists in youth, it

is not NECESSARILY lost in old age, as might be supposed, and he seems to intimate that old age rather mellows than destroys it, and he quotes himself as a living example of the truth of the remark-"Omnino canorum illud splendescit etiam, nescio quo pacto, in senectute; quod equidem adhuc non amisi, et videtis annos." But the "principal doubt about the justness of the translation or paraphrase mentioned above arises from hence: that experience does not seem to confirm the truth of Cicero's observation." But I have already answered this remark by saying that Cato does not say that old age necessarily mellows the voice, and attunes it to harmony. but he intimates that, where there has ever in early life existed anything of a mellow and harmonious voice, it is not necessarily lost in old age, however much the "latera et vires" may fail. The misconception appears to be in supposing that Cato meant to say that this musical property of the voice is its necessary concomitant in old age, which is so far from being true in point of fact, that old age gives to some voices harsh and disagreeable tones; and this, as I suppose, is what is intended by the words that "experience does not confirm the truth of Cicero's observation."

Hatton, April 2, 1814.

E. H. BARKER.

## ANSWER

To Mr. Bellamy's Essay on the Hebrew Points, and on the Integrity of the Hebrew Text.

No. 111.—Continued from No. XXI. p. 118.

I THINK that we may esteem it very probable, that a MS., written in the Rabbinical character, must, generally speaking, have been transcribed by a Jew: and if this be admitted as a satisfactory evidence of their origin, we shall soon find a great number of our MSS. to be really Jewish; besides many others of which we can ascertain the proper classification by their history.

Another and much stronger proof of the family to which a MS. belongs may be discovered generally, in the date. When the date is given according to the Jewish calculation, it may, I should conceive, be safely referred to the Jewish class.—There is still another

evidence respecting a MS.; namely, the Masora. Where the Masora is written in the margin, there surely can be no doubt that the copy containing it is a genuine copy; and this will go far to prove the authenticity of most of the MSS. collated by Dr. Kennicott. It is a curious fact that his Cod. 28., which has a double Latin version, and the Lord's prayer, twice written in Hebrew at the end, and which there is reason to believe was transcribed by some Christian, or, perhaps, some converted Jew,

has neither date nor Masora.

I have not insisted upon the Codices Hebræo-Latini, because it is not exactly known what they really are: that the greater part of Dr. Kennicott's collection, however, are genuine copies, there cannot be a moment's doubt. Many of them carry with them a certificate of their birth. For example, Cod. 76. "scriptus fuit a Rabbi Menahim in usum Rab. יעקב בן הקרוש ר' שלמה ex Grenoble, in civitate S. Arnould, A. M. 5056.—A. C. 1296. In Cod. 89, "constat Colophon lineis 14. scriptis rythmice; et lineæ 8. ultimæ dant acrostice nomen scribæ אין qui codicem vel punctavit, vel perfecit. 2—There is one MS. more to which I shall particularly call the reader's attention; Dr. Kennicott's Cod. 99., of which he gives the following account; "parum, adest Masoræ. Libri 3 poetici scribuntur hemistice; at, ordine forsan singulari, exaratur Ruth inter Psalmos et Johum. Codex noster, etsi non inter antiquos numerandus, argutias Masoreticas de literis minusculis, &c. (Gen. ii. 4.; xxiii. 2. &c.) sæpius corrigit: et plurimas voces abnormes emendat: ut bis in Gen. xviii. 24. et בייסים et Dicitur in fine, codicem scriptum esse a Jacobo ben Rab. Josephi de Riphullo, pro R. Isaaco ben R. Juda de Tholosa, hic Salsona, an. mundi 5145: i. e. an. Christi 1385. Hæc descriptio nunc paginam exornat titularem; et hac pagina aversa, legitur codicis hujus historia, a testibus 5 comprobata. Affirmat Titulus-Codicem hunc esse sanctissima Hierosolymorum civitatis Synagogæ dicatum et consecratum. Affirmat insuper historia-quòd Turcæ, deprædata Synagoga Jerusalem. eo quod infelix natio Judæorum argentum sibi impositum exsolvere potis haudquaquam fuerat, sacrum hunc librum eo majori abstulerunt aviditate, quo majori cupiditate Judæi retinere conabantur, uti pretiosissimam Thesauri sui supellectilem." 1 In Dr. Kennicott's catalogue there are a great number of Jewish copies. which I now enumerate. They are numbered as follows: 376, 377, 378, 379, 380, 381, 387, 388, 408, 409, 410, 411, 412, 413, 414, 415, 416, 423, 424, 425, 426, 427, 428, 522, 523, 524, 546, 547, 554. (belonging to the public library of the Jews at Mantua:)

Dissert. Gen. p. 77.

<sup>•</sup> Ibid. p. 79.

<sup>&</sup>lt;sup>3</sup> Ibid. pp. 79-80.

556, 558, 561, \*570, 571, 572, 573, 574, 575, 578, 579, 590, 581, **582**, 583, 584, 585, 586, 636, 637, 638, 639, 640, 641, 642, 6434 668. (belongs to the Chinese Jews:) 671. A. B. C. D. E. (five rolls, each containing the Pentateuch, belonging to the Synagogue in Duke's Place:) 672. A. B. C. (three rolls, each containing the Pentateuch, belonging to the Synagogue at Bevis Marks.) Fourteen of these, viz. 377, 379, 423, 425, 428, 546, 570, 571, 574, 636, 637, 638, 639, 642. read 777077 Ps. xvi. 10: to these must be added 2. and 99: five only read 7 riz. 409, 410, 523, 572, 579: 575 was not collated in the Psalms; and the other MSS. mentioned, do not contain the Psalms.—Out of 272 copies collated either in whole or in part, 180 have 7707 in the text; among these authorities is the Talmud of Babylon, which twice quotes Ps. xvi. 10. and in both citations, 2 in all the editions reads מדר : and also the Keri printed in Vander-Hooght's Bible: 664 should be reckoned as more than one authority, because it consists entirely of variations quoted by Houbigant "ex codicibus non descriptis." Tron was originally the reading of three copies, which have since been altered, and is now the marginal reading of four authorities.

This, I think, affords strong evidence, that Jewish, and therefore genuine, copies still exist; and it is equally true that these copies by no means agree among themselves.—Hence, therefore, Mr. B.'s assertion, that, on examining "the authorised copies in use among the Jews, which have been handed down to them from the time of their dispersion," we shall "find that they all agree; there are no different readings, consequently they must be the same as the autograph of Moses," evidently is incorrect: and thus both his principal reasons for believing in the integrity of the Hebrew text fall together.

It is also true that the Rabbinical writings frequently supply us with various readings.—Let us compare a few citations from 650. B. (the Babylonish 'Talmud,) with the text of Vander-Hooght.

Vander-Hooght's edit.	Talmud.	
Ps. xv. 1. 20	י ומי	
xvi. ווי. אי תען	לא תתן	7
דוסידיך	חסידך	

<sup>&</sup>quot;" De Codice 562. agit in Dissertatione MStà Jacob Saraval, doctus Judieus Mantuanus: qui disertis verbis ait, Varietatem lectionis, in MSto. magno numero reperiendam, ex consensu, cum autiquis versionibus dijudicandem esse." Kennicott Dissert. Gen. p. 105.

<sup>&</sup>lt;sup>2</sup> Talmud. Bab. T. ii. tract. Erubin. fol. 19. Tom. iii. tract. Goma. fol. 87. <sup>2</sup> Class. Journ. No. xviii. p. 407.

Nander-Hooght's Edit.	Talmud.
s. xvi. 11. JR	omitted; all other authorities retain it.
xvii. 14. רצפינך	וצפונך .
xxiv. 6. דרשו	דורשיו
xxxi. 6. מריתה	with many other authori-
באא ידעתי 15. באא ידעתי אל 13. first אל	ties. omitted.
אף זנהת ותללימנו .10. אוג	הלא אתה אלהים זנחרעי
- 24. JN	511 650 H.(Jerusalem Talmud)
slvii. 7. מלחים	לאלהענ 650 B. alone
- 8. 50	many other authorities.
zlix. וצידט . 15.	nany authorities.
	בשפתיך
תלמיה .11 וlxv.	הלמי 650 H.
—— arma	many authorities.
מלכי 13. 13xviii.	מלאכי
lxxii. 17. מין	ינון
עשה 18.	עושה
נפלאות – –	נפלאות גדולות
lxxiv. 4. TOD	מעדיך .
11. דוקד	דויקד
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On the subject of the Talmudic readings, I shall only further produce the opinion of Dr. Gill, by whom they were examined. He had formerly said that the Talmudical variations were few in number, but after having collated them he changed his opinion and confessed his mistake. "Jam retractandum erit, quod egomet ipse affirmavi, et alii ante me, 'nimirum, vel nullas vel perpaucus reperiri varietates a textu vulgato, in Talmude hinc illinc allegatis; et hasce nullius, saltem levis esse momenti: 'quum constet ex pracedenti collatione, discrepantius esse tantum non mille."

It is certain, also, that various readings were occasionally collected by the Jews themselves. Rabbi Ben Chaim, in the preface to the great Rabbinical Bible printed at Venice by Bomberg, has these words: "Viri Synagogæ magnæ invenerunt libros inter

<sup>2</sup> Apud Kennicott, Diesert, Gen. p. 16.

se differre: et in loco, ubi invenerunt dubitationem et confusionem, adscribebant unum, sed non punctabant; vel adscribebant margini, sed non in textu; quia fuerunt dubii de eo quod invenerunt."

Sed missa hæc faciamus: We rest the argument on other grounds.—The text of the New Testament certainly is far removed from a state of absolute integrity or perfection. To go no farther, we have a most convincing proof of this in the case of the controverted verse, 1 John v. 7. It is not my intention to enter again into the merits of that question; but I may remark, that, whichever side of the question be true, still a corruption must somewhere exist. If the text be genuine, it must follow that all the MSS, and versions must be corrupted, because in those it is omitted: if it be sourious, the printed editions must be interpolated, because in them it is contained. From one of these inferences there is no possible way of escaping: and then a second inquiry is to be made: why should either the MS, or the printed text be permitted to be corrupted either by omission or addition? Neither does the question stop here. Both the Jewish and Christian Scriptures are undoubtedly sacred; and having been both "given by inspiration of God," are equally entitled to his miraculous and divine protection. How happens it, then, that they are not both placed upon the same footing? Why should one be committed to the care of Man, while the other is retained under the more immediate guard of Heaven? Why should that protection be withheld from the Scriptures of the Christian, that is so liberally granted to those of the Mosaic covenant? and why should God have so visibly watched over the revelation of his inspired prophet, while he seems not to have guarded the gospel of his Son?

These are all obvious and fair questions: nor is the answer to them very easy, while we defend the integrity of the Hebrew text: when we yield that, every thing becomes easy, all difficulties vanish, and all inconsistencies disappear. Nor need we fear that we lay open too wide a door to infidelity: the doctrinal integrity of the text will still remain, though the literal integrity may be untenable. It is merely the doctrinal integrity of which we stand in need: if we show, as we certainly can do, that with regard to doctrine, the text is precisely in the same state as when delivered by Moses or by Christ, we still have sufficient ground on which to prove the divine origin of our faith. All genuine parts of Scripture are retained in a number of copies fully sufficient to prove them so: and when a passage is destitute of such support, it does not become unreasonable to consider it as spurious. Nor can the rejection of a passage ever militate against the doctrine it

Rab. Ben Chaim in Przefat. ap. Kennicott Dissert. Gen. p. 10. NO. XXIII. (V. Jl. VOL. XII.

contains; for the wisdom of the Almighty has ever ordained that no doctrine essential to salvation should ever rest upon a single passage. Even if 1 John v. 7. be spurious, the doctrine of the Trinity remains undiminished in strength; because it is unequivocally declared in so many Texts, and may be logically deduced from so many more, that the addition or omission of the passage will make as little difference in the Trinitarian controversy, as would a single drop of water, taken from, or added to, the waves of the ocean.

For my own part, I may be permitted to say, that I regard the corruption of the text as one of the strongest arguments for the truth and divine inspiration of the Scriptures. This may, at the first view, seem a paradox; but it appears on a second and more deliberate examination to be founded in fair reasoning. It is apparently conceded on both sides, that, whatever may be the state of the Hebrew Text in a literal point of view, it is certainly entirely pure as far as relates to matters of faith, and instructions in morality: if then, it be still perfect in this sense, while it is corrupt in the other, it will surely follow, that by some providential care the doctrine has been preserved, while the other parts have remained in the care of men: and it will easily be granted that this care would not have been extended to it had it been an unhallowed imposition on the world.

It is now high time that I should conclude: but before I close my letter, I request Mr. B. to believe that I entertain a sincere respect for the rectitude of his intentions, and that on the main point, the truth and divine authority of the Bible, I cordially agree with him; and should it be attacked, he will find many abler assistants in defending it, but can never have a more zealous and sincere condittor. How far I have succeeded in defending Dr. Kennicott's side of the question must be left to your judgment and that of your readers: but that the integrity of the text must be proved by other arguments than those which Mr. B. has made use of, seems very plain. Had it been probable that any others of your correspondents would have taken the trouble to address you upon Mr. B.'s article, you would not have been troubled with these remarks. "Quemvis-hoc mallem de iis, qui essent idonei, suscipere, quam me; me, ut mallem, quam neminem." [Cicero, Orat. in Q. Cacilium. s. 5.]

Aug. 12, 1814. M.

P. S. I wish to add a few particulars respecting a Masoretical edition to which I have already alluded; but which it would then have been foreign to my purpose particularly to mention. This edition is denoted in Kennicott's work, by 300. It was printed at Mantua, 1742—1744, and is generally known by the name

MATE : and although the text for the most part agrees with that of the other editions, "comprehendit—varias lectiones supra 2000, corrogatas ex MStis et editt. impressis, a Judæo eruditissimo, nomine Jedidiah Solomon, Menorzi seu ex familia Norzi." Dissert. Gen. p. 27. In the preface a pathetic account is given of the difficulties under which the Jews at present labor: "nec minima datur luctûs hujus causa, quòd sacri eorum libri multa adhuc egeant emendatione, quam tamen facilè nancisci non possint." Dessert. Gen. p. 27,—" desolatus est omnis pius et consternatus; dum intelligit, quod abierit manus, et ERRORES MUL-TIPLICATI SINT: nec est cuiquam cura cordique, ut citò afferat medicamenta. Quis restituet decus? — Quis collocabit nobis signa in literis? Quis ejiciet raphanos et spinas? Quis dabit ut conscribantur voces et signantur, secundum emendaționem in libris perfectis?" There are also many parts in which the multitude of various readings greatly perplexes the author: he remarks on Prov. vii. 25. in the following manner: "Erravit cor meum, horror confudit me; quum viderem multitudinem variantium. quæ ceciderunt in libros! Omnes nos tanquam oves erramus: quilibet ad viam suam respicit: neque est qui docet cognitionem, et judicat secundum normam. Is. liv. 1. Ego autem sedeo desolatus; quum video multitudinem diversitatum, que ceciderunt in libros: et valde malum hoc mihi factum videtur. Quia singulis diebus continuantur, et multiplicantur; et editores eunt obscurati, neque lux est eis: neque est qui indagat, neque est qui quant cessationem hujus diversitatis!" On Zach. xi. 5. he has the following note: " Diversitates multas vidi in aliis libris, et harum tædium me cepit: quare abscondidi fuciem meam ab illis." He goes still farther in a note on 2 Kings xviii. 29.: "Libri, in quibus scriptum TD, sequentur filios Babylonis; sed secundum filios terræ Israelis (quibus nos innitimur in varietatibus Bibliorum) scribitur ITD. Quis potest emendare quod PERVERTE-RUNT SCRIBÆ, et TYPOGRAPHI, a DIEBUS ANTIQUIS?-Ecce nos palpantes tanquam cæci in obscuritate diversitatum; nec prosperam facimus viam nostram, ad inveniendum desiderium nostrum. In tribus libris antiquis impressis sic, To sicut inveni in uno correcto MSto Hispanico: at in alio MSto 1772 cuius tamen in margine notatur, alia exemplaria habere TD .- Non est in potestate mea decidere. Deus auferat tenebras nostras; ut oculi cacorum, caligine et tenebris obducti, videant."2-In quoting the notes of this edition, Dr. K. marks them by 300: when he cites the text, he makes use of the mark 300. T. Let us now extract a few of the principal readings of this edition, and occasionally compare them with other Jewish copies.

י J. S. Menorzi in Præfat. ad מנחת שי ap. Kennicott. Dissert: Gen. p. 97.
<sup>2</sup> Ibid.

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Text of Vander Hooght.	Cod. 300.	Readings of other Copies.
Ps. i. 1. במשב	רבמושב. T:	2. 99.
שנאת כל .6.		למה ששנאת כל 650 H.
ביתד .8 –	ביתיד	
vii. אילמי	שולמי T.	2. 90.
יינקים . viii. 9.	ריתנקים	99.
ix. 1. על מות	עלמות	
— 12. הבדר `	דור דו T.	2. 99.
x. 5. 1077	דרכיו	2. 99. 650 B.
- 9. אלרוטוף .	לחשף	2. 99.
xi. 1. 770		נודי 650. B.
xv. 1. יהוה		omitted in 650 B.
	וכזי	650 B.
xvi. 10. אל		אל 2. 650 B.
הפתיך —		7707 2. 99. 650 B. with many others.
xvii. 5. אשרי	אשורי	2.
רצפינך 14. –		מפתך 650 B. ·

It is but fair to acknowledge that the edition in question appears to be more unprolific in various readings in the Psalms, than in the other parts of Scripture: but I select the early Psalms chiefly for the sake of giving more of the Talmudical readings, than I could do in the body of my letter.

On the different LATIN POETICAL expressions to render the English verb to Run.

It is well known that some of the greatest poets have been in the habit of writing their verses in several different ways, before they could express themselves in such a manner as to meet with their own approbation. The rough copy of Pope's Homer, now deposited in the British Museum, affords an unequivocal proof of this circumstance. Virgil is reported to have sometimes written a great number of verses, which, on correction, he afterwards reduced to few; but this may perhaps mean nothing more than the different forms of expressing the same ideas, from which he particularly selected those which appeared to be the most felicitous, appropriate, and elegant. His poems afford internal evidence of unwearied labor and application. They are the most correct, and the most

artificial, perhaps, in any language, and exclusively of the matter which I am not now to consider, the perfection of the numbers is such, that they never could have been the extemporaneous and unrevised effusions of even the highest and most extraordinary gifts of the human intellect. I appeal to any scholar of taste, if on reading Virgil for the hundredth time, he will not still discover something new; some of those very minute and critical points both in the matter and the style, which will then excite his admiration. I have also seen some variations of the Italian poems of Petrarch. in which many of the lines seem to have been originally expressed in several different ways. The versification of that poet ranks at high in Italian, as that of Virgil in Latin. Their numbers are indeed the standards of perfection in their respective languages, a characteristic for which those poets were undoubtedly indebted to their taste, their accuracy, their skill, and their application. Indeed I believe that if we could trace the private literary history of every other poet, we should find his case to have been the same, and that his most beautiful passages were precisely those which he had re-written the oftenest, and which had cost him the most pains in revision.

The poetical spirit of ideas is the exclusive gift of nature, and therefore unattainable by art; but the excellence of metrical combinations is the result of skill and copiousness of diction. Hence poets have generally chosen that particular language, in which they could most easily, and most fully, express their own sentiments. The copiousness of every dialect is not, however, the same; and there are sometimes defects against which neither art nor genius can afford an adequate remedy. But the Latin, from which I am going to give an instance, does not labor under any such disadvantages. Its copiousness is immense, and a real scholar can never be at a loss in it for suitable expressions. I am an enthusiastic admirer of the Roman muse, but I trust that it is an attachment founded on her intrinsic merit. I had lately occasion to turn the following English words into a Latin distich-A spirited horse runs. Of course the thought consists of three distinct ideas,-

horse—spirited—and running.

Insigni captus meritæ dulcedine palmæ En! festinat ovans | pulverulentus equus.

I was not pleased with the way in which, at first, I versified the last idea, and which is included in the first hemistich of the second line, I tried again, I was not satisfied, and I made the hemistich a third time.

My theory is, that the poet should go on versifying the same thing over again, until he has produced something good; and hence a thought struck me to make an experiment on the copiousness of poetical Latin expressions, and to ascertain in how many various

ways the action of running might be described in the first penthemimer, without altering the former verse, or the conclusion of the distich. Great and extensive as are the resources of Latin phraseology, I was astonished at the result. My success exceeded my most sanguine expectations, and it filled me with admiration, that without seeking for any uncommon expressions, exerting any particular labor, or even materially departing from the meaning of to run, I found that in about an hour I had translated it in poetical Latin, in nearly forty different ways. Encouraged by this unexpected success, I have since seriously endeavoured to carry it on still further, and I have now to offer considerably above one hundred variations of the same meaning. The subject, however, is not exhausted, and such is the superabundance of the Latin idiom, that it is impossible to say to what an extent the expression might not be still modified.

It is an indispensable qualification to become a good Latin poet, to be an elegant scholar, and a man of genius; and it is, therefore, an accomplishment which can be possessed but by few. But this great variety of diction, while it perplexes and even misleads the unlearned, affords an incalculable assistance to the skilful versifier. What cannot come into metre in one way, will come in another. The facility, which in a few instances has been acquired in writing Latin verse, is amazing, and there have been persons who could compose in it nearly as fast as they could have done in Latin prose. Such a facility is the necessary consequence of having a great variety of expressions at command; and hence it has been generally acknowledged, that supposing an equal skill in English and Latin versitication, that of the former is the more difficult.

Vida observes that the poverty of the Latin language, of which Lucretius complained, had long ceased to exist. I am doubtful whether any other language could be found, in which the same idea could be expressed under so many different forms. In Greek, on account of its copiousness, it might perhaps be done. As to French, it is the most unpoetical of all languages. I do not believe that there is so much variety in English or in Italian; and if I am not mistaken, there is not either in Spanish or Portuguese.

The variations which I am going to offer, only affect the former part of the second line, in which, for the connexion of the sense, the use of a verb is indispensable, together with some other word depending upon it, so as to fill up the hemistich. If it were not for this circumstance, the variations might be still more diversified. There is no doubt also that the whole couplet might be as much varied in its composition, as the hemistich in question.

The difficulty which is so often experienced in composing Latin verse does not really exist in the thing itself, but in the incapacity of the versifier. Since this is, therefore, the natural inference, it is

a most ample encouragement for the exertions of the poet in that language. He ought to persevere in making the same verse over again, until he has been particularly fortunate in the structure of it; and he ought also never to overlook one single careless, inelegant,

vulgar or inappropriate expression.

This great variety has also the advantage of enabling persons who have but a moderate acquaintance with Latin, to frame tolerable verses with the assistance of the Gradus. If they know but the common rules of metre, and can remember only a few of those numberless expressions, they will be able to make them scan together into verse,—and that will be sufficient. The greater number of Latin verses at this time, (though by the way not the best) are those done in schools, sometimes under very indifferent masters, and that too only with a view to acquire a knowledge of Latin quantity. Considering it, however, as a more scholarlike and more elegant exercise, I would suggest that instead of requiring young persons to bring a certain number of verses, they should be encouraged to exhibit the same thought so many times versified, under a different form and inflection. This would introduce them to a more intimate acquaintance with the language, by compelling them to think more on their subject, and to take in a wider range of expression.

Something of the kind, though in a very imperfect degree, obtains in some seminaries, where the odes of Horace are given as exer-

cises, to be turned into elegiac verse.

It is, however; unnecessary to give directions, where nature has denied the existence of poetical powers, or where a want of taste does not permit them to be called into action. Nor is that alone sufficient. The poet must not be in a state of uncertainty about his daily subsistence: he must have leisure, and he must be free from all the cruel anxieties of the mind, before he can acquire that total abstraction, which is necessary for the cultivation of his favorite pursuit. Some of the latter poems of Ovid have been severely criticised, as if they betrayed evident marks of carelessness, and as if his intellectual powers had been sinking fast into decay. I am so far from agreeing in this opinion, that I consider the Tristia as one of the proudest monuments of human genius. Those elegies. I own, might perhaps in several passages have been more correct, but taken all together, they still exhibit the wrecks of a mighty mind, which it had not been in the power of misfortune and persecution to overwhelm, and which appears venerable, like a ruined edifice, which still raises its bold front, as if to attest at once the fury and the impotence of the pitiless storm. It is rather astonishing that the Roman poet, when placed in such circumstances, should have been able to write at all, and that that vigor of mind which was only impaired, should not have been totally extinguished by despair and insanity. The Tristia were composed by the poet with the view of softening, since he could not forget, the recollections of an accumulation of calamities—the loss of his home, his fortune, and his friends—those friends whom he complains to have basely forsaken him by joining in the cry of persecution, and by trampling upon him in the hour of his distress. Still like what is reported of the palm tree, he rose superior to the pressure which would have crushed him to the ground; and his celebrity has survived, when the names of his oppressors are either forgotten, or only remembered in execration.

This is the summary of my reasons for admiring the Tristia; the very same reasons in substance which the poet himself repeatedly employs to excuse the inaccuracies of that work. It is, therefore, indispensably necessary, that whoever wishes to cultivate poetry, should not only be entirely absorbed in that most delightful of all studies, but that his own mind should be free from every kind of anxiety; for the contrary instance of Ovid is more to be considered as a singular and uncommon exception, or rather moral phenomenon, than to be expected to be found in every individual, who is similarly situated.

Insigni captus meritæ dulcedine palmæ, (Spirited) En! festinat ovans (Runs) pulverulentus equus (Horse.)

## . Variæ lectiones.

Hinnit ut excurrit pulverulentus equus.—Per campos fertur p. 6. -Currit rura super p. e.—It per strata viæ p. e.—Fert per rura pedes p. e.—Pervenit ad metam p. e.—Sæpe revisit agros p. e.— En! currit stadio p. e.—Currere gaudet agris p. e.—Vix pede tangit humum p. e.—Spargit humum pedibus p. e.—Stare loco nescit p. e.—Jam parere negat p. e.—Ore lupos mordet p. e.— Fræna indignatur p. e.—Sponte sua fertur p. e.—Rectorem spernit p. e.—Quam velox agitur p. e.—Ante alios rapitur p. e.— Prævertit reliquos p. e.—Non calcaris eget p. e.—Putre solum pulsat p. e.—It rapido cursu p. e.—Non paret domino p. e.— Exsuperat cursu p. e.—It medius turbæ p. e.—Non cessurus abit p. e.—Carpere gestit iter p. e.—It quacunque viâ p. e.-Hostes proculcat p. e.—Carpit anhelus iter p. e.—Terga dabit nunquam p. e.-Visere rura solet p. e.-Per salebras tendit p. e.-Martis amat strepitum p. e.—Carcere primus abit p. e.—Dat sese comitem p. e.-Flectitur in gyrum p. e.-Tergo fert equitem p. e.—It citiore gradu p. e.—Pone volat cursu p. e.—Nil remoratur iter p. e.-Noluerit vinci p. e.-Carpit iter solitum p. e.-Ardet inire viam p. e .- Dat volitare jubas p. e .- Turpe putat vinci p. e.-Haud requiem patitur p. e.-Præterit obstantes p. e.

-Primus adest cursu p. e.-Gloria fertur equûm p. e.-Curriculo vincit p. e.—Exultat spatio p. e.—Non seguis sequitur p. e.— Ægrè fert vinci p. e.—Assuescit circo p. e.—Arva videre cupit p. e. -Curritat huc illuc p. e. - Exspatiatur agris p. e. - It pede veloci p. e.—Festinat campis p. e.—Colla humore madet p. e.—Festinare potest p. e.—Transmittit campos p. e.—In campum tendit p. e.—Calce ferit terram p. e.—Spumas oris agit p. e.—Ore reluctatur p. e. -- More fugit venti p. e. -- Turbinis instar abit p. e. -Cogitur ad cursum p. e.-Signat humum pedibus p. e.-Signa pedum figit p. e.—Vix gramen tangit p. e.—Verbere non agitur p. e.—Nunquam defecit p. e.—Hinc vires sumit p. e.— Ore fremens properat p. e.—Ocyus ire solet p. e.—Attingit metam p. e.—Decurrit spatium p. e.—Egreditur castris p. e.— Insequitur lepores p. e.—Fulmina Martis amat p. e.—Propter iter sudat p. e.—Arma ducesque vehit p. e.—Bella cruenta colit p. e. -Solvitur ex stabulis p. e.—Eminet ante alios p. e.—It redit in gyrum p. e.—Emetitur iter p. e.—Venatu assuescit p. e.—Non formidat iter p. e.—Ambit certamen p. e.—Ire per arva petit p. e. -Sponte volare solet p. e. Ocyor evadit p. e. Assequitur primos p. e.-Pone alios linquit p. e.-Fessus abire negat p. e. -Corripit inde gradum p. e.—Primus habet metam p. e.—Nescit habere parem p. e.—Exercet cursum p. e.—Nunquam fessus erit p. e.—Custodes fallit p. e.—Usque vagatur agris p. e.— Pascua læta legit p. e.—Centum lustrat agros p. e.—Nescit ubi sistat p. e.—It celerante gradu p. e.—Poscit iter fremitu p. e. -Currit Olympiasin p. e.—Cum domino vincit p. e.—Non refugit campum p. e.—It quo fert animus p. e.—Ingeminat gressus p. e.—Accelerat campo p. e.—Arduus arva quatit p. e.—Non cessare potest p.e.—Vi magnà erumpit p.e.—Sæpius excurrit p.e. -Passibus incedit p. e.-Martis it in Campum p. e.-Nititur ire foras p. e.-Quam citò transit agros p. e.-Infert se medium p. e.—Ut cursus iterat p. e.—Rursus init campum p. e.—Rurs superbus obit p. e.—Contendit cursu p. e.—Certat ovans plausu p. e.—Fine coronatur p. e.

Such are the variations which are now offered, but which, if it should be necessary, might still be extended to an indefinite number. There are here one hundred and thirty-three various readings in addition to the original one, all of which convey a distinct meaning of the running or speed of a horse.

Bodmin, Cornwall, March 8th. 1815.

On the words φθορά, διαφθείρειν, διαφθορά, καταφθείρειν, καταφθορά, συγκαταφθείρειν, applied to the Illustration of several Passages in the Greek Tragedians, and Prose Writers, with Strictures on a Note in Mr. Blomfield's Edition of the Persz of Eschylus.

άλλ' ἀμφ' 'Αθήνας πᾶς κατέφθαςται στρατός.

Æschyli Persæ, 722.

" Διέφθαρται Ald. Turn. et recentiores. κατέφθαςται Rob. K. et Colb. 1 Mosq. Viteb. κατέφθαςτο M. 1. Supra 225. 'Ως ἐν μιᾳ πληγη κατέφθαςται πολὺς "Ολβος. 351. 'Αλλ' ώδε δαίμων τις κατέφθειςε στςατόν. Infra 785. 'Ωδε παμπήδην δὲ λαὸς πᾶς κατέφθαςται δορί. Porro διαφθείσων in sensu perdendi non usurpatur, cum potius significet corrumpere, ut in Agam. 934. Hecub. 601. Hippol. 391. Bacch. 318." Blomf. in Gloss.

Mr. Blomfield is perfectly accurate in reading xarispagras for displagras; and the three passages, which he has quoted from this very play, appear decisive. But I am far from thinking with him, that xarispagras is to be preferred to displagras, because "diapplicate in aensu perdendi non usurpatur, cum potius significet corrumpere." For we shall soon see that diapplicate is much more frequently used by the best writers in the sense of destruction, than in that of corruption. I read xarispagras for a reason, which is founded upon the propriety of language, and which reason seems not to have occurred to Mr. B., that xarapplicates is employed by the purest writers to denote universal destruction, the destruction not of individuals, but of whole armies, a whole multitude, a whole people. So it is employed by Æschylus in the three passages adduced by Mr. B. from this very play.

351. 'Αλλ' ώδε δαίμων τις κατέφθει ς ε στρατόν.

735. 1 Ωδε παμπήδην δε λαὸς πας κατέφθαςται δος ί.

225. 'Ως ἐν μιᾶ πληγῆ κατέφθας ται πολύς "Ολβος."

In the last passage, the epithet  $\pi o \lambda \partial_s$  will serve to convince Mr. B., that Æschylus, even in the metaphorical use of the word, has retained its proper notion of number or multitude. So too in the passage under consideration.

αλλ' άμφ' 'Αθήνας πᾶς κατέφθαςται στς ατός. Thus we have in Sophocles Œd. T. 331.

ήμας προδούναι καὶ καταφθείζαι πόλιν.

Mr. B. here gives a wrong reference—for the passage does not occur in v. 225; nor have I been able to find where it does occur.

We have in Euripides, Ion. 1235.

λεύσιμοι δε καταφθοραί i. e. lapidatio. Here we may retain the proper meaning of the word, by understanding death occasioned by a multitude of stones poured down upon him or them. In the Septuagint translation of the Old Testament, the word frequently occurs in this its proper sense. Es. xxiv. 1. Κύριος καταφθείρει την οίκουμένην όλην. Εs. xiii. 5. καταφθείραι πάσαν την οἰκουμένην. Gen. vi. 17. ἐπάγω τὸν κατακλυσμὸν καταφθείραι πάσαν σάρκα. 2 Macc. v. 14. οκτώ δε μυριάδες κατεφθάρησαν. In Es. xlix. 19. έρημα σοῦ καὶ κατεφθαρμένα sc. χωρία, κατε-Φθαρμένα denotes complete devastation. Exod. xviii. 18. Φθορά καταφθαρήση καὶ σὺ, καὶ πᾶς ὁ λαὸς οὖτος. See Biel's Nov. Thes. philolog. Here I may be permitted to remark that xarableloes in the Septuagint sometimes occurs in the sense of diaphileur, currumpere. Gen. vi. 12. είδε Κύριος ὁ Θεὸς τὴν γῆν, καὶ ἡν κατεφθαρμένη. corrupta: ibid. κατέφθειες πᾶσα σὰςξ τὴν όδον αὐτοῦ, corruperat omnis caro viam suam. 2 Par. xxvii. 2. xal eri o dade xarepleleero. Et populus amplius corruptus erat. We have in Jud. ii. 19. dieolesoar

(SC. τὰς ὁδοὺς αὐτῶν) ὑπὲρ τοὺς πατέρας.

In the N. T. xxxaphelgesv is not, as it should seem, once used in its proper sense of corporeal destruction, but is applied metaphorically to the mind, "Speciatim et metaphorice, erroribus et vitiis animum imbuo: sic legitur in N. T. 2 Tim, iii. 8. ubi commemorantur homines κατεφθαρμένοι τον νοῦν, quorum animus ita perversus est, ut veritatem agnoscere et sequi nequeat. De depravatione morum καταφθείρεσθαι reperitur in vers. Alex. Gen. vi. 12. 2 Paral. xxvii. 2. Suid. καταφθορά ο έν άνομίαις βίος και παραβάσεσιν. Perdo. disperdo, sive corporaliter (Jeen vi. 17. 2 Maec. v. 14.) sive moraliter, miserum reddo et infelicem, et speciatim de panis peccatorum usurpatur. Sic autem reperitur 2 Petri ii. 12. iv vi Φθορά αὐτών καταφθαρήσονται, per impietatem suam summam sibi contrahent miseriam, seu, perversitatis suæ aliquando gravissimas Deo pænas dabunt. Sæpius non legitur in N. T. Lev. xxvi. 39. καταφθαρήσονται διά τὰς αμαρτίας αὐτῶν. Suid. καταφθορά δ αἰώνιος δάνατος, quæ glossa pertinere videtur ad Ps. xlviii 9. ubi videndus Theodoretus." Schleusner Nov. Lex. Gr. Lat. in N. T. The noun καταφθορά does not occur in the N. T. Lucianus Timon. V. I. p. 148. ed. Reitz. ήδυπαθεία καταφθείρας, where, however, as Reitzius says, " διαφθείρας J. (Junt.) Marg. At W. (Aldine Prima Wesselingii)," and I should prefer διαφθείρας, because for καταφθείguy in this sense, I have seen no better authority than the Septuagint, and the N. T. in the places just cited. " Ps. xlviii. 9. ζήσεται είς τέλος, ούα όψεται καταφθοράν, vivet in finem, non videbit corruptionem. Ps. xv. 10. et Act. xiii. 35. Sir. xxviii. 6. μνήσθητι τα έσχατα, και παῦσαι έχθραίνων, καταφθοράν και θάνατον, και έμμενε irrodais." Biel. " Alaphoed, speciatim putrefactio, cui obnoxium

12

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On the words φθορά, διαφθείρειν, διαφθορά, καταφθείρειν, καταφθορά, συγκαταφθείρειν, applied to the Illustration of several Passages in the Greek Tragedians, and Prose Writers, with Strictures on a Note in Mr. Blomfield's Edition of the Persz of Eschylus.

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795. Πδε παμπήδην δὲ λαὸς πᾶς κατέφθαςται δοςί.

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In the last passage, the epithet  $\pi \circ \lambda \circ \zeta$  will serve to convince Mr. B., that Æschylus, even in the metaphorical use of the word, has retained its proper notion of number or multitude. So too in the passage under consideration.

άλλ' άμφ' 'Αθήνας πᾶς κατέφθαςται στς ατός.

Thus, we have in Sophocles Œd. T. 381.

ήμας προδούναι καὶ καταφθείζαι πόλιν.

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i. e. lapidatio. Here we may retain the proper meaning of the word, by understanding death occasioned by a multitude of stones poured down upon him or them. In the Septuagint translation of the Old Testament, the word frequently occurs in this its proper sense. Es. xxiv. 1. Κύριος καταφθείρει την οίκουμένην δλην. Es. xiii. 5. καταφθειραι πάσαν την οἰκουμένην. Gen. vi. 17. ἐπάγω τὸν κατακλυσμὸν παταφθείραι πάσαν σάρκα. 2 Macc. v. 14. οκτώ δε μυριάδες κατεφθάρησαν. In Es. xlix. 19. έρημα σοῦ καὶ κατεφθαρμένα sc. χωρία, κατε-Φθαρμένα denotes complete devastation. Exod. xviii. 18. Φθορά καταφθαρήση καὶ σὰ, καὶ πᾶς ὁ λαὸς οὐτος. See Biel's Nov. Thes. philolog. Here I may be permitted to remark that xarableloes in the Septuagint sometimes occurs in the sense of diaphilesis, corrumpere. Gen. vi. 12. elde Kúgios à Oeds the yñe, xal he xateplaquen, corrupta: ibid. κατέφθειρε πᾶσα σὰςξ τὴν ὁδὸν αὐτοῦ, corruperat omnis çaro viam suam. 2 Par. xxvii. 2. xal eri à dade narepbelgero, Et populus amplius corruptus erat. We have in Jud. ii. 19. dieplespar

(5C. τὰς ὁδοὺς αὐτῶν) ὑπὲρ τοὺς πατέρας.

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est corpus humanum. Act. ii. 27. οδδὶ δώσεις τον όσιον σου ίδειν δεωφδορὰν, neque cultorem tuum sines putrefieri, (coll. Ps. xvi. 10.) ii. 31.
οδδὲ ἡ σὰςξ κότοῦ έδε δικφθορὰν, nec in putredinem abiit. ibid. xiii. 34.
μημέτν μέλλοντα ὑποσυρέφειν εἰς διαφθορὰν, ita ut nunquam moriatur,
ibid. v. 35—37. Sæpius non legitur in N. T." It deserves to be
noticed that, though καταφθορὰ is used in the Septuagint in the sense
of "death," yet in the N. T. it is never so used, but διαφθορὰ is the

word employed.

Mr. B. with his usual candor will not, I am persuaded, hesitate to admit the propriety of this remark on the word xaraphilgen, as denoting universal, total destruction, supported as it is by the ex-

emples already produced; and in Zonaras, Phavorinus, and Suidas, he will see additional reason for adopting the opinion, which I have endeavoured to establish. Phavorinus: φθορά ἐστι, κίνησις ἀπὸ τόπου τός τόπου ἡ φθορά ἐστιν ἡ ἀπὸ τοῦ ὅντος, ἐπὶ τὸ μὴ δν μεταβολή λέγεται δὲ παρὰ τὸ φθίσθαι ῥᾶον, ἤτοι σήπεσθαι εὐχερῶς ἡ φθορά ἐστι λύσις καὶ

διάλυσις του κατά σύνθεσιν συγκεμιώνου πράγματος.

Zonaras, Ologá dom ulmois ex top ortos els to mi elvai. Zonaras, and Phavorinus: φθορά ή διάζευξις της ψυχης ἀπό του σώματος. διαφθορά, όταν άλλη ούσία δί' έτερας άφανίζεται, ώσπερ το σώμα άπο τών σεωλήκων κατασθορά, ή παντελής ἀπώλεια. Suidas and Phavorinus have the following words—Διαφθορά θάνατος, διάλυσις τοῦ νυθέτου σώματος. The words, which follow these, as Kuster tells us, are not to be found in the Ed. Mediclanensis, and two of the Paris MSS., and in the third Paris MS., they are written in the margin: they should be compared with the passage in Zonaras, of which I have just cited a part: plogd, biaplogd, nal naraplogá nal φθορά μέν έστι σωμάτων νέκρωσις, καὶ ἀκινησία τῶν ὀργάνων τοῦ σώματος. της ψυχης από τούτου χωρισθείσης. διαφθορά δε, διάλυσις σώματος, και σαντελώς άφανισμός, και σκαλήκαν κατάβραμα καταφθορά δε, δ αξάγιος θάνατος, ή παρανομίαι, καὶ παραβάσεις, καὶ ἀνομίαι ώς τὸ, Ὁ λαὸς ἐφθάρη έν άνομίαις. και φθαράν μέν ύπεστη το τοῦ Κυρίου σῶμα, διαφθοράν δε οῦ. Swicer in the Thes. Eccles. is silent about the words plogd, Supployed, caractogá. Zonaras, under the word diéctoges, has preserved a verse of Eupolis, in Acrodina, where both the prepositions xara and dia are joined to the word obeigen,

. δτι τὰ πατρῷα πρὸς σε καταδιέφθορα. Τὰ have

<sup>&</sup>quot;Thom. M. 'Απέκτονα κάλλιον ή ἀπέκτεινα' ἀπέκτανον δὲ ἀδόκιμον πάντη. Libanius T. i. p. 810. C. 832. Corrigendus Phavorinus, qui ἀπέκτανεν (ἀπέκτονεν) 'Αττικῶς ἀντὶ τοῦ ἀπέκτεινεν: add. Idem v. ἀπέκτονα: Suid. v. ἀποκτιννῦναι." Witterus, Sallierius, and Stæberus, however, have referred to instances, where ἀπέκτεινα occurs in Lysias, in the Ælian, who wrote the Var. Hist., in Plato, and in Xenoph. Mær. Attic. 'Απέκτονεν, 'Αττικῶς' ἐπέκταγμεν,' Ελληνικῶς. "Attici, inprimis Xenopho, preteritum medium

further to remark, that the word naταφθέρου is a word of very rate occurrence. It occurs in Sophocles only once. In Beck's Index to Euripides we have only the noun κατάφθορα. In Kuster's Index to Aristophanes the word is not to be found, nor is it to be met with in Herodotus, or Xenopho; nor have I been able to find it in Hippocrates. In the Index Lucianeus it is mentioned only once. In the Choeph. 209. we have φρενών καταφθορά.

Let us now consider whether Mr. B. be correct in his notion that "διαφθείζειν in sensu perdendi non usurpatur, cum potius significet corrumpere, ut in Agam. 934. Hecub. 601. Hippol. 391. Bacch. 318." It is very easy to disprove this unqualified assertion upon testimony, which he himself will scarcely fail to admit. Phryni-

απέκτονα usurparunt pro activo απέκτακα, vel απέκταγκα, ut διέρθορα pro διέφθαρκα, quanquam altero απέκτακα etiam usi sunt. Vetus Grammaticus ap. Suid. Απεκτάκασι καὶ ἀπεκτόνασι Μισούσι μεν, ω πάτερ, Θράσωνα, επεκτάκασι δ ου, quæ in v. ἀποκτίνουσι repetuntur, et procul dubio e veteri Comico depromta sunt. 'Amentovaor legitur ap. Isocratem Panathen. nov. ed. T. ii. p. 214. Recte a Tayloro restitutum Lysiae contra Theonen. p. MS.; nec tamen eidem adsenserim contra Agorat. p. 232. duintelvs pro anintars reponenti. Rectius scribas anextors, et sic in Eurip. Rheso 978. legendum pro απέκτεινε. Ap. Thom. M. forte scribi debet απέκταγκα δε αδόκιμον πάντη, quod 2 Reg. iv. 2. occurrit." J. Piersonus. With the conjecture of Piersonus all scholars will be satisfied. Phrynichus Σοφιστ. Προπαρασκ. ap. Bekkerum Anecd. Gr. v. 1. p. 35. Διέφθορεν: οὐ τὸ διέφθαρται τοῦτο σημαίνει διο και άμαρτάνουσιν οι λέγοντες Διέφθορεν ο παις, δέον διέφθαρται. το δε διεφθορε το διεφθαρκε σημαίνει. So Bekker has given the words. but, as Steeberus in the notes on Thom. M. v. disophopsy tells us, Sallierius read διέφθορεν, διέφθαρται ου ταυτό σημαίνει, and so I read myself before I consulted Stoeber's note. Thom. M. διέφθορεν αντί του έφθάρη Λουκιανός έν τω Ἡςακλέους καὶ Ασκληπιού διαλόγω Ὑπ αμφοῖν διεφθορώς τὸ σώμα άπαξ δε, αντί του εφθειρε Σοφοκλής εν Ήλέκτρα (307.)

τὰς οὖσας τέ μοι καὶ τὰς ἀπούσας ἐλπίδας διέΦθορεν.

But two other instances are quoted by Moschopulus, who is cited by Stæber 1. 1. ex edit. Vascos. Διεφθορός ήθος τὸ διαφθείρον, οὐ τὸ διεφθαρμένον. Αριστοφάνης ἐν Κόραις· Διέφθορας τὸν ὅρκον ἡμῶν. Μένανδρος ἐν Αδελφοῖς. Εἰδέ τις τὴν κάρην διεφθορώς κ. τ. λ. See Phavorinus in v. διαφθείρομαι, and in v. φθορός αἴμα. Zonaras, Διέφθορεν. οὐ τὸ διέφθαρται δηλοί παρὰ ᾿Αττικοῖς, ἀλλὰ τὸ διέφθαρκεν· Εὔπολις,

\*Ος τον νεανίσκων συνών διέφθοςε-

καὶ ἐν Αὐτολύκω,

ότι τὰ πατομά πρὸς σὲ καταδιέφθορα.

δμοιεν γάρ έστι τὸ διέφθορε τῷ κατέσπορε καὶ ἀπέκτονεν. Etym. M. p. 754.

1. 25. τὸ λέλογα καὶ πέφραδα, ἐνεργητικὴν ἔχει σημασίαν τὸ δὲ τέθηπα καὶ διέφθορα, παθητικήν οἱ αὐτοὶ γὰρ σχηματισμοὶ, καὶ ἐπὶ ἐνεργητικοῦ λαμβάνονται καὶ ἐπὶ παθητικοῦ. Thus we see that Thomas Magister was mistaken in confining to Sophocles the active sense of διέφθορα.

chus Σοφ. Προπαρασ. διέφθορεν. διέφθαρται οὐ ταυτό σημαίνει· διὸ καὶ chus Σοφ. Αι έφθορεν. Διέφθαρται.

Sophocles.

Œd. Tyr. 446. "Ηδ' ήμέςα φύσει σε καὶ δια φθες εῖ.

Philoct. 507. χ' ἄταν τὶς εὐ ζῆ, τηνικαῦτα τὸν βίον
σκοπεῖν μάλιστα. μὴ δια φθα ς εὶς λάθη.

Aj. 1905. Λαβών ἐπακτὸν ἄνδς' ὁ Φυτεύσας πατης, Εφηκεν ἐλλοῖς ἰχθύσιν δια φθο ς άν.

Euripides.

Ion. S44. Ιω. Θοδ ἐκτεθεὶς παῖς ποῦ ἀστιν: εἰσοςᾳ φάος;
Κς. Οὐκ οἶδεν οὐδείς ταῦτα καὶ μαντεύομαι.
Ιω. Εὶ δ' οὐκέτ' ἐστι, τίνι τρόπω διε Φ θ ά ε η;

Herc. Fur. 458. Ετεκον μεν ύμᾶς, πολεμίοις δ' εθρεψάμην "Τβρισμα, κάπίχαρμα, καὶ δια φθοράν.

Hippol. 1353. Διά μ' ἔ φθεις ας, κατά τ' ἔκτεινας.
Iphig. Τ. 719. 'Ατὰς τὸ τοῦ θεοῦ γ' οὐ διε φθο ς ἐν σέ πω
Μαντεῦμα. καί τοί γ' ἐγγὺς ἔο τηκας φόνου.

Hec. 796. \*Ος είς σ' ἀνελθών, εί δια φθα ς ή σ ε τα ι,
Καὶ μὴ δίχην δώσουσιν, οἶτινες ξένους
Κτείνουσιν ——

Hippol. 1434. Καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, Τηπόλυτ' ἔχεις γὰρ μοῖραν, ἢ διε φθά g η ς-

Iphig. T. 1028. Οι μοι διεφθάρμεσθα πως σωθείμεν αν; " Διαφθείρων, interficere, A. 4 1, 8. έχινδύνευσεν αν διαφθαρηναι πολλά του στρατεύματος. 7, 7, 22. μη διαφθαρείην έν τη στρατιά, ne opprimerer. E. 2, 1, 21. Φιλοκλής στρατηγός τούτους Siépleiger. q. l. Leuncl. male explicabat de animorum depravatione. 4. 4. 11. διεφθείροντο, peribant. 7, 4, 19. αὐτὸς αὐτὸν διέφθειρεν. Ιερ. 3. 8. ύπο γυναικών τυράννους διεφθαρμίνους. Sic fera dicuntur homines diapheigen, II. 1, 4, 7. Ay. 1, 22. Eodem modo Socrates S. 4, 52. verba hominis Syracusani, διαρθείραι παίδα, intelligere volebat. Sed ille intellexerat de re venerea: cf. sect. 53. συγκαθεύδειν. Etiam Latini ita utuntur suo corrumpere. v. Herald. Advers. i. 11. - Siattelger, quocunque modo nocere, perniciose ladere, corrumpere, ut urbem et artes direptione, II. 7. 2, 4. et 5.—A. 7, 2, 2. στράτευμα διαφθειεόμενον dicitur exercitus ob varias sententias dispersus." LEX. XENOPHONT. LXX. Intt. Mich. ii. 10. everer anabagalas διαφθάρητε φθορά, occidione occisi estis.

Thus then I have proved that diaphilger is used not only by the purest Attic prose writer Xenopho, but by the tragedians Sophocles and Euripides, "in sensu perdendi," which Mr. B. denies, and I shall proceed to show that he is not quite correct in his language, when he says that it is not used "in sensu perdendi, cum potius significet corrumpere, ut in Agam. 934. Hecub.

601. Hippol. S91. Bacch. 318."

In the Classical Recreations, p. 252—9. and 486—8. I have shown that obeigew, diaobelgew, and obligation are often employed by painters to denote "the mixture of different colors," and I have there cited several instances of this technical use of the words.

"Hæc sibi corrupto casiam dissolvit olivo:
"Et Calabrum coxit vitiato murice vellus."

Persius, Sat. ii. 64.

"VI. 30. Mη βαφης, ne mergaris et obruaris, Xyl. imo, ne tingaris, ne inficiaris: ne mores aulici genuinum animi candorem obfuscent, quod inquinamentum combibere Septimius dixit de

Spectac. c. 14.

ως ότε τίς τ' ελέφαντα γυνή φοίνικι μιήνη, ut Homerus loquitur Il. δ. 141. i. ut Maro Æn. xii.

Indum sanguineo veluti violaverit ostro
Si quis ebur,

quod nos diceremus, 'that you be not stained:' nam quod Graci μιαίνειν et βάπτειν, nos dicimus 'to stain.' Eum autem Homeri locum respexit Plut. de Es Delph. ubi dixit, eadem usus, qua hic metaphorice Marcus, voce: Τὸ εν είλικρινες καὶ καθαρόν ετέρου γαρ μίξει προς έτερον ό μιασμός. ως που και Όμηρος ελέφαντά τινα Φοινισσόμενον βαφή μιαίνεσθαί φησι καὶ τὰ μιγνύμενα τῶν χρωμάτων οἱ βαφεῖς φθεί gεσθαι, καὶ φθο g αν τὴν μίξιν ὀνομάζουσι: unde emaculandus auctor idem in Sump. L. viii. c. 5. Πάντα τὰ μεμιγμένα των αμίκτων επισφαλέστερα προς σηψίν έστι ποιεί γαρ ή μίξις μάχην, ή δε μάγη μεταβολήν. μεταβολή δέ τις ή σηψις. διό τάς τε μίξεις των χρωμάτων οί ζωγράφοι φθοράς δυομάζουσι, και το βάψαι διηναι κέκληκεν δ ποιητής: μιήναι legendum. Sicut et Latinis itidem tingere, inficere, et colore aliquo tincta dicuntur infecta. Idem in Rom. Problem. c. 26. Μόνον ούν τὸ λευκὸν, είλικρινές καὶ άμιγές καὶ άμίαν τόν ἐστι βαφη καὶ άμίμητον. Sed et Porphyr. de Abstin. L. iv. καὶ ὁ μολυσμός και ή μίαν σις δηλοί την μίξιν του έτερογενούς πρός έτερον καὶ μάλισθ' όταν δυσέκνιπτον γένηται όθεν καὶ ἐπὶ τῶν βαμμάτων, α δή διά μίξεων συνίστανται, είδους άλλου άλλω συμπλεχομένου μιάίνειν Cariy.

chus Σοφ. Προπαρασ. διέφθορεν. διέφθαρται οὐ ταυτό σημαίνει· διό καλ άμαρτάνουσιν οἱ λέγοντες· Διέφθο ρεν ὁ παῖς, δέον διέφθαρται.

Sophocles.

Œd. Tyr. 446. "Ηδ ἡμέρα φύσει σε καὶ διαφθεςεί.

Philoct. 507. χ' ἄταν τὶς εὐ ζῆ, τηνικαῦτα τὸν βίον
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Αj. 1305. Λαβών ἐπακτὸν ἄνδε' ὁ φυτεύσας πατής, Εφηκεν ἐλλοῖς ἰχθύσιν διαφθος άν.

Euripides.

Ion. S44. Ιω. ''Οδ' ἐκτεθεὶς παῖς ποῦ 'στιν: εἰσοςᾳ Φάος;
Κς. Οὐκ οίδεν οὐδείς: ταῦτα καὶ μαντεύομαι.
Ιω. Εἰ δ' οὐκέτ' ἐστι, τίνι τρόπω δι ε φ θ ά ς η;

Herc. Fur. 458. "Ετεκον μεν ύμᾶς, πολεμίοις δ' εθρεψάμην "Τβρισμα, κάπίχαρμα, καὶ δια φθοράν.

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Ηες. 796. \*Ος είς σ' ἀνελθων, εί διαφθαρήσεται,
Καὶ μὴ δίκην δώσουσιν, οἴτινες ξένους
Κτείνουσιν ——

Hippol. 1494. Καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, Τηπόλυτ' έχεις γὰρ μοῖραν, ἢ διε  $\varphi$  θάρης.

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Thus then I have proved that diaphelges is used not only by the purest Attic prose writer Xenopho, but by the tragedians Sophocles and Euripides, "in sensu perdendi," which Mr. B. denies, and I shall proceed to show that he is not quite correct in his language, when he says that it is not used "in sensu perdendi, cum potius significet corrumpere, ut in Agam. 984. Hecub.

601. Hippol. 391. Bacch. 318."

In the Classical Recreations, p. 252—9. and 486—8. I have shown that pleiges, diapheless, and ploga are often employed by painters to denote "the mixture of different colors," and I have there cited several instances of this technical use of the words.

"Hæc sibi corrupto casiam dissolvit olivo:
"Et Calabrum coxit vitiato murice vellus."

Persius, Sat. ii. 64.

"Unguentum curat conficiendum e casia præsertim nigra, pretiosissimum. Omnia autem unguenta fiunt mixto olivo; nam oleum
est materia apta suscipiendis odoribus servandisque: itaque in
oleum transferuntur ab unguentariis: recte autem corrupto: quicquid enim desinit illud esse quod fuit, corrumpi dicitur: olim
Lacedæmonii cum unguentarios urbe pellerent, criminis loco objecerunt, quod oleum disperderent: ergo etiam mixtiones, quales
fiunt a myrepsis et pictoribus, sunt \$\phi\thetagal:\$ neque aliter pictores
loquebantur, ut usurpat Plutarchus in Symp. viii.: sic \$\mu\text{usurpat} viixerunt pro \$\mu\text{12}\cdot\vec{vii}\cdot\vec{v}\$, et \$\mu\text{lavois}\$ pro mistione, ut disputant Plutarchus
idem, ac Porphyrius; et ita doctissimus Persius, sequente versu,
vitiato murice." J. Casaubon Comment. in Persium.

"VI. 30. Mη βαφης, ne mergaris et obruaris, Xyl. imo, ne tingaris, ne inficiaris: ne mores aulici genuinum animi candorem obfuscent, quod inquinamentum combibere Septimius dixit de

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ώς ότε τίς τ' ελέφαντα γυνή φοίνικι μιήνη, ut Homerus loquitur Il. δ. 141. i. ut Maro Æn. xii.

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quod nos diceremus, 'that you be not stained:' nam quod Græci μιαίνειν et βάπτειν, nos dicimus 'to stain.' Eum autem Homeri locum respexit Plut. de E. Delph. ubi dixit, eadem usus, qua hic metaphorice Marcus, voce: Τὸ εν εἰλικρινες καὶ καθαρόν ετέρου γὰρ μίξει πρός έτερον ό μιασμός. ως που και Όμηρος ελέφαντά τινα Φοινισσόμενον βαφή μιαίνεσθαί φησι καὶ τὰ μιγνύμενα τῶν χρωμάτων οί βαφείς φθεί ρεσθαι, καὶ φθοράν την μίξιν ονομάζουσι: unde emaculandus auctor idem in Symp. L. viii. c. 5. Πάντα τὰ μεμιγμένα των αμίκτων επισφαλέστερα προς σηψίν έστι ποιεί γαρ ή μίξις μάχην, ή δε μάγη μεταβολήν μεταβολή δε τις ή σηψις διό τάς τε μίξεις των γρωμάτων οί ζωγράφοι φθοράς ονομάζουσι, καλ το βάψαι διηναι κέκληκεν 🕯 ποιητής: μιήναι legendum. Sicut et Latinis itidem tingere, inficere, et colore aliquo tincta dicuntur infecta. Idem in Rom. Problem. c. 26. Μόνον οὖν τὸ λευκὸν, εἰλικρινές καὶ ἀμιγές καὶ ἀμίαντόν ἐστι βαφη και άμίμητον. Sed et Porphyr. de Abstin. L. iv. και δ μολυσμός και ή μίαν σις δηλοί την μίξιν του έτερογενούς πρός έτερον καὶ μάλισθ' όταν δυσέκνιπτον γένηται όθεν καὶ ἐπὶ τῶν βαμμάτων, α δή διά μίξεων συνίστανται, είδους άλλου άλλω συμπλεκομένου μιάίνειν COUTIV.

τος δ' δτε τίς τ' ἐλέφαντα γυνὶ φοίνικι μιήνης καὶ ἴμπαλιν τὰς μίξεις φθοςὰς οἱ ζωγράφοι λέγουσιν ἡ δὲ συνήθεια τὸ ἄμικτον καὶ καθαρὸν, ἄφθαρτον καὶ ἀκραιφνὲς καὶ ἀκήρατον. Eadem hac metaphora usus est Marcus L. v. 16. ubi dixit, βάπτεται γὰς ὑπὸ τῶν φαντασιῶν ἡ ψυχή. et L. iii. 4. Sed in partem meliorem accepta, ubi de viro bono, δικαισσύνη βεβαμμένον εἰς βάθος. Vult erge καθαρὰν μένειν διάνοιαν, ut L. viii. 48. aut, ut mox sese ipse explicat, ἀπλοῦν καὶ ἀκέραιον. Senec. Ep. 59. Elui difficile est: non enim inquinati sumus, sed infecti, i. e. οὐ μεμιασμένοι, ἀλλὰ βεβαμμένοι." Τ. Gatakeri Comment. in M. Antonin. vi. 30. p. 238. ed. 1697. 4to.

\* Dionys. Halic. περί δνομ. συνθεσ. xi. τῶν δὶ ἀμφοτέρας τὰς τὰσεις εχουσῶν αί μὲν κατὰ μίαν συλλαβὴν συνεφθαρμένον ἔχουσι τῷ ὁξεῖ τὸ βαρὺ, recte interpres commistum: infra p. 78. R. συνεφθαρμένων ἀλλήλοις καὶ ιδίαν φωνὴν λαμβανόντων: interpres, literis se invicem mutua coitione corrumpentibus: nisi male, certe ποιητικώτερον quam pro ratione prose Romanorum. p. 171. γραφαῖς συνεφθαρμένα τὰ φωτεινὰ

Hyali saturo fucata colore

Servium et Jun. Phylargyrum: Cassiodorus L. I. Vur. hunc purpuræ colorem eleganter vocat obscuritatem rubentsm, nigredinem sanguineum. Philes. LII. de Animal. Propriet. ιβρός είς βάθος, quod Bersmannus vertit, summe gilvus, et LIX.

ή δέ γε χρόα -δοχεῖ φέρειν ἔξαλμα (l. ἔξαμμα) πορφύρας βαθύ:

interpres, At color conchyliatus in profundo cernitur: Olympiodorus in L. III. Meteor. Aristot. τὸ ἀλουργὸν ἐπὶ τό μελάντερον προστρέπει καὶ πορφυρίζον είν ἐστι τὸ ἐν τῆ ἀλουργὸι χρῶμα, et alibi eundem colorem ait, βαθύτερον τῶν αλλων χρωμάτων, pressiorem aliis coloribus: vid. et Salmasii Notas in Tertul. de Pallio p. m. 184. et Plinium xxi. 8." Kuhnius in Indice Æliani

V. H. These passages unfold the origin of the phrase.

Ευstath. p. 456, l. 5. ed. Rom. Μιαίνειν δὲ παρὰ τῷ ποιητῆ τὸ βάπτειν, ὅπερ ἄλλοι φαρμάσσειν φασίν ἐντεῦθεν καὶ Μιαιφόνος "Αρης οὐκ ἐπὶ Ψόγω, ἀλλ ὡς Αἰμοβαρης, καὶ Μιαρὸς αἴματι, οὐχ ὡς Μιαραὶ ημέραι παρὰ τοῖς ὕστερον αὶ τῶν κατοιχομένων ἀλλ ὁ Αἰμοβαρης, κατὰ τὸ, οὐδεποθι μιαρός ὅπερ ἐν τῷ τέλει τῆς Ἰλιάδος κεῖται. Pag. 519, l. 1. Σημείωσαι δὲ καὶ ὅτι τὸ Μιαιφόνος, οὐ δ' ἐνταῦθα (Āρες, "Αρες, βροτολοιγὲ, μλαιφόνε) ἐπὶ ββρει κεῖται τὶ γὰρ ἔδει μάτης οῦτω καὶ οὐκ ἐν καιρῷ, λοίδορον εἶναι τὴν ᾿Αθηνᾶν; ὁηλοῖ δὲ ἀπλῶς οῦτως ὡς ἐν μετρίω σκώμματι τὸν Αἰμοβαρῆ. ἔστι γὰρ Μιαίνεσθαι μὲν, τὸ βάπτεσθαι ὡς καὶ προγέγραπται ἀφ οῦ καὶ Μιαρός που νεκρὸς ἐν τοῖς έξης, ὁ αἰμοβαρής φόνος ἐ τὸ αἴμα ἐνθυμητέον δὲ καὶ ὡς ἐν τῆ προσεχῶς ἐκτεθείση χρήσει τοῦ ᾿Αρχιλόχου, τὸν παρ Ὁμήρω Μιαιφόνον, Μιηφόνον έκεῖνος ἔφη. Heliodorus Æthiop. κ. 15. p 479. (quoted by Prof. Porson on the Orestes ν. 909.) "dixit, nigrum in candido Charicleæ brachio circulum memorans," καὶ ἢν τις ὥσπερ ἔβενος περίδρομος ἐλέφαντα τὸν βραχίονα μιαίνων.

The proverbial phrase δικαιοσύνη βεβαμμένον εἰς βάθος deserves to be noticed. ""Οψις βαθυτέρα vi. 6. color purpura, qui videtur cese saturior: vide Hist. Anim. xiii. 18. et xv. 28.: cf. ad hoc Virgil.

τοῖς σκιεροῖς ἐγούσαις: vid. Hemsterh. ad Lucian. T. 1. p. 31.: tetigit nuper Matthæi ad Nunnesium p. 133." Schaefer ad Dionys. Hal. De Compos. Verb. p. 129. Mr. Schaefer then cites from the Critical Rev. July 1809, p. 343. an extract from a letter written by Mr. Upton to Dr. Taylor in consequence of his note in Lucurg. p. 328. ed. 8vo. " plogà apud pictores est colorum commixtiounius adeo rei cum altera commixtio est φθορά, et ex tali commixtione naturalis et proprius color perditur et corrumpitur (Virg. Georg. II. 466. Nec casia liquidi corrumpitur usus olivi), unde obeloeobas est commixtione corrumpere: Plut. in Sympos. p. 708. andownwy μή δμοφύλων μηδε δμοιοπαθών είς το αύτο συμφθας έντων, i. e. in unum confusorum, commistorum." This explanation corresponds with the remarks of Hemsterhuis, whose note is quoted entire in the Class. Recr. p. 486, 7.—" Pictoribus, unquentariis, ac tinctoribus propria φθείρειν, φθοραί, et συμφθείρεσθαι de colorum unguentorumque diversi generis mixtura: hac quidem temperatione sua cuique perit pulcritudo, et corrumpitur; sed arte tamen alius exstitit color, qui

naturalem sæpe vincat."

We are not informed who first applied the term  $\phi \theta o \rho \hat{\alpha}$  to denote "the mixture of colors:" possible it is that Apollodorus the painter was the person: Plut. de Glor. Athen. p. 346. A. 'Απολλόδωρος ο ζωγράφος, ανθρώπων πρώτος έξευρων φθοράν, και απόχρωσιν σκιάς, 'Αθηvalog hr. But Plutarch, as quoted above, has well explained how the term came to have that signification, and Hemsterhuis has done so even more clearly. I may perhaps be permitted to suggest, that the painters might have taken the term from the philosophers, who understood by ologa, as applied to death, & xinguis ex tou ovros eis to mi drai, ή ἀπὸ τοῦ όντος ἐπὶ τὸ μὴ δν μεταβολή (see Zonaras, and Phavorinus quoted above), and that from its frequent use as a philosophical term to denote "the change of being, or removal from this world to another," together with the circumstance that it is frequently joined with words signifying "change," came its sense of mere "change," or "alteration," which I shall proceed to show that it sometimes has, after having quoted the words of Plutarch, which will serve somewhat to illustrate my notion, and vindicate it from the charge of gross absurdity: πάντα τὰ μεμιγμένα τῶν ἀμίκτων ἐπισφαλέστερα πρός σηψίν έστι ποιεί γαρ ή μίξις μάχην ή δε μάχη μεταβολήν μεταβολή δέτις ή σηψις διό τάς τε μίξεις τῶν χρωμάτων οί ζωγράφοι " Φθορας" ονομάζουσι, και το βάψαι διηναι (μιηναι) κέκληκεν ο Those, who reject the notion, which I have suggested to account for the signification of "change," will perhaps not withhold their assent from the idea that, as the word was used for "cor-·ruption," "deterioration by mixture," "adulteration," it at length acquired the meaning of "change," where no "corruption, deterioration, or adulteration," was included. Or we may thus explain it-That which is changed, is corrupted, and by a very natural pro-VOL. XII. NO. XXIII. Cl. Jl.

cess of reasoning, the word, which signifies "corruption," is employed to denote "change," because the idea of "change" is involved in the idea of "corruption"—μεταβολή τις ή σηψις, says

Plutarch. We have in the Agamemnon v. 941.

γνώμην μεν Ισθι μή διαφθερούντ' έμέ. Stanley had at first translated the passage, " Animum quidem scito me neutiquam corrupturum," which he afterwards improperly corrected thus: "Minime dissimulaturum me scito sententiam meam." Abresch's note upon the passage runs thus: " Lys. Or. in Andoc. p. 104. πως οὐ θεων τις τούτου γνώμην διέφθειρε. Isocr. ad Denion. p. 17. διαφθαρείσης της διανοίας. Eurip. Orest. 297. το διαφθαρέν φρενών. Æschylus Choeph. 209. форгой хатафвора." Not one of the instances cited by Abresch is to the purpose. The words Asachseslone the diarolas in Isocrates mean, " when he was deprived of his reason in consequence of intoxication;" for a little before these words, we have όταν γὰς ὁ νοῦς ὑπὸ οἶνου διαφθαςομ. In the Choeph. 209.

πάρεστι δ ώδὶς καλμφ ςενών καταφθοςά, the words Φρενών καταφθορά denote "confusion, perturbation of mind." In Lys. Or. in Andoc. p. 222, S. ed. Reiske, was of Other τις τούτου γνώμην διέφθειρε, the word διέφθειρε means, as Reiste translates it, mentem vitiavit et occacavit. Eurip. Orest. 297.

> όταν δε τάμ' άθυμήσαντ' ίδης, σύ μου τὸ δεινὸν καὶ διαφθαρέν φρενών ίσχναινε παραμυθού θ':

here to diaddaper operor manifestly means "distraction of mind, or madness." Schol. σταν δὲ ίδης τάμα, ήτοι ἐμὲ λειποθυμήσαντα, τουτέστιν μανέντα, σὸ τὸ δεινὸν έμου, καὶ τὸ διαφθαρέν τῶν Φρανῶν, ਜτυ την διαφθοραν, έπεχε, και κώλυε, παραμυθού τε. Mr. Blomfield will be convinced of this in one moment. Dionys. Halic. De Compes. Verb. xviii. p. 246. ed. Schaef. πότερον τοσαύτη περί αὐτὸν ήν άναισθησία και παγύτης, αστε μή συνοράν, οίτινές είσιν εύγενείς ή άγενείς βυθμοί, τοσαύτη θεοβλαβεία καί διαφθορά των φρενών, ώστε είδότα τους πράττους, έπειτα αίρεισθαι τούς χείρονας, where Schaefer cites this very passage without any remark. But in the verse of the Agamemnas

now under consideration,

941. γνώμην μεν ίσθι μι διαφθερούντ' έμέ, the words γνώμην διαφθερούντα do not mean what, in the four passages quoted by Abresch, is meant by διαφθαρείσης της διανοίας. "temporary loss of reason," "distraction of mind," or by διαφθαρέν φρενών, φρενών καταφθορά, " madness," or any θεοβλάβεια, 🔐 in the words of Lysias, πῶς οὐ Θεῶν τις τούτου γνώμην διέφθειες: but they mean to express simply that "he will not change his mind, or determination," and so Schutz rightly understood the passage. "Atqui, quanquam hæc, quæ de moderato fortunæ usu dixisti, verissima sunt, noli tamen ea adversus sententiam meam dicere, ut per stragula picta incedere recuses, cui respondens Agamemnon negat Schutz's good sense told him that this was the meaning, and he left it to others to reconcile this meaning with διαφθεροῦντα. As I had in the Class. Recr. p. 487. pointed out this to be the meaning of Agamemnon, I was somewhat surprised to find Mr. B., in his edition of the Persa, ranking this passage among those instances, where διαφθείρευ has the sense of corrumpere. But perhaps, when he comes to the Agamemnon, he will favor us with some elucidation of his obscure word corrumpere. In the Class. Recr. p. 255. I have observed that μοςφῆς διαφθορά in the Prom. Desm. 644. means a total change of form:"—

καί τοι καὶ λέγους' δδύρομαι θεόσσυτον χειμώνα, καὶ διαφθοράν μορφής, όθεν μοι σχετλία προσέπτατο.

Stanley properly translates the words by "permutatio forme," and even Mr. B. himself, who understands the words literally, for he translates them by "forme ruina," is obliged to subjoin by the way of explanation "mutatio in vaccam."

Mr. B.'s second instance of diaphelous in the sense of corrum-

pere is taken from Euripides Hecub. 601.

ό δ' ἐσθλὸς, ἐσθλὸς, οὐδὲ συμφοςᾶς ὖπο Φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' ἀεί.

I had quoted this passage in the Class. Recr. p. 487, and observed that displays evidently signifies that the good man is not changed in his nature by calamity. But I now admit that we may very well understand by the words of our displaye, " is not corrupted in his nature," " does not lose any of his goodness."

The third instance, which Mr. B. cites of διαφθείρεν in the sense of correspere, is from that notable passage in the Hippolytus, of which neither he nor Professor Monk can easily make sense without the aid of some such alterations, as I have made in the Class.

Recr. p. 252-5. 484, 5.

Ψ. 990. ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγκὸ,
 οὐκ ἔσθ ὁποίφ φαρμάκφ διαφθερεῖν
 ἔμελλον, ὥστε τοὖμπαλιν πεσεῖν φρενῶν.
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης όδον.

" Διαφθείρειν significat abolere, hic vero usu metaphorico oblivisci." Prof. Monk. If διαφθείρειν here means oblivisci, the remainder of the sentence αστε τούμπαλιν ποσεῖν φρεναν has no meaning whatever, and must be expunged; for the sense of the words, with such an interpretation of διαφθερεῖν, is this.—" Since, then, I happen to be sensible of these things, (this human infirmity), there is no medicine, by which I could be brought to forget this passion, so as to fall into the opposite state of mind." But surely the state of mind opposite to love is hatred, and not forgetfulness; and surely any person,

not blinded by prejudice, would allow that it is absolutely impossible to suppose that Euripides, or any person in his senses, could write any thing so inconsequential in its reasoning as this.—" Since I am aware of these things, there is no medicine to make me forget my passion." Mr. B., as we have seen, would translate diaphilger in this passage by corrumpere, and so far as this goes, he escapes the absurdity into which his friend, Prof. Monk, has fallen, by understanding the word to mean "oblivisci." But till Mr. B. has presented us with a more correct view of the whole passage, I shall continue to read, point, and translate it thus—

ταῦτ' οὖν ἐπειδὴ τυγχάνω φοονοῦσ' ἐγωὰ, κοὖκ ἔσθ' ὁποίφ φαρμάκω διαφθερεῖν ἔμελλον, ῶστ' εἰς τοὖμπαλιν πεσεῖν φρενῶν, λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

"As then I am well aware of this (human infirmity), and as there is no drug (to be found), by which I was likely so effectually to change (my complaint), as to fall into the opposite state of mind, (that is, no drug capable of turning love into hatred), I will tell even to you what plan I mean to adopt."

The last instance, to which Mr. B. has referred for diadeleen

in the sense of corrumpere, is in the Bacchæ v. 318.

λαί γας έν Βακχεύμασιν ούσ' ή γε σώφοων, ού διαφθας ήσεται,

" que natura pudica est, non corrumpetur." Here I admit that

διαφθαφήσεται means " corruption of morals."

I have somewhere remarked that "the previous word φάρμακο, which signifies both a medicine, (ot, a remedy), and a color, naturally suggested, upon the principle of the association of ideas, the metaphorical use of the word διαφθείρειν in the passage of the Hippolytus," and I have to add, that the same thing has happened in another Play of Euripides—

δσας σφαγάς δή φαρμάκων θανασίμων

γυναϊκες εύρον ἀνδράσιν δια φθος άς; Eurip. Ion. 614. We have in Diod. Sic. Vol. I. p. 288. ed. Wess. Folio, τὸν πατέρα

φαρμάχω διαφθείζαι.

I find that καταφθείζειν, συγκαταφθείζειν, and καταφθοςά, which I have noticed as words of rare occurrence, are used by Polybius:

—" Καταφθείζειν, την χώςαν (i. q. δηοῦν) vastare, II. 64, 3. et 7. coll. vs. 6. τὸ πλεῖστον μέξος τῆς δυνάμεως, amittere (sicut διαφθείζειν) III. 60, 5.—Συγκαταφθείζειν τοὺς στζατιώτας, simul perdere, amittere,

<sup>&#</sup>x27;The conjecture of ωστ' εἰς τουμπαλιν, for ωστε τουμπαλιν, found its way as something original into the notice of Mr. Monk's Hippolytus, inserted in the Quarterly Rev., though it had been published in the Class. Recr. many months before the said notice appeared.

ix. 26, 6.—Καταφθορά, ή, των ἀνδρων, interitus, cædes, i. 49, 4. ii. 21. 6. iii. 35. 8. τῆς 'Ελλάδος, pernicies, xi. 6, 2. τῆς χώρας devastatio, iv. 67, 1. των ἔργων, destructio machinarum, igne crematarum, i. 48, 8. ii. 21, 9." Lex. Polybian. Diodorus Siculus twice uses the word καταφθείρειν. Vol. i. p. 66. ed. Wess. Folio, τὴν συνεγγὺς χώραν καταφθείρειν: p. 82. τὰ δ' ἄλλα κατεφθάρθαι διὰ τὸν χρόνον.

Χράειν, χραύειν, χρίμπτειν, χρίειν, ζαχρηής, χραίνειν, αποχραίνειν, ἐπιχραίνειν, χρώζειν, ἀποχρώζειν, ἐπιχρώζειν, μολύνειν, radere: Euripides illustrated.

Here it may be worth while to notice, as we are speaking on the subject of the terms used by painters, that Mr. B., when writing on the 61st verse of the Sev. a. Thebes, has fallen into a slight mistake—

v. 61. χραίνει σταλαγμοῖς ἰππικῶν ἐκ πνευμόνων.

" χραίνω, inquino: sensu primario leviter attingo: cf. Ruhnken. ad Timæum p. 276. Porson. ad Eurip. Orest. 909." Mr. B. But the "primary sense" of xpalvery is not "leviter attingere," but the word is applied to "touching the skin of the body," and thence comes its meaning "to touch the superficies of any thing lightly," and thence " to come near any thing." Porson in the passage, to which Mr. B. refers, is much more correct in his language: " xpalvew nihil aliud proprie significat, quam rei cujusquam superficiem leviter radere, vel attingere." As we shall soon see, Porson was indebted to Eustathius for this interpretation of the word. Mr. B. refers us to Ruhnken's Timæus, as Porson had done before him, and there we are told that xealver is properly a technical term used by painters: Timæus, χραίνειν, ήγουν ἀποχραίνειν, παρά τοις ζωγράφοις δε λέγεται το μεν χραίνειν, το χρώζειν δια του ραβδίου το δε αποχραίνειν, τὸ τὰς χρωσθέντα ένοποιείν, and J. Pollux vii. 129., enumerating the technical terms used by painters, says: - xçorai, έπιχεωσαι, αποχεωσαι, άνθεσι φαιδεύναι, χράναι, έπιχεαναι, αποχεάναι. See Hesychius in v. anoxealvew: I shall find another opportunity of discussing Hesychius's words. Let us now turn to Eustathius. Πσπες δε ό χρους, ούτω και ό χρώς, τὸ προφαινόμενον δηλοί της κατ' ανθρωπον σαρκός, ήγουν την χροιάν κατά τὸ, παραδραθέειν ή χροιή διὸ καὶ πρὸς τὸ, ἐν χρῶ, ὁμοιότητα ἔχει τὸ χρώζειν οἶον, Γόνατα μη χρώζειν έμά. ήγουν χρατίζειν και έν χρώ έχειν. όμοιον δε και το Μάτην κεχρώσμεθα, ήγουν ίκετεύθημεν κατά δεξιάν και γόνατα, τοιούτον δε και το χραίνειν κατά παραγωγήν ου πρώτος μετέχει ο χρούς έξ εδ τέτραπται τραγικώς και τὸ, 'Αγοράς χραίνων κύκλον' συγγενές δὲ τοῖς

τοιούτοις και το χρίμπτειν, δ ιστινέν χρώ πελάζειν και το χρίεεν έτι δε και το γράειν, δ έστιν έπιπίπτειν: p. 467. ed. Rom. Again. p. 1063. l. 23. ώς Δαναοί Τρώεσσιν ἐπέχραον, ήγουν ώς και προερβέθη ένεπίπεσον, καλ, ώς είπειν, έν χρῷ ἐπῆλθον ζαχρηείς οδν ἐνταῦθα ολ Δαναοί ως άλλαχοῦ οἱ Δύχιοι διὰ τὸ χράειν, ἐξ οδ ὁ ζαχρηής καιρία δε ποιηταϊς ή τοιαύτη λέξις, διε και δίς ένταυθα κείται κατ' έπεμεσυήν έν τε τη άρχη της παραβολής, και έν τη άποδόσει. Ιστέον δε ότι τα άπο τοῦ χράω, γίνεται πλεονασμοῦ αλολικοῦ τοῦ ῦ, χραύ ω ολον, Χραύση μέν τ' αὐλης ὑπεράλμενον. καὶ ότι καὶ τὸ ἔχραε. καὶ τὸ παρ' 'Ηροδότα ένέγραεν είς τὸ πρόσωπον. καὶ τὸ ἐπέχραε, καὶ τὸ χραϊσαι. καὶ τὰ έκ τούτων, χρωτές και χροός ποιάν έπαφην δηλούσι και ότι έκ του χράω χρώ παράγωγον τὸ χραίνω, καὶ τῷ ῥώ ῥαίνω χραίνειν δὲ, άει ἐπὶ ψόγου, κατά τὸ, "Λοτυ κάγορας χραίνων κύκλον. οὐ μὴν και τὸ μολύνειν τοιούτον είς δ τὸ χραίνειν μεταλαμβάνεται αὐτού γάρ τὸ μέν μολύνων την υπήνην, ψογερόν έστι το δέ, Ιχθυδίων αποκνίσας τα κρανία έμόλυν' άλεύρω, τεχνικόν έστιν, ώς έπλ τηγανίσματι γάρ δηλαδή έβρέθη. Phavorinus, who has this passage, for lyboblow, gives lyboblow, for ἀποχγίχας gives ἀποχνήσας, for ἐπὶ τηγανίσματι gives ἐπιτηγανίσματα.

Before I close this article, it may be worth while to notice a strange opinion entertained by Facius about the celebrated passage

in Eurip. Orest. 909.

δλιγάκις ἄστυ κάγοςας χςαίναν κύκλον.

"χςαίνειν ἄστυ, frequentare astu, ut χςαίνεσθαι πόλιν, Soph. Œd.
C. 381." But the passage in Sophocles by no means warrants this interpretation of the passage in Euripides:—

πεδυ μέν γαρ αὐτοῖς ἢν ἔεως, Κεέοντί τε θεόνους ἐᾶσθαι, μηδὲ χεαίνεσθαι πόλιν, λόγω σκοποῦσι τὴν πάλαι γένους φθοεάν, οἴα κατέσχε τὸν σὸν ἄθλιον δόμον.

Σχολ. παλ. Πρίν μεν γαρ αυτοίς πρώην ήσαν σκοπήσαντες, τῷ Κρέοντι παραγωρήσαι την σην βασιλείαν. Κρέοντί τε δ τε πλεονάζει. Λόγω σκοπούσι μετοχή έστιν, οὐ δημα. The passage is, as I frankly own, to me very obscure. Brunck reads loos, and thus writes:—" Libri omnes in leis, quod series narrationis falsum esse ostendit, et a librario huc retractum fuit e. v. 372.: Th. Tyrwhitti conjecturam recepi, qua nihil certius mihi videtur: sic lews occurrit infra 436. Eurip. Phan. 631. Alc. 1101. Suppl. 139. Iphig. A. 813. et passim: vide notata ad prioris Œdipi v. 601." The anonymous writer of the Observations on Sophocles, appended to Bishop Burgess's Edition of Burton's Pentalogiu p. 52. retains ipis, and thus explains the passage: " Dele interpunctionem post #p15, quæ quidem ap. Aldum nulla est: duarum sc. contentionum mentionem facit, quarum prior (utrum sc. solium relinquerent Œdipi filii) erat inter ipsos et Creontem; posterior autem (de occupando) inter se ipsos." In the Lericon Gracum, subjoined to the Pentalogia, we have—" xealvouat, C. 360. polluo urbem, quasi imperio injusto

regens." "Annon præstiterit "que, volum, cupido? ut infra 449. Creonti enim regnum permittentes, de quo contenderent, nihil erat."

In the passage of Euripides,

όλιγάκις ἄστυ κάγοςᾶς χραίνων κύκλον, χραίνων clearly means "approaching," "coming near." Thus in the Scholia we have:—Τὸ δὲ Ὀλιγάκις ἄστυ κάγοςᾶς χραίνων κύκλον, άντὶ τοῦ ἐκκλησίαις οὐ περιερχόμενος, οὐδὲ πλησιάζων. In addition to the passages cited from Eustathius, I add one, which occurs in p. 581. l. 10. on Iliad. ε΄. 188.

Δή τότε μιν τρὶς τόσσον έλεν μένος ἄστε λέοντα, ὅν ῥα τε ποιμήν ἀγρῷ ἐπ' εἰροπόκοις ὁἰεσσι, χραύση μέν τ' αὐλῆς ὑπεράλμενον:—

χραύσαι δε λέγεται, τὸ ἐπιπολης ξέσαι είς αὐτὸν τὸν χροῦν τοῦ σώματος. και γίνεται έπενθέσει ήγουν πλεονασμῷ τοῦ ύ, ἀπὸ τοῦ χράω τὸ ἔχραε κήδειν και μητέριμοι μνηστήρες ἐπέχραον. ὡς δὲ χράω χραύω, οὐτω και λάω. οίον, 'Ασπαίροντα λάων, καί κατά πλεονασμόν λαύω έξ οδ καί τὸ έπλαύω καὶ λευκανία ὁ λαιμός. οὖτα δὲ καὶ ἄω αὖα τὸ πνέω καὶ φωνώ. καλ ψάω ψαύω καλ έλάω έλαύω έξ οδ τὸ έλαύνω. Etym. Μ. χρώ τὸ ξίω, ἐξ οδ χραύω χραύσω, Ἰλιάδος τ΄, χραύση, ἀντὶ τοῦ ἀμύξη ἐπ' δλίγον τὸν χρώτα, ἐπιξύση, ἤτοι προσεγγίση ἀπὸ τοῦ χρωτὸς, χρώ, οἶον προσψαύση. The metaphor in Euripides is derived not a polluendo, as Musgrave supposes, but a radendo, and this interpretation may be well defended by the exactly similar use of radere, "to approach," in the Latin poets. "Sæpe a poetis radere dicitur, qui prope locum aliquem transit, ita ut pæne contingat, qui præternavigat, prætervolat, correr vicino, andar rasente: Virg. En. vii. 10. Proxima Circaa raduntur littora terra: Valer. Flacc. v. 108. alta Carambis Raditur: Virg. En. III. 799. Altas cautes projectaque saxa Pachyni Radimus: Æn. V. 169. Ille inter navemque Gyæ, scopulosque sonantes Radit iter læsum interior: Ovid. Am. III. el. ult. v. 2. Raditur hac Elegis ultima meta meis: Propert. III. 2. 23. Alter remus aquas, alter tibi radat arenas: adde Lucanum viii. 246. Simile est illud Ovid. Met. x. 654. de pernicibus cursoribus: Posse putes illos sicco freta radere passu, Et segetis cana stantes percurrere aristas: Virg. En. V. 216. de columba, Aere lapsa quieto Radit iter liquidum, celeres neque commovet alas, 'fende e scorre l'aria.'" Forcellinus in Lex.

Hatton, May 4, 1815.

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E. H. BARKER.

# BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

[No. 111.—Continued from No. XXII. p. 259.]

#### IN RANAS.

COLLATUM est hoc drama cum MSto Barocciano [fortasse eodem libro quem in partes suas vocavit Gaisfordus ad Hephæst. p. 303.]

4. χολή, Suidas in Πάνυ [habet] σχολή: male; neque Kusterus

correxit. [At Dawes, p. 232, oxoh) verum esse contendit.]

7. MS. Θαρρών γε μόνον δ' exeiv' δπως. [Ita MS. Brunckii.]

11. ὅταν: Suid. in Ἑξεμεῖν habet ὅτε. Forte lege πλήν γ' ὅπ μέλλω 'γω 'ξεμεῖν. Sed in Μέλλω [unde illud ἐγω hausit Bentl.] ὅταν μέλλω γ' ἐξεμεῖν.

33. In Schol. " καὶ Μανίας καλουμένης ἄκρας." Immo Μαλέας — ἄκρας in Xenophont. Ellen. 1. 446. Strabone est Μαλία, quod

rectius.

34. Ht' MS. Hy': mox, Schol. ήμλ—pro φημί: dein, pro η Δία habet μὰ Δ. [sic MS. apud Br.]

51. Ita MS. ΗΡ. σφώ; ΔΙ. νη τὸν 'Απόλλω' ΗΡ. κặτ':

55. μικρός: MS. μηκρός: alia manu α scribitur super η. Suid. μικρός in Μόλων.

57. ξυνεγένου Κλεισθένει; MS. inserit τω. [sic alii.]

64. lege ή τέρα [et sic Seidler de Vers. Dochmiac. p. 388.]
76. Σοφοκλέα ultimam habet longam. Aut ergo lege Elτ' ο Σοφοκλέα πρότερον ὄντ' Εὐριπίδου; aut οὐχὶ, deleto ὄντ'.

79. MS. είπες γ' [sic MS. Borg.] mox v. 86, MS. Ξενοκλέης.

99. lege τοιουτοί: Suid. τοιουτονί in Παρακεκινδυνευμένον.

100. χgόνου πόδα: Euripides Bacch. 886. 102. ίδια: MS. ανευ. Suid. l. c. '1δία ή ανευ.

103. Suid. in Σὲ δὲ x.τ.λ. habet Σὲ δὲ ταῦτ' ἀρέσχει μᾶλλον: Sed MSS. Kusteri μ'ἀλλά: Vid. v. 624, 757. 763. Achar. 458. Av. 109. Sic οὐ γὰρ ἀλλά est affirmativum: vid. [Eq. 1202, et Gaisford ad Hephæst. p. 27, et Markland ad Suppl. 569.]

Ibid. MS. σοι. mox. 104. MS. κόβαλα [Sic MSS. apud Br.]

108. lege ἔνεκα [Sed οὖνεκα est magis usitatum, tam Comicis quam Tragicis.]: mox MS. ἔχων [pro φέρων]. MSS. Br. ἔνεκα-ἔχων.

121. γας omittit Suid. in Θράνιον, Κάλως et Πνίγευς.

131. MS. πη: et mox 136. ἀλλ' ηνπες [abi vulgo deest ἀλλ'.]

137. ήξεις μεγάλην Suid. in Αβυσσος.

138. dele γε [et sic MS. apud. Br.]—146. νῶν MS. σχολ. ρέον., 174. πόσ': MS. ποι': et mox 176. MS. τν' αν [vice ἐάν.]

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185. MS. ΔΙ. Νη τὸν Ποσειδώ.

186. deleto 41. Bentleins sequitur Schol. [sic Hotibius.]

186. σαπροί: leg. σάτυροι. [Hæc emendatio est feliciter excogitata: etenim Achæus plurimas fabulas Satyricas composuit.]

193. Forte lege την περὶ τῶν ἄκρων. Intelligit Carias Ārginusas. vel περὶ την ἄκρων: ut Malia intelligatur. Vid. v. 33. Photius in Κρέως—" Την περὶ τῶν κρέων." 'Ο δὲ Ἰξίων γράφει την περὶ τῶν νεκρῶν τῶν ἐν ᾿Αργινούσωις ἀτάφων, ὑπὲρ ὧν ἀνηρέθησων οἱ στρωτηγοί. Sane τὸ νεκρῶν ορtime personæ Charontis aptatur.

Ibid. In Schol. sic legitur Sophoclis fragmentum Τοιοῦτος ων αξέτις σὸ τοῦδε τοῦ κρέως: vulgo deest σύ: [quod supplevit Br. in

Keloes.]

195. τρέχων: MS. κύκλω [sic MSS. alii.]

197. ΔΙ. μανθάνεις. Ita MS.—209. MS. κάτα κέλευε.

211. MS. semper Beenenië: et Suidas in Beenenië et Alban. [Ipse Bentleius semper Beenennenie.]

220. MS. της legης χύτης.

222. Totum hunc versum omittit MS. et 269.

255. ὑπολύριον: lege ὑπολύδιον vel ὑποβρύχιον.

240. MS. ἀγκύψας.

242. forte παύσασθε νῦν: ut versus hi duo sint pares [scil. 'Αλλ' ω φιλωδὸν γένος παύσασθέ νυν

Μάλλον μεν οὐν φθεγξόμεσθ, εὶ δήποτ' εὐ-]

245. MS. ηλώμεθα. — Suid. in φλέω. 247. lege πολυχολύμβοισι.

252, 3. Utrosque Baccho tribuit Bentl. Similiter 263, 4.

288. MS. Ποῦ ποῦ 'στιν. ΞΑ. ἐξόπισθεν. MS. Vat. ποῦ ποῦ 'ξόπισθεν.

292. Omissum γε in Frob. supplet Bentl. e Suid. in Εμπουσα et MS. ubi bis ποτε [sic MS. Rav. et alii.]

295. γ' omittit Suid. in Εμπουσα [sic MSS. apud Br.] 297. MS. ΔΙ. καὶ σκέλος et ΕΛ. Νη τον [sic MS. Rav.]

SO2. di y' ਜੌਜਾਰਾ: MS. d' ਰੱਖੋ ਜੌਜਾਰਾ: lege y' ਰੱਖੋ ਜੌਜਾਰਾ [sic MSS. apud Br.]

304. lege πάντ' άγαθα. [sic MSS.]

905. In Schol, ita legit Bentl. Fragmentum Strattidis Λ. ποῖ πρὸς θεῶν ποῖ ποῖ γαλῆν. Β. γάλην. Λ. ἐγωὶ δ΄ ὥμην σὲ λέγειν γαλῆν ὁρῶ: et ad illud Sannyrionis adscripsit varias lectiones τί—ἐνδύσομαι—οῦτος εἰς ἐχθροὺς μέγα quas præbet Schol. ad Orest. 279. ubi corrigit Bentl. Ὁρέστην—et Κιννάρου: hic vero reposuit εἰσιδων μέγα.

307. Olim voluit Bentl. κατόμοσόν μοι. Νη Δία: collatis Nub. 1234. ἀπομόσαι μοι τοὺς Θεούς et Av. 444. κατόμοσον—μοι postea inseruit e MS. τὸν omissum in Frob. ante Δία. [sed melior videtur

conjectura quam MSti lectio. vid. vers. seq.]

311. MŚ. μοι [sic duo alii teste Beck] mox idem τὰ κακὰ ταυτ) [duo apud Br.]

314. aulei 715 ivoov. Hæc, vulgo in textu posita, delet Bentl.

Collato Schol. ad v. 1282. Achar. 115. [ubi exstat ή παζοπιγομή, ἐπινεύει.] Αν. 223. [ubi Αθλεῖ τις in textu sedem habet.]

516. MS. Baccho tribuit.

326. et sqq. Zrg. 343 et sqq. 'Arriorg. [Vid. Hermann. de Metris, p. 352.]

327. MS. iv έδραις [sic Rav.] mox ση [pro σω.]

328. MS. "laxx' & laxxe & laxxe.

336. τιμάν: lege τ' ἐμάν: mox dele comma post φλογί.

347. MS. ἀποσείονται [ut alii]: mox omittit τ'. 353. MS. λαμπάσι. [ut unus MS. apud Br.]

354. MS. et Schol. "Eary' in avençov.

358. γνώμη Suid. in Εξίστασθαι. mox καθαρεύει Scal. Gellius [in Præfatione, p. 11.] Plutarch. [11. p. 348. D.]

359. οίδε: Recte Ald. ίδε: Gellius et Suid. in Ταυροφάγου, είδει;

Plutarch. your.

372. lege τοῦσιν: MS. Gellius et Suid. in 'Απαυδώ dant τούτοις. ibid. post καδθις inscritur τὸ τρίτον a Suid. et Gell. MS. τρίτον.

375. et sqq. Hos in sex versus dispescuit Bentl. nec tamen Antistrophicorum nomine insignivit, licet sex ejusdem mensuræ in ordinem redegerit quorum initium posuit in v. 380. 'AAA' šuβs. [Hotibius vero eos Antistrophicos appellat.]

ibid. 87 rur: dele 87 et leg. rur encliticum: vid. 443. xwgeiré rur.

383. els ràs apas: dele ràs [recte: in hac formula non usurpatur articulus: cf. Lys. 392. et 1036.]

387 et sqq. necuon 392 et sqq. disposuit Bentl. ut exstant in edd. Kust. et Br.

391. παισαι: lege παιξαι [sic voluit Kust.]

397. "Ay' sla: forte 'AAA' sla.

401 et sqq. Numeris Arabicis notavit versus quatuor; quos liceat systema ά [Anglice stanza] vocare.

406 et sqq. systema β'. 4. vers. 407. lege τόν τε σανδαλίσκον.

ibid. Suidas Εὐτέλεια, σμικροπρέπεια. Εὐτέλεια δὶ εὐδαιμονία παρὰ τὸ εὐ τελείν 'Αριστοφάνης' Σοι γὰρ διδόαμεν 'Επ' εὐτελεία τὸν σανδαλίσκον. Videtur alius esse locus. [Non reperitur inter Aristophanis fragmenta a Brunckio congesta.]

412 et sqq. systema y'. 4 vers.

419 et sqq. Disposuit ut exstant in Kust. et Br. quatuor systematibus 3 vers. notatis.

421. In Schol. " Post οδοντας Suidas in Φράστηgaς inserit. Φράστηgaς: quod Palmerius ut suum dedit."

425. lege κάστιν: mox MS. Κλεισθένην.

430. lege ω 'ναφλύστιος [et sic Porson ad Orest. 1645.]

433. χύσθου MS. et Suid. in Ίππόπορνε.

440. MS. aigoi: vid. 505 et 607. [Sic alii MSS.]
443 et sqq. et 447 et sqq. duo systemata 4 vers.

ibid. lege xwgeité; mox dele bens,

447. 41. omittit MS. mox lege raisir—narrox/sousir [sic Hotibius.]

451. MS. πολυβρόθους cum σχολ. πολυήχους.

ibid. et sqq. necnon 457 et sqq. notantur quasi systemata, quae in Ald. et Kust. sunt Antistrophica.

458. xal delet MS. et legit legér: vid. Schol. ad 443.

461. rous omissum supplet MS. [sic alii.]

468. MS. xal τολμηρε κάκαΙσχυντε σύ: vid. Pac. 181. et 361.

470. MS. huir.

476. dele η vel lege ἐκατογκέφαλος: vid. Nub. 336. [sic MSS.]

477. Aveumbrow MS. et Suid.

476. In Scho. ρεύσονται: " fo. ὖσονται."
486. MS. πρόσθου ΕΛ. ποῦστιν [ut alii.]
491. Οὖκουν: Scal. ούκ αν [sic MSS.]

497. lege ληματίας: Suid. in "Iθι habet ληματιάς.

- 501. Suidas in Où γdg habet πιστέον. Vide etiam eum in Πειστέον et Πιστέον.
- 511. Κάλλιστα est excusantis, recusantis ut Latinis, Recte, Benigne: et sic paulo post καλώς. [Et sic Scholiastes: quem vide ad v. 915.] Recte quoque Scaliger personas distinguit.

515. Scal.  $\Theta E$ . pro  $\Delta I$ . et delet  $\Theta E$ . in vers. seq.

519. Inter Schol. ad verha τῷ αὐτῷ ποιητῆ addit Bentl. "ἐν Απμνίαις Hesych. in Δοςύαλλος. lege Δἱ δὲ γυναῖκες τὸν δοςυάλλος φεάγνυνται. Vid. Etymol. in Δοςίαλλος."

522. Male Scal. Φράσων. Nam Θεράπαινα loquitur non Θεράπαν. ibid. δρχηστρίσι MS. et Suid. in Αὐτός.—584. \*Oς Scal. male.

544. Suid. in Μαλθακώτερον habet Μεταστρέφεσθ αεί.

547. 8/1: lege J. MS. Vat. av. [Vid. Porson. Hom. 08.]

550. lege xuywy [et sic Br.]

556. MS. μ' ἐξέκοψε [sic MS. C. apud Br. qui sæpe cum Barocc. convenit.]

559. lege κατίφαγ': [et sic Hermann. de Metr. p. 152.] ibid. MS, ἡμῖν. et vice ΠΛ. semper habet Έτες. Πανδοκ.

566. Hic MS. addit 'Erep. II. et IIAN. 567 et 569. cujus vice in locis proximis legit Bentl. EA.

568, ονπερ σύν: MS. ον ουτος [et sic alii.]

570. els μè Suid. in 'Εμυχάτο.

573. MS. initio versus præfigit EAN. 575. lege ἐξάξας [et sic Kust. in notis.] 593. τύπτης MS. et Suid. in Old olda.

601. σαυτον as omittit MS.

607. Ald. ἀνάγκη τις: lege 'στλν: [et sic Beck.]

624. In Schol. Non μάλα: sed μ' άλλά: vid. 103 et Thesm. 653. ubi [ubi corrugit Bentl. μ' άλλα vice μάλα.]

631. Baravio Suid. in Baravico et Kaipaniceiv.

635. Ald. et Suid. mrela. 638. Ers & els Suid. in Kaluans.

640. MS. σὸ ταχέως τὰ σκεύη.

657. MS. σκόπει νῦν ἢν μ' ἀκοκινήσαντ': MS. Vat. ὑποκινήσαντ' recte.

658. doxeis: lege doxei vel doxe [sic Reisk. et Schæfer, si recte

memini.]

662. δ) omittit MS.—665. lege πάλι et sic in 671.

668. \*\*\*\*\*\* MS. \*\*\*\*\* [et sic duo Harleiani teste Elmsleio ad Acharn. 178. in Auctario.]

678. Scal. πρωνός.—687. MS. iμας ἀοιδας.

693. lege bonxía [sic Br. perperam : xovía; est Bacchius.]

694. κελαφύζει Suid. in 'Επίκλαυτον. 696. ἀπόλοιτο Suid. in 'Ως ἀπόλοιτο.

701. In Schol. Τραγικών agnoscit Suid. in Παλαίσμασι: in Φρύνιχος habet στρατηγών.

717. MS. ποτ': [et alii] et in 720 γ' οὖτος.

718. In Schol. lege ω πολιήται.

724. dele τε: quod habet Suid. in Κλειγένης et Κυκησιτέφρου.

726. MS. extrarelyer: mox fo. idar vice eidas.

782. In Schol. ἀλλὰ νικᾶ. fo. Ἑλλάνικος [sic Tyrwhittus in Not. MSS.]

741. Stobæus, p. 241=169. παλαίστρα et in 747. άξίου γάρ:

Grot. your.

742. προσελούμεν MS. Ald. Suid. et Stob. at MS. unus Stobæi προυγελούμεν: quæ vera est lectio. Hesych. Προυγελείν. At Grotius προύξελωμεν: male.

748. MS. σφαλείτ : Suid. in "Αξιον habet κάν τε σφαλήτ": at in

<sup>3</sup>Απὸ χαλοῦ ξύλου et in Κᾶν τι habet χᾶν τι.

750. MS. Aiax: sed ex alia manu Δοῦλος Aiax: et sic deinceps.

757. leg. μ' άλλα vid. 103. et sic in 763.—759. MS. τονθορύζειν.

763. MS. Vat. ἄττ' ἄν.—765. Citat Photius Mialverlas. 771. MS. et Ald. πρᾶγμα πρᾶγμα: mox γὰρ omittit MS.

775. MS. ξυντυχών: et mox κατῆλθ [sic alii.]

809. Etymologus in Τάλαντον habet 'Αλλ' ή—κριθήσεται.

810. MS. Ti Sal.

812. Suid. in Πλαίσια habet ξύμπηκτα. MS. ξύμπτυκτα.

816. "Εβλεψε γοῦν MS. et Suid. in Ταυρηδόν.

- 819. lege 'Αθηναίοις: sed Suid. in Συνέβαινεν habet Οὐ γαζο 'Αθηναίοισι.
  - 826. et sqq. Quatuor systemata septem vers. Bentl. numeravit.

829. MS. δδόντ' Ald. δδόντα. forte legendum θήγοντά τ' δδοντας. 835. lege σχιιδαλάμων [sic MSS. duo apud Br.]

853. MS. πνευμόνων et mox μεθείμην [sic MSS. duo.]

861. Suid. in 'Αγειοποιόν: et sic in Έγῷδα: at in 'Αγείωπον ut MS. e 2<sup>da</sup>. manu: ubi σχολ. ἄγρων τὴν φωνήν: [quære an μορφὴν præbeat MS.?]

862. Suid. 'Απύλωτον: at άθύρωτον in 'Αγρίωπον.

879. Belvan Suid. in Kepadala.

891. lege & 'yar var sic Dawesius.]

898. MS. ἐπάσατε legit ὑπάσατε Etymol. in Ἱπογραμμός. 899. MS. addit & et Kal in 908. et in 905. omittit τε.

904. lege στρεβλοίς.—910. MS. σορίας δδε [sic alii.]

917. σοι: MS. elσl et Suid. in Καλώς.

920. lege Burerl; Te xal [et sic Br.]

922 et sqq. Trg. 1023 et sqq. 'Avriorg.

935. Citat Suid. Αὐτοπρέμνοις et Λημα.

943. Post Νιόβην adscripsit τινα Bentl.

948.  $\gamma \acute{a} \acute{e}$ ; lege  $\acute{a} \acute{e}$  [sic Elmsleius in Edinburgh Rev. N. 37. p. 87.] vel  $\gamma$   $\acute{a} \acute{e}$ .

961. dele nu [sic Elmsleius I. c. p. 85.]

967. MS. ποῖά γ' [ut alii.]

969. In Schol. scripsit Βήλα. i. e. vela.

970. Ald. omittit µev.—972. Suid. in Ioxava.

973. Asuxois MS. et Suid. in "Ioxava.

974. In Schol. πτυσάνης. At Suid. πτισάνης in "Ισχανα.

ibid. — γράφεται δε και άπηθων. Sic Etymol. in 'Ηθμός.

976. ἐκπεσῶν Scal.—983. τουτί: MS. τοῦτο [et sic C. apud Br.]

989. MS. eld' ὑποτοπεῖσθαι: Suid. in Καχυποτοπεῖσθαι.

997. forte καρβανοπιτυοκάμπται vel στομφασμο...... Suidas agnoscit Σαρκασμοπιτυοκάμπται.

998. οίμος Suid. in Κόμψος.—1010. τοῦτ': lege τόδ'.

1012. Suid. Ale nábor.—1014. Cyreire Suid. in Hovort µ' ή.

1018. lege σχορόδιον.—1019. MS. ἐλαίας. Suid. τὰς ἐλάας bis.

1020. Suid. in 'Αβελτ-Βουταλιαν et Μαμμακ-habet άβελτεράτατοι: et MS.-τεροι.

1021. μαμμάχυθοι Suid. in Merayerns.

1024. lege Σὶ δέ: mox forte legendum- μόνον ὅπως μνημονεύσης ut respondent Strophæ.

1029. arriligns Suid. in Iorlois et Acior.

1031. lege ioriois: et sic Suid. l. c.

1035. In 'Ιστίοις Suid. χαθεστήχοι λάβοις.

1051. MS. σὺ τί δράσας αὐτοὺς οὕτως ἀνδρείους ἐξεδίδαξας. [Vid. Bentl. Epist. ad Mill. p. 19. ed. Cant. 470 ed. Lips.]

1053. lege Θήβαις ut hodie titulus est. sed Eustathius, p. 1218.

Bas. VyBas.

1058. τους omittit MS. recte si legas εξεδίδαξα [sic Porson Præf.

Hec. p. 55.]

1060. forte legendum ἡνίκ' ἀκούσας περί Δαρείου τοῦ τεθνεῶτος 'Ο χορός γ' vel ἡνίκα γ' ἤκουσεν Δαρείου—Darius enim magnam dramatis partem loquitur et Chorus tum ia of of lamentatur.

1060. Suid. 'Ιαυοί' σχετλιαστικόν ἐπίβρημα.

1067. τοῦθ': lege τοῦδ.—1068. ΔΙ. sed MS. ET.

1076. MS. είθ': et delet αν: forte Οὐδ' εὐ οἶδ' εἴθ' ἦντιν' ἐςῶσαν.

1077. MS. under ooi.

1078. MS. ἐπικαθῆτο. [Vid. Elmsl. ad Heracl. 283.]

1079. lege AI. dore ye et mox dele 'AI.

ibid. MS. κάτουνέβαλεν.

ibid. Vid. Pac. 700. [ubi Bentl. vult ἐσίβαλον collato ibid. 745.]

1082. MS. yervalas xai yervalar [sic alii.]

1083. lege πιοῖν [sic MSS.]-1084. lege τοῦτον [sic MSS.]

1087. τοῦς δ ήβῶσι ποιηταί: lege vel τοῦσιν δ [et sic Fiorillo (rectius dictus Fur ille) ad Herod. Attic. p. 151.] vel rois \$8000 Bè ποιητάς Πάνυ δη δεί.

1089. forte Hapvister. 1091. ye omittit MS.

1095. lege idewol [sic probante Porsono Præf. Hec. p. 8.] 1096. Sic distinguit Bentl. εβλαψά τι δράσας; [sic Reisk.]

1121. ἀπεφαυάνθην Suidas: sed in serie sua Έπαφαυάνθην. lege

ἐπαφηυάνθην.

1137. ἀναδάζεσθον: sed syllaba brevis esse debet. lege ἀναδιαίgeroy. [His conjecturis proximæ sunt Dawesiana avadáværder et evabialpers.]

1150. leg. σοι [sic MSS.]-1159. MS. ἀσαφές.

1155. forte Ogeoreius [sic MSS.]-1161. MS. radra nápra.

1178. MS. μάλλον.

1188. lege yuu [fortasse ex Gellio. x111. 24.]

1192. lege rauts form all irigue. MS. et ed. vet. raut for άλλ' άριστ' ἐπῶν.

1194. Els ynu mèn exten Suid. in "Haw.-1204. lege xéye.

1209. Bos Suid. in Στοιβή.

1211. μούστιν pro μοι έστιν. Suid. Ού γάρ μούστιν άλλ' άπουστία. τὸ τέλειον οὐ γὰς ἀλλά μοἱ ἐστιν ἀχουττέα ἀντὶ τοῦ πάνυ γάς 'Αριστοφάνης εν Βατράχοις και εν Ιππευσιν (ν. 1202.) "Απιβ. κ γαρ άλλα του παραθέντος ή χάρις. Vid. Eq. 996, 1088. Γaddi poterat v. infr. 1446.]

1213. MS, εύδαίμων.

1215. πρίν μέν ή φύναι 'Απόλλαν: MS. πρίν φύναι μέν: lege d τολλουν.

1229. xar' enos de Suid. in 'And annoliou.

1250. Αηχύθιον. N. B. et cæsura est et casus nominativas ante ἀπώλεσεν venit. Αηχυθ-est casus accusativus.

1251. lege τί ἐσθ'; mox dele γε post τοῦτο.

1270. MS. ἔασον [ut C. apud Br.]—1271. MS. πολύβοτρου.

1283 et sqq. Duo systemata trium versuum.

1283. f. hywix vice hywy'.—1285. y' omittit MS.

1267. งบิง อังรอง: lege งบง!: vid. 1120. บัส' ส่วบแหลอใสร อีรง งบง! [aic Gaisfordus ad Hephæst. p. 303,]

1281. MS. μέμψεται [ut alii] mox lege τουτονί.

1290. forte avantoga Hesych. 'Avantue.

1294. Post προσαυλει additur τις in MS. et Suid. in Διαύλιος.

1296. MS. habet σχολ. Ιστέον ότι τὸ ἰήκοπον οὐ πελάθεις ἐπ' λεωγάν παίζων πανταχού έπιφέρει πυρίως έκείνων τών Ίαμβείων 🐉 του Φθιώτ' 'Αγιλιῦ.

1316. AI. lege ΔI.—1318. MS. ήβας [ut alii.]

1323. MS. χερσί και δορύ.—1329. MS. συγκλινές τ'.

ibid. In quibusdam exemplaribus h. v. deest. Vid. Schol.

1335. MS. legdy [ut alii.]

1337. Μελίτου: MS. Μιλήτου. lege Μελήτου. et sic Athenæus XII. p. 551. [ubi Μέλιτος Schweigh. contra MS. A.] mox dele xal: et sic Suid. in Μέλιτος.

1342. ταῦτ': MS. τάδ' ἐστ' [sic MS. Vat.]

1349. MS. lacerus.—1364. σοι Scal.

1866. Suid. Κελαινοφαής.—1385. lege οςοσσίγονοι.

1410,1. Ex his duobus efficitur senarius.

1412. γὰς ἀγαγεῖν: Insere αὐτόν: vel τοὖπος ut in 1428 et 1435, vel κατ' ἔπος ut 1454. [MSS. 3. apud Br. αὐτόν.]

1423. lege initouny [ut MSS.]

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1447. △I. lege AI. mox 1448. est ex ore △I.

1450. Bentl. citat Schol. Phæn. 1201.

1455. dele comma post yurn: notat the xivaidiae Cephiso-phontis.

1464. dele di: mox lege our av. [sic MS. apud Br.]

1475. μέγα: Suid. μέγαλα in Σίφνιοι.

1485,6,7,8,9. Lineis uncinis circumdedit Bentl. [Vid. Schol.]
1496. Suid. in Σαφέστεςον habet χρησαίμεσθα σωθείημαν άν. [sic Dawes. p. 243.]

1500,1. Hos pro spuriis rejecit Bentl. [Vid. Schol.]

1514. y' addit Suid. in Repixang. -1525. Suid. Tig & older.

1526. În Schol. τοῦτο ἐξ Ἱππολύτου: lege Πολυίδου. vid. Schol. ad Hippol. 191. καὶ αὐτὸς ἐν Πολυίδο.

1552. τοῦτο et τούτοις Suid. in Πλούτων.—1553. lege τούτοισιν.

1558. post naor addit byw Suid. in deveo [sic Toup. ad Suid.]

1563. θρόνον: an θακον [sic Br.] MS. Vat. θώκον.

1565. lege και μοι σώζειν [sic Tyrwhitt. in Not. MSS.]

1574. lege το σιν ίαυτου.—1575. lege μόλπαισιν.

#### ON THE 77th

### VERSE OF THE HIPPOLYTUS.

Σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου λειμῶνος, ὧ δέσποινα, κοσμήσας Φέρω, ἔνθ' οὖτε ποιμὴν ἀξιοῖ Φέρβειν βοτὰ, οὖτ' ἤλθέ πω σίδηρος, ἀλλ' ἀκήρατον μέλισσα λειμῶν' ἤρινὸν διέξχεται, αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις. ΗΙΡ. ٧. 72—7.

Amid the discussions, which have found their way into your Journal, on this celebrated passage, I have seen no notice taken either by Mr. E. H. Barker, or by any other critic, of the opinion

of Jacob Bryant, whose version of the passage is not altogether

unworthy of attention:-

"An allegorical personage watering the meadow seems to us a very idle conceit. Were it a garden to be really watered by a supply taken from the river, Aldwig, or Modesty, for the modest votaries of the Goddess, might be more tolerable. But here all is the work of nature, and the morning [ewg, iw, alwig,] is very naturally supposed to draw up his dews from the river. We have another authority for this reading, which no critic has yet cited. Mr. Bryant, in a beautiful Ionic Temple in Blenheim gardens, supposed to be dedicated to Diana, with this inscription,

APTEMIAI APPAI IAAI OPESTIAAI,

has inscribed the six first verses of this speech of Hippolytus with the reading nws, to which he has subjoined the following very elegant translation—

To thee, bright Goddess, these fair flowers I bring, A chaplet woven from th' untainted mead, Thy cool sequester'd haunt; where never yet Shepherd approach'd, where the rude hind ne'er heav'd Th' unhallow'd axe; nor voice nor sound is heard, Save the low murmuring of the vernal bee: The day-spring from above the dew distills Genuine and mild, from the pure stream exhal'd On every fragrant herb, and fav'rite flower.

The version of this eminent Scholar is thus a comment, as well as a translation." Review of Egerton's Edition of the Hippolytus in the Brit. Crit. for April, 1797. p. 428.

## THE GALLANTRY OF SALADIN AND HIS BROTHER MALEK ADEL.

By Mr. HAMMER.

The names of Salaheddin and Melek Andel are of the highest celebrity in our ancient Chronicles of the Crusades, and in the historical romances of our own times. They are represented by historians as two great Princes, who inspired terror among the Crusaders by the rapidity of their victories, and gained the hearts of all by their generosity towards those whom they had conquered. In this respect their renown is too well founded to admit of any disbelief; and those aspersions which the spirit of hatred and fanaticism has cast on the memory of Saladin, through some historians of the Crusades, far from tarnishing his true glory, only serve to weaken our faith in their veracity.

<sup>&</sup>lt;sup>s</sup> Gesta Dei per Francos, p. 1152.

Not content, however, with the picture which History has drawn of the great and brilliant qualities of those princes, our romance writers have thought proper to embellish it; and instead of describing them merely as examples of generosity, courage, and magnanimity, they present them to us now as models of gallantry, delicacy, and chivalrous attention towards the ladies,

Saladin makes a figure in the amours of Eleonore de Guyenne, who nearly risked her own soul that she might save that of her Musulman lover; and Malek Adel, whose projected marriage with the sister of Richard Cœur de Lion failed through the intrigues of priests, is become, thanks to Madame Cotin, the most tender, the most refined, the most transcendant of all chivalrous lovers; he is idolized by all women of sensibility, and he has reduced to despair all those men who feel that they are not capable of rivalling him in this amorous heroism.

Quite enchanted with the romantic virtues of this hero, and his success among the ladies, we have endeavoured to conciliate in some degree their approbation, by a diligent search in Arabian manuscripts; hoping to discover in these sources of history some new features, some exploits hitherto unknown, such as might inspire his fair admirers with fresh raptures, and confound the incredulity of all men who entertain any jealousy of his perfections. We must, however, acknowledge the unfortunate result of our labors—instead of radiant plumes with which we hoped to deck this Phænix of Arabian eavaliers, our researches have produced nothing but disgraceful anecdotes, which reduce him to an heap of ashes, out of which he will not easily be regenerated.

We doubt if the ladies will give credit to our simple assertion—at most they will allow that Madame Cotin has exaggerated a little; but they will insist that she only added some embellishments to a ground-work of real chivalrous virtue. This was, at first, our own opinion; and having turned over a variety of manuscripts, without finding one anecdote in favor of Malek Adel's gallantry, we still persisted in believing him a perfect cavalier, in spite of this fatal silence of the Ara-

But what was our astonishment on discovering, in a classical historian of those times, some facts which incontestably prove, that this famous Melek Aadel was not only destitute of all the superior qualities which have hitherto been ascribed to him; but, on the contrary, that he, a ferocious soldier, and an unmerciful conqueror, was deficient in the slightest attentions paid to the fair sex, even in the country of harems and amongst barbarians; that so far from being the flower of Arabian worthies, or of having any pretensions to that title on account of his delicacy towards the ladies, he invariably treated women ill, and has always been considered among the Asiatics, as one who forgot, in the most interesting situations and circumstances of his life, what every man owes to beauty in distress!

His brother Salak-eddin is equally guilty in this respect. History, whilst it does justice to their warlike and political merits, has, nevertheless, marked them as two barbarians who always failed on the most essential occasions, in the respect and kindness due to the fairest and

the weakest portion of the human race.

But let History declare the facts:—according to an Arabian author—"In the year 581 of the Hegira, (of Christ 1185) Salahed-din a second time laid siege to Mossoul. The chief of this city sent to him a solemn embassy, composed of his mother, the daughter of his uncle Noureddin Mahmoud, and other women, intreating him to raise the siege and spare their property; but he drove them back and refused to comply with their request; for which shameful conduct all the world blamed him the more, because the daughter of Noureddin Mahmoud, (a princess of illustrious blood among the chief families of this time, and to whose father Salaheddin owed many obligations) was one of the suppliants."

In seventeen years after this occurrence, the harshness of Salaheddin's conduct was punished in his own family, and the blow of retalition fell upon his mother; but what renders the circumstance still more shocking is, that the blow was given by the hand of his own brother, the Melek Aadel so undeservingly celebrated. The historia

Abulfeda's words (according to Ibn Emir) are as follows:

"In the year of the Hegira 599 (of the Christian Era 1202) Asid deprived his brother Afdhal of the cities of Sorouje, Raas-ain, and Qualaton-nedjm. Afdhal sent his mother to Hama, and requested that his nephew Mansour would send some person with her to with upon Aadel, and endeavour to obtain from him the restitution of his property. Mansour deputed to accompany the lady, Zeined-din In Hindi, the judge: but Melek Aadel rejected her supplications, and sent her back in despair." "Thus," (observes Ibn el Attier, author of the book Camel,) "was the family of Salaheddin punished for the misconduct of Salaheddin himself; on that occasion when the females of the illustrious house of the Atabegs, and amongst them the daughter of Noureddin, came, during the siege of Mossoul, and threw themselves at his feet without success."

What a sad discovery for the chivalrous glory of Saladin! and how unworthy does Malek Adel appear of the favors bestowed on his memory by Madame Cotin! Where we had reason to expect that he would prove himself another Coriolanus, we find him disgraced by misconduct towards the females of his own family, and branded with

the eternal reproach of history.

This unfortunate discovery has given us much uneasiness—as we feel equally for him and for the ladies of whom he has been hitherto the favorite. We are sometimes rendered so happy by illusions, that it is unpardonable in History to come forward and destroy that surnits gratissimus error. We must only request of our fair readers on this occasion to be assured, that our researches have been directed to per-

sonages truly historical, and altogether unconnected with the heroes of romance, those darling objects of female sensibility. Let Saladin and Malek Adel enjoy in peace the happiness which they can derive from the esteem of our ladies—they are no more the true Salaheddin and Malek-Aadel than the Mahomet of Voltaire is the Mohammed of History.

## RECHERCHES SUR APOLLON,

ET SUR DIVERS POINTS DE GRAMMAIRE; PAR J. B. GAIL,

Lecteur royal, Membre de l'Institut, et Chevalier de Saint Wladimir.

Recherches sur Apollon λύκειος, λυκοκτόνος, λυκηγενής, λοξίας, τέλειος, etc., et sur divers points de Grammaire.

Rien de plus commun dans les écrivains anciens que de rencontrer à la suite du nom d'Apollon, les épithètes λύκειος, λυκοκτόνος et autres. Les savans eux-mêmes, à plus forte raison les commentateurs, ont beaucoup disserté sur cette matière, et ne me paroissent avoir rien conclu de satisfaisant. De nouvelles recherches peuvent-elles sembler oiseuses? Je ne l'ai pas cru. Je propose en conséquence de nouvelles observations sur le sens de divers attributs d'Apollon, extraites d'une dissertation assez étendue que j'ai composée sur cette matière.

I. Λύκειος ου λύκαιος. On donne à ce mot diverses étymologies:

1.° celle de λύκος loup, étymologie qui rappelle l'oracle d'Apollou, lequel avoit indiqué aux bergers le moyen de détruire les loups (Paus., l. 2, c. 9.); 2.° celle de λύκη, 2 la lumière qui précède le lever

<sup>\*</sup> Λύκαιος, λύκειος, λύκιος. Le très-savant M. Belin (dans son Lucien, t. 4. p. 80.) juge le premier de forme dorisane; le second, de la langue commune; le troisième, altéré. Pausanias donne le premier, l. 2. c. 9. p. 133; le deuxième et le troisième, l. 1. c. 19. p. 44, 45; le troisième, encore, l. 2. c. 19. p. 152, 153. Sur λύκειος, voyez Pausan. I. 1., et Thesaur. antiq. gree. t. 7. p. 559. au mot λύκεια; H. Estienne, à λύξ et λύκειος; Constantin, à λύκειος; et Vossii, de idolatrià, l. 2. c. 12.

<sup>&</sup>lt;sup>2</sup> Subst. qui est primitivement l'adj. fém. de λεύχος, blanc. Ainsì, chez nous, le subst. aube vient du fémin, alba, blanche.

du soleil, le crépuscule du matin (Macrob. Saturn. l. i. c. 17). Mais il est probable que ces deux mots sont de même famille, et ont une commune origine: que λύκος vient de λύκη, crépuscule du matin; que la dénomination de Auxos loup, rappelle l'habitude du loup qui, au crépuscule du matin, va chercher sa proie. Oubliant que presque tous les animaux sont désignés par le son de leur voix, leur taille, la couleur de leur robe, leurs mœurs, leurs habitudes; oubliant cet usage, et la double signification de soleil et de loup rensermée dans λύχος, 3 on aura, en raison de deux étymologies admises au lieu d'une, établi deux traditious sur le sens de Auxsios. Les uns y voyant l'étymologie de Auxos loup, et adoptant la fable de Pausanias, auront traduit. Apollon destructeur des loups. Les autres considérant qu' Apollon est éminemment le Dieu lumineux, le Dieu soleil, auront, avec l'ingénieux Macrobe, cru devoir rendre Apollon Lycien par Apollon Dien du jour, ou Dieu soleil, et tel est le sons que je donnerois à l'invocation du chœur dans les sept Chefs contre Thèbes par Eschyle, v. 146. se. On y lit, καλ σὺ, λύκει ἀναξ, λύκειος γένου στρατώ δαίω, et l'on propose. Dieu jadis destructeur des loups, sois aujourd'hui destructeur

<sup>&</sup>lt;sup>2</sup> Et λύκη, de λύω, solvo, eperio.

<sup>&</sup>lt;sup>2</sup> Ainsi βους (le bœut), le vaste; ονος (l'âne), le lent, le tardif; πτολξ (le lièvre), le paresseux, etc.

<sup>3</sup> Solem enim Auxor appellari, etiam Lycopolitanam Thebaidis civitatem testime nie ene (Macrobe, cité par H. Estienne). L'analogie qui existe entre Abuss doup et Auxos soleil, expliquera pourquoi, en langue celtique (voy. la dissert. de M. Johanneau), le même mot, à peu près, a signifié loup et année.

Ale ne parle ici que des deux traditions le plus connues. Il en existe deux autres. D'aprés l'une, les Athéniens dérivoient le surnom de Lycien, de Lycus, un de leurs héros mythologiques, duquel, à les en croire, les Lyciens de l'Asie avoient emprunté leur nom. Suivant une autre, fondée sur le texte de Sophocle (Œd. t. 212—217), ce que j'appelle le Dieu soleil, seroit le Dieu de Lycie (sentiment de Rochefor); et il faut en convenir, lorsque l'on réféchit que, dans le même passage. Sophocle nomme λύκει ἀναξ et λύκεια δρεα; que Diane se plaît sur les montagnes de Lycie, et que Diane est sœur d'Apollon, on inclineroit à croire avec un Scholiaste, qu'Apollon est appelé Lycien, ou parce qu'il est né en Lycie, ou par allusion aux honneurs que lui rend la Lycie. Mais le moyen de rapprocher cette quatrième tradition de celle qui voit le Dieu soleil dans Apollon Lycien, seroit de supposer que le nom de Lycien rappelle la consécration de la Lycie à Apollon, Dieu soleil, ainsi nommé, dit le Scholiaste précédemment cité, de ce qu'il fait succéder la nuit au jour.

de l'ennemi, ou sois digne de ton surnom de destructeur des loups. Ce sens reçu plaît assez à M. Visconti, qui me permet de le nommer. Mais, je l'avoue, avant de connoître son opinion, j'aurois préféré de traduire, Dieu Lycien (Dieu du jour, Dieu soleil) montre-toi centre l'ennemi digne de ton surnom de Lycien. Sous ce nom' Apollon à Athènes' étoit représenté portant un arc 'à sa main gauche, et sa droite reployée sur sa tête montre le Dieu se reposant comme d'une grande fatigue: les traits partis de cet arc, et au siége de Troie, et ailleurs, avoient ôté la vie à des milliers de guerriers. C'est donc probablement ce Dieu soleil que le chœur d'Eschyle invoque, et non le Dieu destructeur des loups: c'est le Dieu soleil, le Dieu du jour armé d'un arc d'or, et d'invincibles traits, et non pas le Dieu destructeur des loups, que pareillement Electre a invoqué contre cet Egisthe dont elle a juré la mort.

Dans Œdipe roi, de Sophocle (v. 71, 212 et pass.), lorsque Thèbes désolée par la peste, invoque Apollon Lycien, peut-il être question d'Apollon tueur, ou destructeur des loups? N'est-ce pas évidemment le Dieu soleil (Œd. T. 675), ce Dieu purificateur que le chœur invoque avec instance, et si souvent dans le cours de la tragédie?

De ces deux versions, Dieu destructour des loups, Dieu soleil armé de traits, la première peut très-bien se défendre comme religieuse et mystique, puisqu'elle se fonde sur une tradition de Pausanias. Mais à cette tradition populaire que cite Pausanias sans la discuter, et sans y croire peut-être, je crois devoir préférer celle qui enseigne qu' Apollon Lycien est synonyme d'Apollon Dieu soleil. La dernière seule inspira les poètes, les peintres et les sculpteurs; et parmi ces derniers, cet artiste (νόος ἐς θεοὺς ἀεςθεὶς), à qui nous devons l'Apollon vainqueur

<sup>2</sup> Voyez Musée Français, par M. Visconti, article Apollon Lycien.

<sup>&</sup>lt;sup>2</sup> Ainsi qu'à Argos probablement, ou plutôt, je crois, à Mycènes (Soph. El. 5, sq.): car, dans l'Electre de Sophocle, la scène est à Mycènes; ce que n'admet pas H. Estienne (au mot λύκειος); tandis que, dans l'Electre d'Euripide, la scène est à la campagne près d'Argos.

<sup>&</sup>lt;sup>2</sup> Lucien, dans son Anach. de Gymn. t. 2. p. 887, l'appelle τοῦ Λυκίου, au lieu duquel l'éd. de Florence donne λυκείου, leçon approuvée par M. Belin.

<sup>4</sup> Hom. Il. 1, 45. sq.; 4, 93 et 119; et passim, Soph. Œd. t. 212.

On donne des traits non-seulement au Dieu soleil, mais encore à la lune. Voy. Œd. t. 216, sq. et son Schol. ib.

<sup>&</sup>lt;sup>6</sup> Soph. Œd, t, 212. <sup>7</sup> Soph. El. 1396. <sup>8</sup> Ainsi pense M. Clavier,

<sup>.</sup> Pausanias en cite plusieurs, sans en garantir aucune.

du serpent Python,' chef-d'œuvre fondé sur la fable qu'Apollon, Die soleil, avoit un arc et d'invincibles traits, dont il se servoit pour puisse l'air.

II. Λύκειος ἀγορά. D'après ces notions, et autres, λύκειος ἀγορά (Soph. El. v. 7) signifiera non pas, place où l'on avoit mie la statue d'u loup en l'honneur d'Apollon (explication donnée par Estienne, et adoptée par l'estimable M. Pl.) mais place lycienne, consacrée à Apollon Lycien (Apollon, Dieu soleil).

III: Auxsior yupraction. Athènes avoit trois Gymnases, l'Académie, le Cynosarge, et le Lycée. Le premier étoit dédié au héros Académie; le second, à Hercule; le troisième, le plus illustre de tous, à qui étoit il consacré? A Apollon tueur (interfector luporum, Est.) de loups, or destructeur de loups, me répondront deux savans; l'un d'après Pausnias, l'autre d'après les héroïques de Philostrate. Quant à moi, sais de la belle idée de Auxsios, Dieu soleil, c'est encore à Apollon, Dieu viell, que le Lycée me semble avoir dû être consacré, et non pas à Apollon, Dieu tueur de loups.<sup>2</sup> Dans le premier Lycée de la plus fameux des cités savantes, on invoqua sans doute, non pas un Dieu qui tu des loups, mais un Dieu qui échaire.

IV. Λυκοκτόνος. On le traduit vulgairement par lupicida (luprus interfector, H. Est.); mais encore ici, je vois le Dieu du jour. M. considérant que je dérive λύκειος de λύκη, la lumière qui précède le ver da soleil, m'a objecté que si λύκειος signifie le Dieu du jour, λων κτόνος signifiera le Dieu qui tue le jour; et qu'alors Apollon seroit de Dieu du jour et de la nuit; et sa remarque a paru, à quelqu'un, d'une gacité rare. Mais mon explication ne présente pas la contradiction qu'on lui a prêtée: car, d'après Macrobe, j'ai traduit λυκοκτόνος, pou pas, Dieu qui tue le jour, mais Dieu soleil dont la présence efface celle blancheur qui précède le lever du soleil.

V. Λύκηγενης, δ. Surnom d'Apollon, à cause qu'un loup s'étoil montré à sa mère pendant sa grossesse. A cette explication donnée pu H. Estienne (qui renvoye à Hesych. et à Eustathe), préférons celle de M. Belin, helléniste très-souvent ingénieux, et de l'illustre M. Heye.

<sup>&</sup>lt;sup>9</sup> Quand les eaux du déluge se furent retirées, la terre alors impure infettoit les airs. L'influence bienfaisante du soleil, ou, pour parler plus poéir quement, les flèches d'Apollon la délivrèrent du serpent Python, c'est-ir dire la purgèrent des exhalaisons meurtrières dont ce venimeux reptile était l'emblême.

<sup>&</sup>lt;sup>2</sup> Sur le Lycée d'Athènes, voy. Lucien, l. 1.; Phil. Jac. Crophii exercité. le Gymnasiis literariis Atheniensium; et le Lex. Xen. qui le cite.

Ce dernier dérive l'épithète de λύκη, δρθρος (le point du jour); et voit dans l'épithète d'Homère (ll. 1, 101 et 119), l'antique notion d'Apollon, Dieu soleil (notionem solis in Apolline antiquissimam: est enim sol manè natus, ut dies est ἡῶς ἡριγένεια: explication conforme à celle de Macrobe (cité par H. Estienne, au mot λύξ,), qui donne γεννῶντα τὴν λύκην, generantem exortu suo lucem, pour glose de λυκηγενέα. Notons daus ce dernier passage, λύκη signifiant la lumière, en général. Mais n'oublions pas que dans un sens plus restreint, il se dit de la lumière du matin, du crépuscule du matin.

VI. Λυκάβας, ο, l'année. Encore dans ce mot, je verrois l'idée de lumière et de Dieu soleil; et, renonçant à l'une des étymologies indiquées par H. Estienne, παρὰ τὸ λύκων δίκην βαίνειν, je lui préférerois celle de l'anglais Robertson, à λύκου, id est solis βάσει.

VII. Λυκαῖον σήκωμα (Eurip. El. 1274), Hiéron en l'honneur d'Apollon Lycien, ou d'Apollon Dieu du soleil. Cet Hiéron, en Arcadie, étoit consacré au Dieu du jour. Les Dioscures (Eurip., ib.) y envoyent Oreste. Il étoit en effet naturel que le Dieu Loxias, par qui il avoit été criminel, lui offrît un asyle. Le substantif qui accompagne λύκων mérite bien une note. D'après H. Estienne et autres, on rend σήκωνα par contrepoids qu'on met dans la balance; mais pas un mot de sens que je donne à σήκωνα, lequel d'après mes idées sur les désinences² en μα, je croirois plus expressif que σηκός. 3

VIII. Aoğias ou doğins, o, encore Dieu du jour. A ma version on m'oppose ce mot de Lucien, semblable à ce Dieu qu'on appelle Lorias, su ne dis rien que d'obscur. Mais n'est il pas évident que de deux interprétations données à ce mot à double entente, le Voltaire de son siécle a dû, écartant la notion de Dieu du jour, préférer celle qui peint Apollon avec un ridicule, et qui convient davantage au genre caustique, mordant et irréligieux qu'il avoit adopté? Que l'on saisisse donc avec enthousiasme l'idée d'Apollon, Dieu obscur, dans le sens de Lucien, je

<sup>&</sup>lt;sup>2</sup> Eurip. El. 1266, 29.; et l'Oreste du même, trag. 1645.

<sup>&</sup>lt;sup>2</sup> Voy. mon Traité des Désinences, deuxième partie, p. 12.

<sup>3</sup> Voy. mes Observations historiques, etc., p. 197.— Pollux (IV, 172) donne σηκώματα ἀντιθεῖναι. H. Estienne, au lieu d'expliquer la difficulté dans Pollux, se borne à citer la locution. Quant à l'annotateur de Pollux il propose ἀντιθεῖναι, que ponderantur paria focere. N'ayant pas le texte qui contient l'ἀντιθεῖναι, je ne puis que proposer conjecturalement, ἀναθεῖναι, consacrer (σηκώματα) des hiérons (à des Disus); ou, sans rien changer, donner à ἀντὶ le sens de en reconnoissance.

<sup>4</sup> Sect. à l'encan, t. 1, p. 554.

ne le trouverai pas mauvais: mais que l'on me pardonne de trouverplu inspirante pour les poètes et les artistes, et plus digne d'Apollon, l'épithète de Dieu du jour; et, avec Macrobe, de dériver  $\lambda o \xi las$  de xinhis  $\lambda o \xi ds$ , le zodiaque. Au reste, je suis loin de juger absurde, encon moins d'accabler d'offensantes et dures personnalités (de pareilles mières me sont étrangères) les partisans de la version, Apollon obser dans ses oracles. Les écrivains sacrés n'ont-ils pas dit du vrai Dieu qu'il étoit souvent impénétrable?

IX. Tidesos. Cette épithète, m'a-t-on objecté, se donne généralment aux grands Dieux. Pour moi, je doute qu'elle doive avoir ceses dans les passages que j'ai cités.

Ce mot signifiera, 1,° parfait, sens facile et connu même des enfass. 2. Qui ad metam floris juvenilis (et non qui ad metam vitæ) pervenil; sens que dans mes premières études sur les divers attributs d'Apollos, ie n'appliquois pas, et à tort, au Zeυς τέλειος d'Apollodore (l. 1, ch. 2) M. Clavier l'adopte avec raison, et avant lui, Lennep, expliquant k passage d'Apollodore, au mot rélos. Télesos est un de ces mots don le sens ne se détermine que par le contexte. Or, le contexte et la rapports logiques justifient le sens de M. Clavier, qui est celui & Lennep: Jupiter fut nourri (et non pas élevé) par les Curètes du les de la chèvre Amalthée, mais parvenu à l'âge viril, etc. 3.º Et c'est id l'acception difficile, réassos signifiera, je crois, le Dieu dont les oracles ont leur accomplissement; ou bien, le Dieu qui accomplit, qui exact, qui conduit une chose à sa fin. Ainsi dans l'Edipe T. de Sophock, v. 1353, τελών, signifiera, non pas, Apollo mala confecit mes (version de Brunck); mais, c'est Apollon qui permet que mes maux s'ecconplissent, des maux prédits par lui contre l'assassin de Laïus (ib., 254, sq.). C'est comme si Œdipe avoit dit, Apollon (τελών) est contre moi τέλειος.

Dans ce passage d'Eschyle (Ag., 982), où Clytemnestre adresse à Jupiter une prière à double entente, ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει, τὰκειος ne signifiera certainement, ni Dieu parfait, ni Dieu qui est à la fleur de l'âge; mais Dieu qui exauce, qui accomplit, qui conduit sa vœu à son parfait et entier accomplissement. Clytemnestre (ib., 1441) qui vient d'assassiner son mari, s'écrie: Ecoutez mon serment, j'en junt τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην. Brumoy et autres traduisent, per le vengeance de ma felle, et négligent τέλειον, épithète qui n'est nullement oiseuse, et qui signifie, je crois, la vengeance accomplie (ultionem quæ effectum sortita est); ensorte que τέλειος seroit passif ou neutre, tandis qu'il est actif au v. 982.

Failur. Sophoele (El. 826), fait dire au chœur ému des malheurs d'Electre, où donc sont les foudres de Jupiter? où est hais putéur? On traduit, ubi lucidus sol? Pour moi, je croirois pouvoir donner à pailur le sens de brûler, et non celui de luire. Ce sens me plairoit, non parce que Servius dérive pailur de pás; lux, et de albu brûler, mais parce que l'analogie le conseille: en effet, la substance du feu et celle de la lumière étant la même, on concevra que passur puisse signifier le brillant, et le brûlant. En outre de l'analogie que pourtant n'appuye aucun exemple, je croirois avoir pour moi le contexte, en partie, du moins. En effet, le chœur demandant au soleil un vengeur, doit penser moins à l'éclat du soleil qu'à ses feux, et à sa faculté de brûler et de châtier.

Dans les huit premiers articles que je viens de discuter, où l'on voyoit le Dieu (lupicida, ou interfector luporum, H. Estienne), le Dies destructeur des loups, j'ai présenté continuellement le Dieu du jour. le Dieu soleil. On a opposé à mon opinion, celle des grammairiens, qui dérivent λύκειος et λυκοκτόνος de λύκος loup. Nous avons répliqué que λύχειος et λυχοκτόνος dérivoient non de λύχος loup, mais de λόχη lumière; que duxos signifie loup et soleil; que lorsqu'il signifie loup, il dérive uniquement de Auxy lumière; qu'on avoit désigué les animaux par leurs mœurs et leurs habitudes; que la dénomination de λύκος loup, vient probablement de l'habitude où est le loup d'aller au crépuscule du matin ou du soir,' chercher sa proie; que les images des loups qui existent à présent encore, dans les pays voués jadis au culte d'Apollon, ne prouvent qu'une soumission aveugle à une tradition erronée, une tradition acceptée d'abord par le peuple, et ensuite par les savans euzmêmes; que cette tradition erronée se conçoit et s'explique aisément chez un peuple aussi ami des fables que le Lycien;2 que la tradition que je défends, et qui rappelle le Dieu soleil, me paroît noble et inspirante: qu'enfin elle a pour elle le droit d'aînesse (antiquissimam solis notionem), ainsi que le remarque un savant d'une grande autorité, M. Heyne.

On conçoit pourtant que les deux acceptions ayent trouvé des parti-

Au crépuscule du soir (c'est-à-dire, entre chien et loup), au moment où la couleur du loup ne se distingue pas de celle du chies. Voy. H. Estienne à λύζ et à ἀμφιλύκη; et Macrob. Saturn.

<sup>&</sup>lt;sup>2</sup> La Lycie, dit le savant M. Belin (t. 3, p. 549. de son Lucien), avoit été le théâtre d'une infinité de fables.

particulier la tradition qui lui plaisoit le plus, ou qui convenoit le mieux au genre de ses idées; que les écrivains mythologues, par exemple, songeant à Apollon, berger d'Admète, ayent vu dans Auxantien, le Dieu destructeur des loups; tandis que les écrivains astronomes, portant leur vue plus haut, auront préféré à une fable la tradition vue qui avoit rapport à des idées astronomiques.

Dans la mythologie grecque, il existe quantité de faits qui ont me allusion manifeste aux opinions primitives sur les révolutions des astre. On a beau jeter sur elles un voile religieux, la trace de leur origine et de leur altération n'en est pas moins aperçue par les esprits attentifs et

accoutumés à réfléchir sur les faits.

C'est ainsi que la fable du serpent Python, que j'ai déja citée, rappelle, ou l'influence bienfaisante des rayons du soleil sur l'atmosphère qu'il purifie, ou peut-être tout bonnement le desséchement de quelque marais.

J'ai déclaré ma présérence pour l'une des deux traditions; je n'aviserai cependant pas de me sacher contre l'opinion contraire, a résiéchissant que le sens de duxsios, defias, et autres, pouvoit être

problématique du temps de Périclès.

Un orateur Corinthien (Thuc., 1, 70, 5), dans son parallèle d'Athèns et de Sparte s'exprime ainsi: τοῖς μεν σώμασεν ἀλλοτριωτάτοις ὑπερ τῆ redews recorras, vo de ruchun, obsetorarn es vo necover. J'ai traduit: ils effrent à la patrie et leurs corps, comme des biens qui leur serviel tout-à-fait strangers, et leur ame (γνώμη), comme un patrimin qu'ils sui consacrent. Un jeune littérateur blame animé, de ma version latine, version conforme à la glose de M. Néophyte Douka, et il 1 tout-à-fait raison: car c'est des facultés intellectuelles (mens), et nou de l'ame en général (animé,) qu'il est ici question; mais il n'a pas également raison, lorsqu'il donne à yvuiun, le sens de génie. Ce seroi faire beaucoup trop d'honneur au peuple d'Athènes que de lui accorde (en masse, qu'on me pardonne cette expression), le génie qui s'est k partage que de quelques êtres privilégiés. Il n'a pas raison non plus lorsqu'il voit dans γνώμη une allusion au génie des grands homms d'Athènes. Thucydide qui dans le membre précédent (τοῖς σώμαση άλ. χρ.), parle de tous les Athéniens en général, n'a pu dans le menbre qui suit, penser à quelques Athéniens en particulier. Voici au reste ma conjecture sur le passage de Thucydide. " Les Athéuiens, quand 41 il s'agit de combattre pour la patrie, sacrifient leurs corps, comme es s'il leur étoit absolument étranger: mais quand il faut délibérer sur ce

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## **EXCURSION**

Sur le γνώμη, attribué, à tort, je crois, à Hérodote, par deux savans illustres, MM. Larcher et Wyttenbach.

Le γνώμη de Thucydide me rappelle le γνώμην que MM. Larcher et Wyttenbach attribuent à Hérodote (1, 31), dans l'histoire de Cléobis et Biton. J'ai cru devoir rappeler et défendre, dans ma Dissertation sur les Hiérons des anciens, l'ancienne leçon ρώμην. " ρώμην (dis-je alors, p. 182, sq.), que l'on rejette, et que cependant fortifie le voisinage de νεηνιέων, me paroît à préférer. Les hommes louent la force des deux jeunes gens (τὴν ρωμην): les femmes plus sensibles, leur bon cœur (οἶων τέχνων ἐχύρησε). Ainsi, Hérodote donne à chacun des sexes le rôle qui lui convient. Lisez γνώμην (que je crois fort peu grec dans le sens de bon naturel), vous ôtez à Hérodote une beauté; et de plus, vous lui attribuez une rédondance, puisque vous lui faites dire que les hommes louoient le bon naturel, et les femmes le bon naturel de Cléobis et Biton."

Mes raisons ne furent point goûtées: elles furent presque traitées de paralogisme et d'hérésie littéraire. Mais elles recevront une nouvelle force du témoignage de Pausanias, qui (l. 2, c. 19, p. 153), rappelant l'héroïsme de Cléobis et Biton, lui fait un mérite, non de leur bon naturel (sens, je le répète, que je vois bien foiblement indiqué par γνώμη), mais de leur force (ρωμη), mot qu'il fortifie encore d'iσχύος. ὑπὸ ρωμης τε καὶ ἰσχύος.

Ίποφήτης (l'une des épithètes d'Apollon), et προφήτης, sont-ils synonymes, me demande un élève de l'Ecole Normale, maintenant professeur? Voici ma réponse.

I. Υποφήτης. Rochefort, t. 1, p. 16 de son Sophocle, le rend par prophète, et l'estimable M. Planche, par interprête de la Divinité. La dernière version se trouve conforme à l'interpres Deorum de Camérier, cité par H. Estienne. Cependant en considérant la préposition ὑπὸ, je croirois plus exact de traduire, en parlant d'Apollon, par exemplé, Dieu qui rend des oracles sous un autre (ὑπὸ), qui rend des oracles

particulier la tradition qui lui plaisoit le plus, ou qui convenoit le mieux au genre de ses idées; que les écrivains mythologues, par exemple, songeant à Apollon, berger d'Admète, ayent vu dans λυκοκτόνος le Dieu destructeur des loups; tandis que les écrivains astronomes, portant leur vue plus haut, auront préféré à une fable la tradition vraise qui avoit rapport à des idées astronomiques.

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que lui communique un Dieu supérieur. L'analogie conseille ce sens, et de plus des exemples le confirment. Qu'Apollon rendit des oracles, non d'après lui, mais d'après Jupiter, c'est ce que nous apprend l'anciera Scholiaste de Sophocle (Œd., t. 151): ὁ γὰρ ᾿Απόλλων ὑποφήτης ἱ δοκεῖ είναι τοῦ πατρός, καὶ παρ' έκείνου λαμβάνειν τὰς μαντείας, καὶ τοῖς ἀνθροώmois excépeir: c'est ce que nous enseigne une autorité bien supérieure encore, celle de Sophocle lui-même, qui, parlant d'un oracle rendu solennellement par Apollon lui-même, s'écrie : 6 doux oracle de Jupiter (Soph., Œd., t. 151). Je viens d'avertir du sens de unopiros dans un cas déterminé. Peut-être, en d'autres cas, auroit il le sens d'interprète: ce dont pourtant je doute, et dont peut-être aussidouteront ceux qui n'aiment pas plus que moi les à peu près. Le sens d'interprète (des oracles, par exemple), convieudra mieux (quelquefois) à προφήτης. ' II. Προφήτης. Quelquefois, dit H. Estienne, προφήτης sera pour vrootine. M'interdisant ici toute excursion philologique, je n'invoquerai que l'analogie, et je dirai: προφήτης signifie prophète, qui prédit l'avenir (πρὸ); et comme ce prophète ne parle pas d'après luimême, en le considérant comme parlant d'après une inspiration, je l'appellerai ὑποφήτης, mais ces deux mots ne sont pas, pour cela, synonymes, comme le prouve mon explication. Voy. M. Barthélemy, (Anach., t. 2, p. 441), sur le sens qu'on attachoit à prophètes.

# CRITICAL NOTICE OF

COLLATIO VERSIONIS SYRIACE quam Peschito vocant cum Fragmentis in Commentariis Ephraemi Syri obviis instituta a M. Gottlieb Leberecht Spohn, Catecheta ad Ædem Petrinam et Societatis Philobiblicæ Socio. Lipsiæ 1785. 4to. pp. 28.

We notice this work, partly on account of its rarity in this country, but principally because it contains some very valuable materials for a work which is much wanted; a correct edition of the Syriac version of the Old Testament with various readings.

Apollon parloit d'après Jupiter. Donc il étoit son verbe, terme que j'ai employé dans mon Xénophon (t.7, p. 520), mais que je dois condamner, 1.° parce qu'il rappelle λόγος, mot consacré dans la philosophie platonicienne, mais que n'employe pas le Scholiaste; 2.° parce que ce mot étant consacré dans notre religion, ne doit s'employer ailleurs qu'avec réserve.

Respecting the general value of the version, there seems to be among the chief Biblical Critics but one opinion, which is, that it ranks among the best, as well as the most ancient: but its utility is unquestionably much diminished by the numerous corruptions of its text. Of all the versions, indeed, which are extant, the Septuagint and Vulgate excepted, it has been most exposed to corruption: and when it had passed through the dangerous period antecedent to the invention of printing, and appeared likely to meet with some skilful physician, who might heal its wounds, and restore it to its original sanity, it unfortunately fell into the merciless. hands of GABRIEL SIGNITA. In himwere united all the disqualifications which could possibly join to unfit a man for the office of an editor: careless, ignorant, and conceited, he has altered some things from rashness, some from inattention, and more from ignorance: but fortunately, we possess in the Arabic version, which was made from the Syriac, a tolerably sure means of discovering his errors. The judgment of the late Professor Michaelis (undoubtedly the best Syriac scholar of his day,) respecting Sionita was remarkably severe: in every page of his valuable grammar he speaks of him in the language of contempt.

In ancient MSS. as is well known to all who are versed in Palæography, the discritical mark which distinguishes Dolath from Rish (2-3) is often omitted, "unde aliis male puncta supplentibus multa varietas lectionis, maxime in nominibus propriis. Innumera scriptionis vitia hinc orta, socordiæque Gabrielis Sionitæ accepta referenda, versionem Syriacam prisci fæderis in Polyglottis Parisiensibus et Londinensibus inquinarunt, ut in quæstione critica, fueritne nomen proprium Hebraice per 7 an per 7 scriptum, versioni Syriacæ, qualis nunc Gabrielis culpa est, non solum non mediocris

sed plane nulla fides sit."

Jud and Nun (\_\_\_\_) which differ merely in size, have also been frequently changed: "hanc ergo legem sibi rogent critici, si in codicis Hebraici lectione dijudicanda quæstio sit de litera Jod vel nun, nullam esse auctoritatem Syriacæ versionis, atque ex hac quidem sola ne lectionem quidem variam textus Hebraici, quæ Jod pro Nun aut Nun pro Jod habeat, comminiscendam; solus si incedat Syrus, merum sphalma librariorum esse. Nec in nominibus

<sup>&#</sup>x27;Michaëlis Grammat. Syr. p. 5. 4to. Halæ 1784.—Hence Kennicott in a note on Chron. xi. 38. loses a part of his argument which is to prove that man not on Chron. xi. 38. loses a part of his argument which is to prove that man not on the true reading: he urges that the Syriac reads; but this authority is of no consequence, as we have seen above; is but this too supports the Syriac, which, were it not for the consent of the Arabic, would not have the slightest weight: indeed in a question of this nature, they amount only to the authority of one.

propriis solum, sed et aliis in verbis idem mendum frequens, elegans aonnunquam et bonam fundens sententiam, sed tamen mendum. Jobi. v. 12. pro Hebraico (furtim allatum est) Syriacum legens (responsum est,) et xxx. 17. pro pp. eroduntur vel erodunt vermes ossa mea,) opo, gravia sunt mihi ossa mea, prope eertum habebit, Syrum ibi (scripsisse, hic opo) erodunt. Vetus quidem uterque error, in illo jam exemplo Syriaco commissus, ex quo Arabs Johum vertit: est et bona sententia, elephantiasi enim laborantibus ossa ipsa gravia atque oneri sunt. Verum variam lectionem Textus Hebraici hic ex Syro exsculpere magnæ esset incogitantiæ, cum et Hebraicum figura sit dissimillimum, nec facile, ut in Syriaco, errori locus."

In the MSS. from which the Syriac version was taken, the vowel points were generally omitted, and were only employed in such words as might have some want of perspicuity, were they omitted: Sionita, however, with immense labor, every where added them, in doing which, as might be expected, he has often made mistakes. "Vetere Testamento Syriaco si quis uti voluerit, hoc statim ante omnia statuat, punctorum vocalium nullam omnino esse auctoritatem: e. g. Job. xviii. 17. ne putet Syrum tam fuisse vecordem, ut yet verterit in creaturam, sed efferat in desertum, ut et Arabs ex Syro

tum, non sexcentis, sed innumeris locis a turpi editore erratum,

nec tam inscitia, quam summa socordia."2

These defects, however, do not diminish the value of the Version as it originally stood, and ought only to incite us to greater exertions to restore it to its original purity. For this work, the tract before us contains some very valuable materials, although mixed with some of the refuse which must of course exist in every collection of various readings.—The Syriac version might, we conceive, be restored to a state of purity with less labor than most other works of the kind: it has been seldom transcribed, because used in a very small tract of country; the MSS. therefore may be expected to be tolerably correct: an Arabic Version has been made from it, which will often point to the true reading as we have seen: and it has been cited by many writers, fathers of the Eastern church, whose works still exist, and when compared with the writings of the Greek Fathers, present an almost uncorrupted text. Ephraem Syrus, the most eminent of these, has left many Commentaries on Scripture, in the course of which he cites innumerable passages: Spohn, a very eminent German critic, has from

Michaëlis Grammat. Syr. p. 6.
 Michaëlis Grammat. Syr. p. 25.

this source drawn many valuable readings: his researches, indeed, are confined to the first twenty two chapters of Isaiah; but it is much to be wished that he had examined the whole of the version by this test.

In this country the tract is very scarce: the copy lying before us is the only one we have ever seen. As the Continent, however, is now open, we thought it might be useful to mention its existence: as it deserves a place in the library of every one, who would criti-

cise on the Syriac version.

Schaaf

Since various readings of the Syriac version are so remarkably scarce and difficult of access, we take the present opportunity of adding a few, which were extracted by Professor Adler from a Syriac MS. of the Gospels, written in the year 548, and published in his *Versiones Syriacæ* (4to. 1789.). Schaaf's edition is the standard, with which he collated the MS.

MS.

	2010auj	- 47E-04
Matt. i. 19.	اعود	रेव्य ४३८१०
21,	الكبيد	٠. عکم
· 23.	عضيت معاضي	الم راحد الم
ii. 6.		الماعدا
9.		ון אסום שמין
	محراحه محراحه	ومحدورات
iv. 2.		۔ معطم
4.		001 2m/2
<del></del> 6.	رصيبا	Coorey &
19:		الما سعا
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v. 5.	اوحا	ラジカ
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13.	MS. oper & when final.	22 without Jud.
17.	الا دامدا	الم المدا احدا
	العزا الحطا	المحملا بدعم
20.	الما	<b>~</b> !
ib.	Hd2	his
22.	क्ट्री यन शर्विद	פסר ודוסף
	خلا صبصدا	منع منصسا
<del></del> 52.		3054
42.		عااء اعرا بداده
47.		ماکمے ادارہ

propriis solum, sed et aliis in verbis idem mendum frequens, elogans nonnunquam et bonam fundens sententiam, sed tamen mendum. Jobi. v. 12. pro Hebraico (furtim allatum est) Syriacum legens a. 22 (responsum est,) et xxx. 17. pro 1772 eroduntur vel erodunt vermes ossa mea,) ora gravia sunt mihi ossa mea, prope eertum habebit, Syrum ibi a. 22 scripsisse, hic orac erodunt. Vetus quidem uterque error, in illo jam exemplo Syriaco commissus, ex quo Arabs Jobum vertit: est et bona sententia, elephantiasi enim laborantibus ossa ipsa gravia atque oneri sunt. Verum variam lectionem Textus Hebraici hic ex Syro exsculpere magnæ esset incogitantiæ, cum 3 et 'Hebraicum figura sit dissimillimum, nec facile, ut in Syriaco, errori locus."

In the MSS. from which the Syriac version was taken, the vowel points were generally omitted, and were only employed in such words as might have some want of perspicuity, were they omitted: Sionita, however, with immense labor, every where added them, in doing which, as might be expected, he has often made mistakes. "Vetere Testamento Syriaco si quis uti voluerit, hoc statim ante omnia statuat, punctorum vocalium nullam omnino esse auctoritatem: e. g. Job. xviii. 17. ne putet Syrum tam fuisse vecordem, ut ym verterit in creaturam, sed efferat in desertum, ut et Arabs ex Syro

tum, non sexcentis, sed innumeris locis a turpi editore erratum,

nec tam inscitia, quam summa socordia."2

These defects, however, do not diminish the value of the Version as it originally stood, and ought only to incite us to greater exertions to restore it to its original purity. For this work, the tract before us contains some very valuable materials, although mixed with some of the refuse which must of course exist in every collection of various readings.—The Syriac version might, we conceive, be restored to a state of purity with less labor than most other works of the kind; it has been seldom transcribed, because used in a very small tract of country; the MSS. therefore may be expected to be tolerably correct: an Arabic Version has been made from it, which will often point to the true reading as we have seen: and it has been cited by many writers, fathers of the Eastern church, whose works still exist, and when compared with the writings of the Greek Fathers, present an almost uncorrupted text. Ephraem Syrus, the most eminent of these, has left many Commentaries on Scripture, in the course of which he cites innumerable passages: Spohn, a very eminent German critic, has from

Michaelis Grammat. Syr. p. 6. Michaelis Grammat. Syr. p. 25.

this source drawn many valuable readings: his researches, indeed, are confined to the first twenty two chapters of Isaich; but it is much to be wished that he had examined the whole of the version

by this test.

In this country the tract is very scarce: the copy lying before us is the only one we have ever seen. As the Continent, however, is now open, we thought it might be useful to mention its existence: as it deserves a place in the library of every one, who would criticise on the Syriac version.

Since various readings of the Syriac version are so remarkably scarce and difficult of access, we take the present opportunity of adding a few, which were extracted by Professor Adler from a Syriac MS. of the Gospels, written in the year 548, and published in his Versiones Syriacæ (4to. 1789.). Schaaf's edition is the standard, with which he collated the MS.

Schaaf	MS.
Matt. i. 19. مازكت	नेवन ४३८०
ر المراكب عالم الم	٠. ککم
عضي معالم على المادة	کادہ ہے۔
— ii. в. Цан	لنعمال
9. LanoAli	إلى المحمد المحل
iii. 4. allas po	معدوداته
iv. 2.	ا معطم
4. au	000 2m2
ورية 6. ومتنا	روضعيع:
المساعة المساء	الما الما
21. المعم رعا أيده	gan omittitur.
v. 5. 1231	ける。
6. محکک	ا کدمہم
ـــــــــــــــــــــــــــــــــــــ	without Jud.
١٦٠ إمزا ١٦٠	الم الحمد واحدا
المع أ المحدال . 19.	المحملا بعمرا
20.	<del>-</del> ?
ib. Ud!	મો!
محلا طے براطع علی	مطے المطع
حلا طبصما ، 24	مرم طبحسا
32ja_4!	<b>غ</b> ميذ؛
	عدا بداره
47. o/s le	ماکعہ آبکوہ

Nio i
4:2
اس بعضين
المحكني المحكني
عمرك معدا إح
lleus
. He
حے محدا
رها رحي:
اؤمدا
را الحم جن
deest.
لحُا
عرب مراهمر
ಏಟ

Some very valuable readings of a Cod. Guelpherbitanus collated by Bruns, may be found in Eichhorn's "Repertorium für Biblische und Morgenländische Litteratur," vol. xv. which frequently agree with those Adler has found in the Vatican MS.

# AN ANSWER TO A LATE BOOK

Written against the Learned and Reverend Dr. Bentley, relating to some Manuscript Notes on Callimachus.

TOGETHER WITH AN EXAMINATION OF MR. BENNET'S APPENDIX TO THE SAID BOOK.

LONDON: PRINTED IN THE YEAR, 1699.

No. V.-Continued from No. XXI. p. 169.

To the Author of the Remarks upon Dr. Bentley's Fragments of Callimachus.

V. Num. 128. Suppose it were read thus, ἀνέους τς ἐδεϊσθαι, et silentes sedere, Hesych. ἀνεοι: ήσυχοι, ἄφωνοι. And the Pythagorean silence is too well-known to be disputed. [P. 72.]

W. Twould be a daugerous thing for a person of that old Comic Poet, Philemon's Constitution, to read such a piece of Criticism as this. [V. Lucian. Μακροβ. versus fin.] Or was it your design to print a Bunter upon yourself? For had a man premeditated how to write learned nonsense, he could not have done it more effectually. The Fragment here spoken of is taken from A. Gellius, lib. 4. c. 11. who introduces it thus, Opinio vetus falsa occupavit & convaluit, Pythagoram—'It hath been of a long time a current tradition, but false, that Pythagoras the philosopher abstained from eating the flesh of animals, and from beans.' 'Twas in conformity to this vulgar error, that Callie machus wrote these two verses.

Καὶ κυάμων ἀπὸ χεῖρας ἔχειν ἀνιώντον ἔδεσθαι Κάγὼ, Πυθαγύρας ὡς ἐκέλευε, λέγω.

In the first of these lines the word ariseror is a manifestly false Leotion, and makes no possible sense. So that there being a necessity of some correction, Stephanus gives it thus, έχειν [καὶ ἄναιμον] ἔδεσθαι. Dr. Bentley thus, Eyesy [aBiwra 7] Ebertai. These two corrections of the Dr. and Stephanus agree in exactly the same sense; and which offers the less violence to the Text, the eye may judge. After them both comes our judicious Vindicator with his correction. And what's that ? why, areovs re edecodai, et silentes sedere: for areoi in Hesychius is approx, silentes; and the Pythagorean silence is too well known to be disputed. But, good Sir, what signifies the Pythagorean silence to the Pythagorean abstinence, the only thing here spoken of, which you are content to drop as nothing to the purpose. 'Tis a wonder to me how such a piece of criticism should enter into an head that has brains in it. A. Gellius is producing a couple of verses directly relating to Pythagoras his supposed abstinence from flesh: by the help of your correction they no more relate to it, than they do to his golden thigh. What an easie thing were it for me here to ask you an insulting question or two? but I'll not be unmannerly.

V. I am sure ἀβίωτον in Dr. Bentley's sense is a pure Anglicism, and I cannot think that Callimachus pretended to our language.

W. Were I the spitefuliest man that ever took pen in hand, I could not retort this accusation upon you. I must do you that justice to confess, that of all the books I have ever seen in our language, I never yet read one with fewer Anglicisms in it than yours. That the signification here given to the word  $\partial \beta$  for is uncommon, Dr. B. owns; [Rara quidem, fateor, est ea verbi significatio: sed, &c.] but withat observes, that Callimachus was a great innovator in language; and that Suidas after the more common interpretation of the word, gives it this less usual one;  $\partial \beta$  in  $\partial \omega$ . Callimachus therefore being a great innovator in language, and Suidas having manifestly some-where or other met with this word used in this seuse; 'tis not improbable, but that in writing his Lexicon he might have this very passage of Callimachus in his eye: an author whom he refers to more than once without express mention of his name, vid. supr. et speciatim Suidam, v.  $\pi \alpha \nu \alpha \rho \omega \beta$ s, conf. cum Dr. B. n. 48.

NO. XXIII. Cl. Jl. VOL. XII. I

V. Num. 200. Dr. Beatley reads it, rai µóvos, &c. et solus adolescentum comedebat tutorem, (one of the worst of crimes and worthy

the Dr.'s considering.)

W. What a biting parenthesis is here? Wit and satyr all over. But suppose a man should ask you the question; what thought, Sir, what meaning had you in your mind when you wrote it down? Could you answer him?

V. But suppose we read, και Κρόνος αιζώων έγρ. κηδ.

W. But suppose there be no such Greek word as aldwer, then I suppose we must not read it so. [ἀειδώσε there is, not αίδωσε. I question, whether ἀεὶ be ever contracted into αί.] And if you cannot maintain your alδώων, then your Κρόνοε falls to the ground of course, and with Κρόνοε your Julius Firmicus, and with Julius Firmicus your known story of Saturn's devouring the immortal infants before they were a day old. And thus I think your second correction is as insignificant as your first was ridiculous.

To fetch in the rest of those learned observations of your own, I

must return to the beginning of your indictment.

V. Dr. B.'s correction of Fulgentius Planciades was needless.

IP. 36.7

W. That correction was none of the Dr.'s. The Dr.'s words are, viri evaditi emendant. So that if it was needless, those learned men are to blame, not Dr. B.: But why was it needless?

V. For why should be cite a faulty edition?

W. The Dr. cites it from the edition of Jos. Mercerus, Par. 8vo. 1613. which all men of learning esteem as the best edition of that author. Gethofred did well in correcting the sense of his author, but in supplanting his words, and making his own conjecture (though just) part of the text of his author, he exceeded the bounds of a commentator. The Dr. could have done the like upon Malela; but he better understood the laws of criticism. Another little shrivell'd observation you have here, at which I cannot afford to make a stop. Perhaps there's nothing in it.

If any bookseller's shop in town could present me with a page more fruitfull of mistakes than is your 38th and 39th, it must be Mr. Bennet's; but I'h defie even his to match you here. Passing by your unintelligible (I am sure 'tis so to me) story of that old edition (you are speaking of Hephæstion) and this last; and your idle cavil upon a scape of the Dutch Printer, in putting a  $\nu$  for an  $\nu$ , I come to your own remarks, or at least those which you espouse and make your

OWB.

V. The Dr.'s quotation out of Terentianus Manrus was long since cited by Lactantius in his Notes on Statius his Thebais, [P. 38. Lib. 3. v. 479.] and much more correctly, and to better purpose, thus, Branchi meminit Terentianus de metris.

Hymnum Branchisdee Phoebo -----.

W. Let the reader, if he pleases, see it at length in your book, and compare it with the Dr.'s out of Terentianus himself, n. 36.

Much more correctly, you say, and to better purpose. How a quotation could be more incorrectly given, and to less purpose, is scarce to be imagined. If any mortal can make either sense or grammar of it, as it stands in that Lactantius, I'll lose the whole cause.

V. For as the verses are now read, I cannot excuse them: Chron-

ology itself cannot defend them. [P. 39.]

W. Chronology! - Stuff.

W. For Branchus could not sing an Hymn of Callimachus. [Ibid.]
W. Nor could you construe Terentianus, which therefore I'll do for you.

Nec non et memini, pedibus quater his repetitis, Hympum Battiadem Photbo cantasse Jovique

Pastorem Branchum: quem ---

Nec non et memini, and I also remember, Battiadem, that Callimachus, cantàsse, composed, Hymnum, pastorem Branchum, an Hymn (called) Branchus the shepherd, pedibus quater his repetitis, with these Choriambick feet four times repeated, Phœbo Jovique, in praise of Jupiter and Apollo. And though Chronology will not admit Branchus, who liv'd so many years before Callimachus, to have sung an Hymn composed by Callimachus, yet Callimachus may have composed an hymn in praise of Jupiter and Apollo, and given to that hymn, from, 'tis probable, the principal fable of it, the title of Branchus. And of that very numerical hymn there is scarce any doubt to be made, but that this fragment was part, and probably the first verse, it being in that Metre Terentianus speaks of, and with express mention of Jupiter and Apollo.

Δαί μόνες ευ-υμνότάτοι -φοί βε τε και -Ζευ Δι δυμών-γενάςχαι.

Here's the Pentameter, which Hephæstion and Terentianus speak of, after the 4 Choriambics ending in a Bacchius.

V. Branchus, says the same commentator, [lbid.] was a Thessalian. Branchus Thessalus fuit, dilectus Apollini — illine Branchiades Apollo dietre

W. But here this same beloved commentator of yours is no less than twice mistaken. First, Branchus was not a Thessalian, but a Milesian: vide inter Historiæ Poeticæ scriptores Conon. Narrat. 33, & 44. and Bernartius in loc. takes notice of Luctatius (al. Lactantius) as the only authority for Branchus his having been a Thessalian. (Statii oper. Par. 4to. 1618, Vol. 1. p. 143.] Nor secondly, was Apollo ever call'd Branchiades, though you will find it so in some Lexicographers and Epithet-mongers, into whose hands it first came from this Lactantius. and so pass'd downward by transcription. I find it in Hoffman, but Baudrand hath rectified this mistake. For Apollo to have been called Branchiades, or rather Branchides, he must have been the son, not the father of Branchus. For that termination - ione or - idone determines the Patronymick to the descendants. There was indeed an . Oraculum called from the successors of Branchus Boayyibas or Boayχιδών: but Apollo, as related to that oracle, took his name from the place of it, Didymseus. As is imply'd in this very fragment.

V. I question not therefore, but that Branchiades is the better reading. [lbid.]

W. And I as little question, but that the reading Branchizdes is

most ridiculously absurd.

V. It carries its own credentials with it. [lbid.]

W. It carries its own confutation with it. It is against Grammar, Chronology, and common sense; has been long since condemned by Brodæus in his notes on the Anthology, lib. 3. cap. 23. and by Nic. Brissæus Montevillarius in his notes upon the passage in Terentianus now produced, Paris, 4to. 1531. Never, I believe, approved of by any man before your self.

V. Nor is there any need of playing the corrector, and changing

quum into quem. [Ibid.]

W. So much need of it, that without changing quom into quem (an easie change) there's no construing those lines.

V. And to this head I question not, but the quotation, p. 337. in

the Dr.'s collection ought to be referred. [Ibid.]

W. And upon this point I question not, but that you are again as much as ever mistaken. For most certain it is, that that quotation cannot belong to this head. For this Poem called Βράγχας was all of it written in that sort of Pentameter just before montioned, and therefore the quotation, p. 337. which is Hexameter, cannot belong to this head. As Virgil's Tityrus being all of it written in long verse, that cluster of short ones, sic vos non vobis—— cannot belong to his Tityrus. Had you construed that Greek you transcribed to the press in the page just before, you could not have fallen into this mistake. Kal το πενταμέτρο Καλλιμαχος δε ΌΛΟΝ ποίημα τον Βράγχον συνέθες, λαίμονες έν—[P. 38.]

I think you have made me work enough in one page: what have

we in the next? why another, I question not.

V. The book (Νόμιμα Βαρβαρικά) was written, (I question not) after the example of Aristotle, whose treatise under that title is cited by

Varro. [P. 40.]

W. This is brought in for no other end or purpose, but to create in the reader a good opinion of your learning. And therefore purely for the humour-sake, I shall tell him that this learned remark is Scaliger's in his notes upon Varro, which our Vindicator, without naming his benefactor, has confidently made his own. And yet whether or no Varro did indeed cite any Treatise of Aristotle under that title; is still a question. The copies of Varro have it Nomina, and the Nomina is but a conjectural emendation of Scaliger, which though not improbable, yet is it not altogether unquestionable. See the fore-mention'd Mausaci Dissert. Critic. in Harpocrat.

V. Natalis Comes, -n. 45.

W. I'll have no concerns with Natalis Comes, supr. [P. 45.]

V. Joannes Franciscus Trincavellus, — Victor Trincavellus, — Gardinal Bembo, — with a Tristich.

W. A Tristich, beginning with a short verse. sed vid. supr.

V. The Dr. hath, I doubt not, studiously omitted those entire epi-

grams which had been collected by [Himself and] others-

W. Here the [Himself and] is added in your second edition; the only instance I have observed in you of a second thought. But a strange kind of omission this, methinks; the omission of the epigrams collected by himself: and n. b. collected by himself: q. d. not by others, ergo the collection his own, ergo, not stole. Your meaning, I suppose, is, he studiously omitted the inserting these entire epigrams among the fragments, and, to conceal the fraud, placed the entire spigrams among the entire epigrams. Studiously, I doubt not. This ought to have been referred to the class of transportations; supr.

V. A critick so curious in what did not belong to his poet. [P. 50.].

W. The name of Callimachus did belong to his poet: which name therefore being falsely ascribed to a wrong person, 'twas no unnecessary curiosity in the Dr. but full to the subject he was upon, to rectifie that mistake: for which a man less litigious than your self would have thanked him.

V. The Dr. might have been so carefull as to have acquainted the learned world with what was genuine and presumed to be truly his

author's. [Ibid.]

W. Which the Dr. hath amply done. But is that Latin epigram you are here speaking of in Mr. Juret's collection of Epigrammata veterum genuine, and truly Callimachus's? If you can have had any other meaning in this than purely the contradicting Dr. Bentley, it must have been a very silly one; and in that you all along come off so scurvily, I hope we shall hear no more of you.

V. Natalis Comes, Καλλιόπη σοφίην. [lbid.]

W. I tell you again, I'll have nothing to do with Natalis Comes,

V. Mr. Stanley having — [P. 51.]

W. Here begins a paragraph, but where it ends I know not, nor how to construe it. Tis big of accusations against the Dr.

V. Mr. Stanley reckons the Dr.'s n. 142. among the fragments of

the epigrams; which seems very likely,

W. But for what reason, sir, doth it seem so? I see none.

V. And that the title of this epigram was end ris Accorrelate dopas,

as Suidas averra, [Ibid.]

W. Whether your meaning be, upon the skin of a lion, or upon the skin of Leontius, (for either or neither of these you may mean, for ought I know) Suidas averrs neither the one nor the other. The Greek preposition ἐπὶ, sir, in this place signifies de (de pelle) not in (in pellem.) And all that Suidas averrs, is, that the word οκόλος is sometimes apply'd to the skin of a lion, or that the skin of a lion is sometimes called in Greek by the name of σκύλος. For which signification of the word he produces the authority of Callimachus in this fragment. This is all that Suidas means, sir, by his ἐπὶ τῆς λεοντείου δορᾶς.

V. As his despised Æmilius Portus had corrected his author.

W. Tis no presumption in Dr. Bentley to despise Emilius Partus,

V. Dr. Bentley takes it from Amilias Portus. [Ibid.] W. Dr. Bentley takes it not from Amilias Portus.

V. Not to mention the Doctor's changing sublos into sublos.

[Ibid.]

W. The Dr. does not change σκόλος into σκόλος. This fragment stands in two authors: in Suidas, and in the Scholiast on Sophocles. In Suidas it is given with the word σκόλος; and therefore with the word σκόλος from Suidas did Mr. Stanley transcribe it. In the Scholiast on Sophocles it stands with the word σκόλος; and so from him hath the Dr. given it. So that the Dr. did not change σκόλος into σκόλος, but as he found it in his author; so without any change at all he wrote it down.

V. Whereas both words are genuine.

W. And therefore the Dr. might use either of them. Qu. Is not

this cavilling ?

V. That the reader may judge whether the corrections, 'Αλητιάδαι, ή, Έφύρη, be Dr. Bentley's, [P. 52.] I will transcribe the Fr. n. 103. from the MSS. [MS. write like a scholar.]

Και μίν 'Αλητιάδαι πούλυ χερειότερου.

Τόνδε παρ' ----.

W. I do judge that Dr. Bentley took not those corrections from Mr. Stanley's MS. As for the 'Admiddau, the verse required that Lection, and I do judge that Dr. Bentley knew the rules of the Greek Prosody before he saw Mr. Stanley's MS. As for the other two corrections (# and Eφύρη) the Dr. hath many very material variations from your MS. upon which variations from your MS. those two corrections altogether depend; in conjunction with which therefore they must have been made. The Dr. comes nearer to Junius his Lection, than to that of your MS. [Had Junii Animad. lib. 4. c. 21.] And therefore if we must suppose him to have been beholding to either of them, it was to the former. [Gruter, vol. 4.] The mistaken Lection of your MS. xeperorepor, lin. 1. róvde, lin. 2. make its true Lection Epopy lin. last of no use, and in the same last line the Lection dywngral, (as you have given it) can never be brought to bear either sense or construction. But the Dr. having established every one of his Lections upon reasons and authorities rendring them certain, hath thereby made all the parts of the fragment consistent, and given a very learned and perspicuous explication of it; which according to the Lections of your MS. could never have been done. So that upon the whole, my judgment is, that the Dr. was no more beholden to Mr. Stanley for his 'Αλητιάδαι, ή and Έφύρη here, than he was for his Έκάλη, δένδρεον and Bovosoos before. [Supr.] But this is the way of you; 'tis but arming forth your pages with a set of Greek words against the Dr. and throwing them off with a confident turn; and so, with your readers, the work's done.

V. The reader is left [Ibid.] to compare the Dr.'s n. 71. out of Suidas, beginning with these words, — οὐδὲ τὸ γράμμα, &c. with the same fragment in Mr. Stanley's MS. beginning with these words, ἡδέαθη δ'

ούδε το γράμμα λέγον; and to pass his judgment upon the Dr.'s asser-

tion, Quæ anteà corruptissima felicitèr nunc restituimus.

W. And my judgment is, that the Dr. had very good grounds for his assertion. Dr. Bentley's Lection comes much nearer to the text in Suidas; and there be almost as many flaws as lines in Mr. Stanley's. He begins with a too licentious inversion of the order of the words: his second line Υίον Λειοπρεπούς - were there no exception lay against the grammar of it, runs, methinks, very heavy and unpoetical.

Υίον Λειοπρεπούς κείσθαι τον Κήιον άνδρα. The word κράνων would not make κρανίωνος verse 4th, but κράνωνος. The conjunct ateas (so I suppose it should have been printed) seems in this place somewhat too impetuous for the verb δλισθεν, to which it cleaves, besides that it is a farther departure from the text (aïas;) instead of which, the Dr.'s interjection of lamentation at at seems to be demanded by that expression of Suidas OIKTIZETAI Καλλίμαχος τὸ ἄθεσμον ἔργον, which I take to be as much as miserabiliter repræsentat. What Mr. Stanley means here by his μεγάλας σκοπάδας, I know not. But Dr. Bentley hath given us a fair account of his μεγάλους Σκοπάδας. Such is the justice which is done to the manes of the deceased. when their papers are put into the hands of them that know not how to use them. But 'tis no imputation to any man that his first thoughts are not correct.

Besides, Sir, if Dr. Bentley were such a plagiary as you would have us believe of him, what a prize had here been for him? And why did he not make hast off with it, and forthwith to beating about again for more prey? That's the way of them that live upon the plunder, What another instance have you here given us of your unskilfull management? So often telling us of his transcribing your MS. ? So fully demonstrating how little he regarded it? The character upon which you spend the former part of your book, a most supercilious corrector, is not very consistent with what you give us in the latter part of it, a most notorious plagiary. Who'd imagin both these belonged to the same man?

V. In n. 86, the correction of Διαγόρας Μήλιος, was long since

made to his hands. [P. 56.]

W. Nor doth the Dr. lay any claim to that Correction. But the observation that that fault in the copies of Plutarch had been of so long standing as to have misled Eusebius and Theodoret (the former of which Prep. Evang. L. 13. and the later Therapeut. Græc. Ser. 2. follow that corrupt Lection of Aury. i Milyows) and consequently the rectifying the mistakes of those ancient writers, this was the Dr.'s own.

V. And whether Kálketov be not a genuine reading, and theret be not as likely as 46xee, I refer him to Sam. Petit's Miscellan. observat.

l. 1. c. 2. p. 9, 10. [Ibid.] W. And I refer him to Richardus Bentleius, in not. ad Fragmenta Callim. num. 86. p. 340. For, Sir, do you think your so often saying, I refer the reader to, &c. will pass any where, but among yourselves, for a confutation of Dr. Bentley? Though this Sam, Petit being a critick from whom as little is to be learn'd, as from any of those whose books have the good luck to bear a price, I am apt to believe you may have read him.

V. Callimachus may have written a Tragedy called Dædalus, of which Tragedy, this fragment, (n. 305.) may have been part. [P. 65,

66.1

W. No, Sir, that cannot be. But that you were resolved to be an author, you might, perhaps, have pass'd for a scholar. This fragment is part of an hexameter, a sort of metre which a very moderate antiquarian would have told you the ancients hever made use of in Tragedy.

Έν δὲ λάχαινε μὲν ἔργα σιδήρου.

V. The Dr. n. 139. cites among the Fragmenta incerti loci, [P. 67.] that known passage out of Athenagoras, Kphres del Vevoral, &c. which verses are no fragment, but part of that entire poem, Hymnus in Jovem.

W. This looks like cavilling. Athenagoras his Reflection upon Callimachus is not so vulgarly known, and for the sake of that alone did the Dr. I presume, produce this passage, necreious Kallinage rais

yorais, &c.

Besides these learned observations of your own, and your many judicious animadversions upon the mistakes of the Dr. you have been pleased to present the learned world with some farther discoveries by way of Supplement to the former editions of Callimachus. After my having been at such pains to disclose some of your failures, 'twere injustice to conceal your improvements. But before I come to them, there is another part of your charge against the Dr. not immediately concerning Mr. Stanley's MS. upon which I am obliged to bestow some few reflections.

Not content to have made the Dr. so potorious a plagiary upon the account of Mr. Stanley's MS. you intermix here and there some proofs of plagiarism upon him from some other printed books. Tis resolved. I see, the Dr. shall be a plagiary. The work is begun and it must be finished. [Mr. B. p. 143, 171, 183, and 54, 138, 216, 226, 233, 248, 261, 262, &c. Vid. et Dr. B.'s Ausw. p. 213, 333, 383, &c. If any of the same passages be to be found in any other books whatsoever, whether printed or MS, as in the Dr. from thence shall the Dr. have stole them. According to which method I challenge you, Sir, to name that modern writer, writing upon a subject wherein the producing the authorities of the ancients is necessary, whom I shall not (even without the assistance of a club, and with no more than one set of fingers to turn over books) prove a plagiary. And yet this is the way of these gentlemen's (I'll venture to put it in the plural number) managing their controversie with Dr. Bentley. But as for you your self, sif, (such is your reading) you are very sparing of your instances of this kind; and in these few you do produce as obliging to the Dr. as heart could wish.

I took notice [supr.] of about 9 or 10 pages in Dr. Bentley's collection, small letter and close print, sc. from p. 327. to p. \$37. for which only a little marginal reference in Mr. Stanley; the consideration of which I then postponed, and shall here take it up. It is indeed at first sight the most plausible thing against the Dr. in the whole indictment, and seems to make him directly beholden to Mr. Stanley for a little hint at least, though the working it out was left to himself. Were I at a loss for an answer here, our Vindicator (which, I thank him, he seldom fails to do) hath supply'd me with one. [P. 54, 55.] But I need not crave his assistance. The case is this.

In Mr. Stanley's MS. over-against the title Θαυμάτων, in the margin, stands, Meurs. in Antig. c. CXLIV. That chapter in Antigonus begins thus. Πεποίηται δέ τινα καὶ ὁ κυρηναῖος Καλλίμαχος ἐκλογὴν τῶν παραδύξων ἦς ἀναγράφομεν, ἄ ποτε ἡμῖν ἐφαίνετο εἶναι ἀκοῆς ἀξία; i. e. Callimachus of Cyrene hath made a collection of thiugs strange and wonderfull, the most remarkable of which I shall transcribe. And so he begins his transcribing. Φησίν Εύδοξον ἐστορεῖν ὅτι, &c. He (Cal-

limachus) saith, that Eudoxus relates that, &c.

Now upon this Mr. Stanley had made this remark. Quibus ex verbis omnia quæ sequuntur usque ad finem libri ex Callimacho deprompta esse conjicere licet; i. e. From which words one may conjecture that all that follows in Antigonus to the end of the book is taken from Callimachus. And good reason had he so to conjecture; for Antigonus in his cap. 144. entering upon transcribing from Callimachus, and it not appearing (his book being imperfect) where he ended, the inference is very fair, that all that follows in that book, as it now stands imperfect, is taken from Callimachus. An instance of the same kind we have before in the same book. Antig. c. 32. Kal. μήν τάς τε λοιπάς έντρεχείας των Εώων-άκριβέστατ' άν τις έκ τής του Αριστοτέλους συναγωγής καταμάθοι, έξ ής ήμεις πρώτον ποιησόμεθα την εκλογήν, cap. 33, φησί περί κωνώπ. &c. i. e. 'The several other wonderfull sagacities of certain animals one may find most accurately described in the writings of Aristotle, out of which, before I go any further, I shall make this following collection. cap. 33. He saith that, the wolves about the Lake of, &c. And so he goes on still transcribing out of Aristotle to cap. 127. which he thus concludes, Πολλών δὲ ὄντων δν καταγέγραφεν 'Αριστοτέλης, &c. i. e. ' But Aristotle hath left behind him many books, out of which what I have here given is all that I could at present recollect.' And so he breaks off his transcribing out of Aristotle. After the same manner doth he begin his collection out of Callimachus, c. 144. But where he ended, his book being imperfect, we know not. Therefore saith Dr. Bentley, p. 328. et profectò ut omnia, quæ deinceps, &c. 'As all that is in Antigonus from cap. 32. to cap. 127. is transcribed from Aristotle, so all from cap. 144. to the end of the book is taken from Callimachus.' accordingly all those passages he transfers into his collection. which our Vindicator cries out shame upon him. 'I cannot acquit him,' saith he, 'either of being vain-glorious, or a plagiary, when he avers (as 'tis true he doth) that he himself was the first who restored those moble fragments to their true author.' For how can Dr. Bentley bave the face to say, that he was the first, when Mr. Stanley had observed it before him. But had Mr. Stanley also observed the like of Aristotle? But to let that drop. Pray, sir, will you please to read your own words immediately following your transcription out of Mr. Stanley. Quibus ex verbis, &c. And with Mr. Stanley agrees the learned Johnsius in his second book of the Writers of Philosophick History, eap. 12. p. 176. [P. 55.] If therefore Johnsius had observed it as well as Mr. Stanley, then Mr. Stanley was neither the first man nor the only man that had observed it. And why may not our learned critick (a title, which, since some books lately publish'd against him, no man will deny to Dr. Bentley) have observed it without the help of Mr. Stanley's MS. [P. 61.] as well as had the learned Johnsius, whose right to the same title is as little disputed? But in the words immediately following, [P. 55.] and in several other places of your book, you tell us over and over, and that very emphatically, that the Dr. had thorowly read that piece of Johnsius. [P. 61. et seqq. Mr. B. p. 142.] You have over-done your work, sir, and laid the indictment in two places. The unhappiest man at managing an accusation, that ever took such a piece of work in hand. Pray, sir, will you please to certifie the world in your third edition, from whom did the Dr. take this hint first? Did he take it from Johnsius first, and afterwards from Mr. Stanley? or first from Mr. Stanley, and afterward from Johnsius? This, sir, is a point upon which you ought to be very determinate, [P. 76.] the province you have taken upon you obligeth you to restore every paragraph to its right author. And therefore you must let the world know precisely, if Dr. Bentley's name must be expunged, whose name must be put in the room of it in the next impression of Callimachus: [P. 74.] whether Mr. Stanley's or the learned Johnsius. For without a more particular information than you have yet given. Mr. Gravius will not be able to do justice between them.

But I'll maintain the Dr.'s right. His name must not be expunged out of the next impression. I very confidently presume the discovery was of the Dr.'s own making, and (not to flatter him) 'tis one of the meanest in his whole book. Antigonus himself had laid it so full in view, that no body, reading him with attention, especially having that Greek poet, Callimachus, in his thoughts, could have pass'd it over unobserved. Let the reader cast his eyes back upon the πεποίηται δέ τινα - and the ongly. Callimachus made a certain collection-he saith that-now, sir, dip upon what chapter you will in Antigonus after c. 144. to the end of his book, (abating here and there an intersertion of the collector's own, easie enough to be distinguish'd from the rest) you will find this onolv either express or subintellect before the infinitive mood: for the Dr.'s correction of Geoppa ores into Geoppa oroy, c.145. and of loropel into loropelv, c. 147. with others of the like kind, I suppose no body (unless perhaps your self) will dispute with him : And that open must have some Nominative Case, and that Nominative Case can be no other than Καλλίμαγος. So that the utmost of the Dr.'s discovery here was only finding out first the principal verb, and the then Nomimative Case to it: which 'tis a strange thing if he could not have done

without the help of your MS.

But why then is the Dr. so vain glorious upon his performance here if it was so easie a thing? [P. 54.] Haud malè, opinor, de Callimacho meritus sum, qui primus tàm luculenta ἀποσπασμάτια illi restituo. 'I think Callimachus is not a little obliged to me for being the first who

restore to him so fair a quantity of fragments.'

Because the thing is true. For how obvious soever the discovery might lie, yet no body having before given the publick any notice of it, (no not, in express terms, Johnsius himself) or taken care to restore these fragments to their true author; to the Dr. alone doth Callimachus owe his obligations. Besides which, Callimachus is not a little obliged to the Dr. for the commendable pains you vour self acknowledge him to have bestow'dlupon these fragments; [Ibid.] for his having restor'd them to their genuine Lection, and for his having justified our poet's narrations from the concurring testimonies of so many other good authorities. And if you will please to look over the many improvements which (after the learned and accurate Meursius and Xvlander) the Dr. hath made upon that part of Antigonus, you will find that he might well think Callimachus not a little obliged to him, and that I spake within compass when I said before, [Supr.] bringing this very instance for a proof of it, that in many places for one single line which you alledge against the Dr. as stoln from Mr. Stanley, the Dr.'s additions are more than twenty to one. As in this present case is very manifest, taking in your marginal reference in its utmost extent.

Ay, that's true indeed, in this place. But to whom is the Dr. obliged for all this? To the learned Johnsius, who advised his reader to consult Stephanus, Pliny, and Suidas. [P. 55.] And 'tis plain by the comparison, that Dr. Bentley followed his advice, though he will not own his kindness.

As much as to say; that Dr. Bentley would never have read Stephanus, Pliny, and Suidas, had not the learned Johnsius put him in mind of it, that there were such books in the world, and that he ought to read them. For this advice and advertisement is it that the Dr. is so deeply obliged to the learned Johnsius, and (ungratefull man as he

is) hath not told the world who told him of those books.

Tis plain, by the comparison, you say, that the Dr. follow'd his advice. That is, to a man that will read over the Dr.'s Collection it will plainly appear, that the Dr. hath read Stephanus, Suidas and Pliny. As for Stephanus and Suidas we have had enough of them already. [Supr.] But hath the Dr. read Pliny too? Yes, 'tis plain, you say, he hath. Now, pray, sir, turn to the \$3d page of your book, and there you do as good as say the Dr. hath not read Pliny. For the Dr. having produced several passages out of Pliny, as n. 392, 393, 394, &c. Harduin's Indices, say you, directed Dr. Bentley to these quotations out of Pliny, q. d. Dr. Bentley did not meet with these quotations in Pliny himself, but just turned to the Index

Authorum, v. Callimachus, and so came by them. But if the Dr. follow'd Johnsius's advice, and turned over Pliny himself, as 'tis plain he did; what need was there of running to Harduin's Indices? 'Tis a plain case, sir, from the beginning of your book to the end of it; that you know not, or matter not what you say, so that you can but fling out somewhat against the Dr. And this is the way of all of you. niare fortiter, is the rule you go by. But there should be a little wit in it. I wonder how your book comes to bear a second edition. p. 65. I find you upon Harduin and Pliny again. His quotation out of the Scholiast upon Apollonius Harduin in his notes upon Pliny supply'd him with. Ridiculous I as if the Scholiast upon Apollonius himself were not sooner read over than a Pliny with Hardnin's notes, or as if that were the only quotation out of the Scholiast upon Apollonius in the Dr.'s collection. [Vid. supr.] But that quotation is not in Harduin's Index. So that all that is in Harduin's Index, from the Index the Dr. stole it: but what is not in the Index, for that he is oblig'd to Johnsius, who advis'd him to read over Pliny himself, which advice. 'tis plain, the Dr. followed. Are you not ashamed, sir, of putting such stuff as this into print? I do not answer these things, as if they deserved an answer, but to let the world see how these men manage their controversie against Dr. Bentley. The Dr. must have what is in the Index, or not have what is in the author, vid. supr.

But you are a person as unlucky in your memorandums, as you are inconsistent in your allegations. Let me lay down this as a rule: 'tis not for a young writer to despise an Index. "Tis but comparing the author of Dr. Bentley's Dissertation upon the Epistles of Phalaris examined, p. 164. with Dr. Bentley's answer, p. 229. And with the Index to a very common book, Ælian. Var. Hist. literâ x. and you'll

find out my meaning.

V. The quotation out of the learned Scholiest upon Aristophanes, n. 101. was ready brought to his hands by the editor of Aristænetus his

Epistles, ep. 10. p. 229. [P. 57.]

W. I had reason to observe of you, that you are the most unhappy man to your friends, and the most obliging to your adversary that ever took pen in hand.

The Dr. stole his quotation out of the Scholiast upon Aristophanes

from the editor of Aristænetus his Epistles.

Answ. 1. Compare your learned patron, p. 31. Marg. with Dr. B. Answer, p. 21. and Mr. B.'s p. 164. again with Dr. B.'s answer, p. 229, 230. and you will find that the Dr. was too well acquainted with the Scholiast upon Aristophanes, to have borrowed his quotation out of that Scholiast from the editor of Aristophanes.

2. The Dr. in this very place rectifies a mistake of that learned Scholiast, which the learned editor of Aristmetus transcribes into his annotations without taking any notice of it. So that you have here marked out an instance for the reader to reflect upon: that the Dr. how notorious a plagiary soever, yet he is none of your pedanious criticks, a literatim transcriber of other men's mistakes, and making them

his own. The Dr. is able to correct the faulty opinions of the An-

cients, as well as the faulty copies of their works.

3. The Dr. also rectifies a little mistake of that learned editor of Aristænetus (Josias Mercerus, sir, the father-in-law to Salmasius) who misquotes this piece of Callimachus under the title of Acontius, whereas it should have been  $K\nu\delta i\pi\pi\eta$ ; as the Dr. from the authority of Ovid establishes it. And that I put the reader in mind of this other second little advantage, which (as to this particular) Dr. Bentley hath over the learned Mercerus, is owing to your self, who were so friendly to the Dr. as to point it out to me.

4. You have supply'd the Dr. with a fresh authority here for that new Lection which he gives of this fragment, and justified his correction of the learned Scholiast upon Aristophanes. The fragment itself is

this.

'Αλλ' ένὶ δη φλοιοῖσι κεκομμένα τόσσα φορεῖτε Γράμματα, Κυδίππην ὅσσ' ἐρέουσι καλήν.

In the Scholiast upon Aristophanes, for φλοιοΐσι it stands φύλλοισι: and as that Lection is admitted by him for genuine; so from him in the same words is it transcribed by the learned Mercerus: and otherwise than with that Lection I presume it is no where to be found, nor was there ever, perhaps, before the Dr. any suspicion entertained concerning it. But the Dr. than whom ('tis plain by the comparison) no man reads books more intently, discovered something of incongruity in this Lection φύλλοισι, and therefore ventures, by a conjectural emeudation, to restore it  $\phi \lambda o \iota o i \sigma \iota$ . And was at some pains to justifie the correction both from reason and authority; but the most proper authority in the world to his purpose he had (I know not how) omitted, In comes our most obliging Vindicator here, and supplies him with it. Nor could one, that Itad studied for it, have given a fuller demonstration of the Dr.'s happiness at a conjecture, than hath this very map, who is writing a book against him; having pointed out to us the very place which establishes beyond controul every thing the Dr. hath said, Aristænet ep. 10. (m. p. 46, 49.) elde & δένδρά; &c. ή γούν τοσάντα κατά των φλοιών έγκεκολαμμένα φέροιτε γράμματα δσα την Κυδίτπην έπονομάζει καλήν, n. b. κατά των φλοιών, not φόλλων, words coming as near to those of the fragment according to the Dr.'s correction of it, as prose and verse would fairly admit. Sir, the Dr. is obliged to you, and (in his name) I presume to return you thanks. This discovery (the very best in your whole book, though made without your knowing any thing of it) will, I sloubt not, be inserted in the next inpression of Callimachus, And therefore,

5. From hence I infer a negative directly contradictory to your affirmative, viz. The Dr. did not take his quotation out of the Scholiast upon Aristophanes from the editor of Aristænetus. For if the Dr. had then had Aristænetus in his view, he would not have omitted an authority so direct to his purpose. You may cavil; but the inference

is undeniable.

Thave drawn out my answer to this your allegation into so many

particulars, to shew you, first, How imprudently you have acted in putting one so often in mind of things which were better forgotten: though indeed let the best pen that can be found engage any farther in this cause, it will be next to impossible to escape splitting upon the same rock. And secondly, to let you see how much it turns to the Dr.'s advantage to have his writings brought under a close examination.

V. The greatest and best part of those numerous quotations which adorn Dr. Bentley's edition under the several Hivakes, p. 351, et seq.

were before collected by Johnsius. [P. 61.]

W. At which least the reader should be surprized, you spend no less than three pages to shew with what judgment and accuracy that learned person hath treated of these catalogues, indices, or tables of Callimachus, [Ibid.] So that all that you prove here is, that he must be a very extraordinary man indeed, who can so exhaust his subject as that Dr. Bentley coming after him shall not find room for improvements. And if you could have said not only the greatest and best part, but all and every one of the quotations in the Dr.'s collection were before drawn together by Johnsius, yet even so it would have amounted to no more than this: that two very learned persons treating upon the same point of antiquity, neither of them had made any material omissions. If you had known how to have managed your cause. you should have spared your elaborate elogies upon Johnsius, [P. 55, 61, &c.] with which you have but made a garland for Dr. Bentley. Like the monarch, who spent the greatest part of a long reign in gathering trophies onely to place them all at last upon his neighbour's head.

But you will not part with Johnsius so. If you can have read me

hitherto without a blush, prepare for one now.

V. Dr. Bentley to correction of Antimachus for Callimachus into his own stores, [P. 64.] cites the passage (n. 390.) out of Eusebius, whereas in the edition of Tatianus, from whom Eusebius had it, the names are as they ought to be read.

W. Good reader, look over these words again; Dr. Bentley to renteal &c. [P. 19, 25, 76.] Here doth this man, who quotes scripture and councils, charge Dr. Bentley with having stole a correction from Johnsius, and with using a certain artifice to conceal the fraud. Every syllable of which is as wilfull a falshood as words can express. Turn to the Dr.'s n. 390. p. 423. Tatianus apud Eusebium, Prep. Evang. lib. 10. Περὶ μὲν γὰρ τῆς 'Ομήρου, &c. After the quotation given at large the Dr. hath these words. Ex hoc loco Vossius in libello posthumo de Poetis laudat Callimachum Colophonium: sed lege apud Eusebium 'Αντίμαχος ὁ Κολοφώνιος. Ut recte habetur apud ipsum Tatianum, sed hoc video doctissimum Johnsium ante me animadvertisse. 'Tis true the Dr. transcribes the passage out of Eusebius, but he tells us how it stands in Tatianus. The reason of his transcribing it out of Eusebius, was, I presume, to take this oppor-

tunity of giving the reader notice of a false Lection crept into the copies of that author, and of a mistake from thence transferred into Vossius his posthumous piece de Poetis. No, saith the Vindicator; he did it on purpose to conceal his having stole this correction from Johnsius. Oh Confidence! Construe it, sir. Sed hoc video doctissimum Johnsium ante me animadvertisse. To conceal! as plain as pen can put down words on paper, 'tis declar'd that the learned Johnsius had made that correction before him. Here are your writers against Dr. Bentley! And will you still believe them, reader? But take another instance.

V. The corrections of the Fragment, n. 233. [P. 71, 72.] were ready made to the Dr.'s hand by Salmasius, and in Is. Vossius his MS. 'The old translator of Pollux had given the true rendring of ἐν δὲ Πλούτω.

Pluto Aristophanes: which Dr. Bentley calls his own.

W. Confidently! Dr. Bentley doth not call the true rendring & & Ilhośrę his own. So far is the Dr. from claiming to himself the corrections ready made to his hands by others, that in express terms he disclaims them. The Dr.'s words are these: Qui quidem locus, in vulgatis codicibus mendosissimus, rectè ità emendatus est à viris eruditis. — et ità sanè Codex qui fuit Isaaci Vossii. Is this calling things his own? Twere charity to believe you cannot construe Latin. But the rectifying the mistakes of the Scholiast, and the correcting the text of Aristophanes himself: a correction just and necessary, and which perhaps was never so much as aimed at before the Dr. and without which, neither could the poet, nor his commentator, nor J. Pollux have been understood; this the Dr. doth call his own, and his own it is, vid. loc. Fragm. n. 233. p. 395.

V. Salvagnius Boessius in his Prolegomena to his commentary upon Ovid's Ibis, [P. 85.] hath inserted the epigram out of the Anthology (which Dr. Bentley has transcribed num. 2.) with the emendation of Καλλίμαχου for Καλλιμάχου (claimed as his own by the Dr.) though he confesses that the admirable critick Eustathius reads it Καλλι-

μάχου.

W. Of all this I do not understand one word. The emendation of Kαλλιμάχου into Kαλλίμαχος the Dr. doth (both here Fragm. n. 2. and Ep. ad fin. Malel. p. 71.) claim as his own, and his own I believe it is. In Salvagnius Boessius's Prolegomena I find not a syllable of that epigram either with an emendation or without. Who confesses, that the admirable critick Eustathius reads it Kαλλίμαχος? Salvagnius or Dr. Bentley? in neither of them do I find the least mention of Eustathius relating to this matter. My Salvagnius Boessius is 8vo. Lugd. 1661. There may be some later edition for ought I know, in which may be the passages you speak of; but I have never seen any such edition, nor (as I have a reason, not worth the telling, to believe) hath Dr. Bentley. So that how many soever editions of Salvagnius Boessius there may be, what Dr. Bentley here calls his own is still his own.

V. In those Prolegomena also is to be found the epigram of Mar-

tial upon the Airea.

W. In Dacier's Testimonia veterum also is to be found the epigram of Martial upon the Airia: and in Farnaby's Martial also is to be found the epigram of Martial upon the Airia. Stuff!

V. In Salvagnius Boessius his commentary upon Ovid's Ibis are

many other good observations, which Dr. Bentley hath read.

W. Tis more than 'natural stupidity: it looks like a kind of infatuation, that a man should be so constant in confuting himself. Compare, sir, these two pages of your's; page 35. with page 85.

Page 35. The epigram out of Martial (n. 2.) is in Mr. Stanley's col-

lection.

Page 85. The epigram out of Martial (u. 2.) is in Salvagnius Boessius (m. p. 48.) And Salvagnius Boessius Dr. Beutley hath read.

Page 35. The quotation out of Clemens Alexandrinus (n. 2.) is in

Mr. Stanley's collection.

Page 85. But Salvagnius Boessius Dr. Bentley hath read: and in Salvagnius Boessius is that quotation out of Clemens Alexandrinus, verbatim, p. 47.

Page 35. The quotation out of Servius upon Virgil, n. 8. [Supr.]

is transcribed from Mr. Stanley, verbatim.

Page 85. Salvagnius Boessius his commentary upon Ovid's Ibis Dr. Bentley hath read: and in that commentary, p. 301. is that quotation out of Servius upon Virgil.

How will you look your Honourable Patron in the face, after having thus discovered to him how carelessly you read his book, and how little you minded the caution he gave you, Not to lay your indictment

in two places. [Mr. B. p. 142.]

· And this is what I before promised you to take some particular potice of. [Supr.] Read what is there written upon that quotation out of Clemens Alexandriums, Εύφορίων γάρ, &c. I here repeat my charge against you, sir, and in the plain unaffected stile I call you false accuser, and prepensely such. You knew these several passages to be in Salvagnius Boessius; Salvagnius Boessius you knew the Dr. to have read: how then durst you charge these particular passages upon him as proofs of his plagiarism from Mr. Stanley's MS. all of which you knew the Dr. to have met with elsewhere; and one of which you knew, you could not but know, your own eye sight assured you, that the Dr. did actually transcribe, not from Mr. Stanley, but from Salvagnius Boessius? I say, which you could not but know, that the Dr. did not take from Mr. Stanley. For that quotation out of Clemens Alexandrinus, as it is given us in the Dr.'s collection, I am very confident is not now (whatsoever it may be e'er long) in Mr. Stanley's MS. nor, I believe in any other printed book whatever save in Salvagnius Boessius; and therefore only from him can the Dr. have transcribed it. And this you cannot have been ignorant of, since both Salvagnius Boessius, and Dr. Bentley himself have given express notice of it: Salvagnius, p. 47. Sic et Clemens Alexandrinus, 116. 5. Strom. Εὐφορίων γάρ ὁ ποιητής, &c. Sic enim Manuscriptus meus pervetustus Codex cum in omnibus Editionibus desint hæc verba sai ή Λαλλιμάχου ΙΒΙΣ; and in Dr. Bentley, p. 345. Tit. ΙΒΙΣ ità

Codex MStus Dionysii Salvagnii: in vulgatis IBIX abest. I do therefore again and again repeat it upon you, sir, though your whole book be a proof of it, yet more especially from this particular passage, as being an irrefragable demonstration; that you are a false accuser, and that you are prepensely such. First, in telling the world, that that is in your MS. which is not in your MS. and secondly, in placing among your proofs of things transcribed from your MS. that which you knew was not transcribed from your MS. and upon both these articles I bring in your own Salvagnius Boessius for evidence against you. And this you have gotten by over-doing your work, and laying your indictment in two places. And the man once convicted of wilfull, I cannot say perjury, because 'tis not in a Court of Record, though you have kiss'd the Bible upon it more than once; yet of wilfull prevarication is become for ever afterwards (at least, as to that cause) an incompetent witness. And how far this sentence may extend, I leave it to those who are most concerned in it to consider: desiring them withal, out of pure compassion to themselves, not to be over eager in tempting a no very unwilling man to discover all he knows. For the letting the world know, how far busic men are to be credited, I take to be doing a good piece of service to the publick; which he that shall venture upon, as he must incur the displeasure of many, so he deserves the thanks of more than one. I have complied (and not many more so obedient renders can be boast of) with Mr. B.'s unreasonable request, with which he concludes his preface to his examination of Dr. Bentlev. But as for you yourself, sir, I have now near upon the matter done with you. For as for your wretched common-place railery, and your blunt characterisms upon the Dr. (most of them stole from your honourable patron, but spoil'd in the telling) I scorn to take any notice of them. But there is still behind your Supplement,

## WALLACE.

A Poem which obtained the Chancellor's Medal at the Cambridge Commencement, July 1815.

> " Manus hæc inimica tyrannis Ense petit placidam sub libertate quietem."

On Gambia's banks, no sweetly-breathing gale Cheers the lone wild or fans the thirsty vale, In weary silence rolls each livelong day, And nature pants beneath the sultry ray: Yet will the negro, from his deserts torn And far away to western climates borne, VOL. XII.

W. In Dacier's Testimonia veterum also is to be found the epigram of Martial upon the Airea: and in Farmaby's Martial also is to be found the epigram of Martial upon the Airea. Stuff!

V. In Salvagnius Boessius his commentary upon Ovid's Ibis are

many other good observations, which Dr. Bentley bath read.

W. Tis more than 'natural stupidity: it looks like a kind of infatuation, that a man should be so constant in confuting himself. Compare, sir, these two pages of your's; page 35. with page 85.

Page 35. The epigram out of Martial (n. 2.) is in Mr. Stanley's col-

lection.

Page 85. The epigram out of Martial (n. 2.) is in Salvagnius Boessius (m. p. 48.) And Salvagnius Boessius Dr. Bentley hath read.

Page 35. The quotation out of Clemens Alexandrinus (n. 2.) is in

Mr. Stapley's collection.

Page 85. But Salvagnius Boessius Dr. Bentley hath read: and in Salvagnius Boessius is that quotation out of Clemens Alexandrinus, verbatim, p. 47.

Page 35. The quotation out of Servius upon Virgil, n. 8. [Supr.]

is transcribed from Mr. Stanley, verbatim.

Page 85. Salvagnius Boessius his commentary upon Ovid's Ibis Dr. Bentley hath read: and in that commentary, p. 301. is that quotation out of Servius upon Virgil.

How will you look your Honourable Patron in the face, after havitz thus discovered to him how carelessly you read his book, and how little you minded the caution he gave you, Not to lay your indictment

in two places. [Mr. B. p. 142.]

· And this is what I before promised you to take some particular notice of. [Supr.] Read what is there written upon that quotation out of Clemens Alexandriuns, Εύφορίων γάρ, &c. I here repeat my charge against you, sir, and in the plain unaffected stile I call you false accuser, and prepensely such. You knew these several passages to be in Salvagnius Boessius; Salvagnius Boessius you knew the Dr. to have read: how then durst you charge these particular passages upon him as proofs of his plagiarism from Mr. Stanley's MS. all of which you knew the Dr. to have met with elsewhere; and one of which you knew, you could not but know, your own eye sight assured you, that the Dr. did actually transcribe, not from Mr. Stanley, but from Salvagnius Boessius? I say, which you could not but know, that the Dr. did not take from Mr. Stanley. For that quotation out of Clemens Alexandrinus, as it is given us in the Dr.'s collection, I am very confident is not now (whatsoever it may be e'er long) in Mr. Stanley's MS. nor, I believe in any other printed book whatever save in Salvagnius Boessius; and therefore only from him can the Dr. have transcribed it. And this you cannot have been ignorant of, since both Salvagnius Boessius, and Dr. Bentlev himself have given express notice of it: Salvagnius, p. 47. Sic et Clemens Alexandrinus, 116. 5. Strom. Εὐφορίων γάρ ὁ ποιητής, &c. Sic enim Manuscriptus meus pervetustus Codex cum in omnibus Editionibus desint hæc verba και ή Καλλιμάχου ΙΒΙΣ; and in Dr. Bentley, p. 345. Tit. ΙΒΙΣ ità

Codex MStus Dionysii Salvagnii: in vulgatis IBIX abest. I do therefore again and again repeat it upon you, sir, though your whole book be a proof of it, yet more especially from this particular passage, as being an irrefragable demonstration; that you are a false accuser, and that you are prepensely such. First, in telling the world, that that is in your MS, which is not in your MS, and secondly, in placing among your proofs of things transcribed from your MS. that which you knew was not transcribed from your MS, and upon both these articles I bring in your own Salvagnius Boessius for evidence against you. And this you have gotten by over-doing your work, and laving your indictment in two places. And the nan once convicted of wilfull, I cannot say perjury, because 'tis not in a Court of Record, though you have kiss'd the Bible upon it more than once; yet of wilfull prevarication is become for ever afterwards (at least, as to that cause) an incompetent witness. And how far this sentence may extend, I leave it to those who are most concerned in it to consider: desiring them withal, out of pure compassion to themselves, not to be over eager in tempting a no very unwilling man to discover all he knows. For the letting the world know, how far busie men are to be credited, I take to be doing a good piece of service to the publick; which he that shall venture upon, as he must incur the displeasure of many, so he deserves the thanks of more than one. I have complied (and not many more so obedient renders can be boast of) with Mr. B.'s unreasonable request. with which he concludes his preface to his examination of Dr. Bentley. But as for you yourself, sir, I have now near upon the matter done with you. For as for your wretched common-place railery, and your blunt characterisms upon the Dr. (most of them stole from your houseurable patron, but spoil'd in the telling) I scorn to take any notice of them. But there is still behind your Supplement.

## WALLACE.

A Poem which obtained the Chancellor's Medal at the Cambridge Commencement, July 1815.

"Manus hæc inimica tyrannis
"Ense petit placidam sub libertate quietem."

On Gambia's banks, no sweetly-breathing gale
Cheers the lone wild or fans the thirsty vale,
In weary silence rolls each livelong day,
And nature pants beneath the sultry ray:
Yet will the negro, from his deserts torn
And far away to western climates borne,
NO. XXIII. Cl. Jl. VOL. XII.

O'er the wide ocean cast a wistful eye, And think upon his native sands and sigh-Turn we to where the Northern tempest roars, To Lapland's drear, inhospitable shores; The breast of Lapland owns no genial glow, Pale is her aspect and her mantle snow: By Winter withered, shrouded by the storm Amid you arctic rocks she lifts her form, While ocean-blasts a deadly chilness shed, And meteor phantoms hover round her head-And would you lure the peasant from his home Beneath'a milder, kinder heaven to roam; Vain were the task—His every thought and care Still loves to linger in his native air; 'The child of woe, by cold and want opprest, He boasts a patriot passion in his breast, And, happy tenant of an humble shed, Smiles at the storm, that howls above his head.

Spirit of generous Pride, whose high command Binds all affections to one spot of land; Thou that canst wake a breeze on Afric's shore, And bid the Polar blast forget to roar: When, rapt in History's page, the eye surveys Deeds of the mighty dead in ancient days, Is there a tongue, that honors not thy name? A heart, that burns not with thy kindling flame? Whether, in classic record, it retrace Th' expiring efforts of a sinking race, And mark the morn, morn dear to Rome and thee, When Brutus struck and saw his country free:— Or whether later times the tale disclose, How Grisler triumphed in a nation's woes, Till vengeance bade insulted worth rebel, And Freedom smiled upon the sword of Tell:— Or how, unawed amid a cheerless land, Brave WALLACE reared on high the patriot brand.

Wallace, undaunted foe to lawless power,
Friend to thy Scotland in her darkest hour,
In action daring and in danger proved,
Famed for thy valor, for thy virtues loved;
These were the crimes, that claimed a tyrant's hate,
And gave thy manhood to an early fate.
Thee, Wallace, thee thy native woodlands mourned,
The grots and echoing caves the moan returned;

The frowning cliff, the torrent, vale and glade
Poured a sad tribute to thy pensive shade,
And every gale that blew from rock and sea,
And every zephyr bore a sigh for thee.
The shout of war, that waked a Southern host,
Was heard no more upon the sullen coast;
In murmurs floating on the banks of Clyde '
The last, sweet music of thy bugle died;
That beacon blaze, which patriot hands had fired,
Glimmered a parting radiance and expired;
Hushed was each hope, the dream of gladness fled,
And Scotland languished, when her offspring bled.

Heard ye that war-note burst the deep repose? It was the knell of Caledonia's woes-O saw ye not the banner streaming red? That banner waves above a tyrant's head— Proud with the spoils of Cambria's fallen state, And reeking from the brave Lewellyn's fate, Edward has summoned all his warrior band To pour the tide of battle on the land— Insatiate king, when erst on Holy shore Thy battle-blade was drenched in Paynim gore, Full oft the laurel bloomed upon thy brow-And seek'st thou yet another garland now? Lord of a mighty race, a wide domain, Yet canst thou envy Scotland's rugged reign? O sheath thy sword and fling thy buckler by, Not smite the mountain haunts of Liberty. But vain is Reason's voice and weak her sway, When thirst of endless empire leads the way. And wild Ambition beckons and invites To trample on mankind's insulted rights, To stand, with gory lance and flag unfurled, High o'er the ruins of a prostrate world. Then fair Religion seeks her inmost cell, Indignant Justice bids a long farewell, And Science breathes a last, a dying moan, And sorrowing Virtue pines unpitied and unknown.

Cursed be the fatal day, when Edward came In crested pride to urge a lawless claim; Cursed be the day.—Let weeping History tell How fought the brave and how the noble fell,

Wallace was betrayed into the hands of Edward in the neighbourhood of Glasgow.

When, slowly swelling, solled the battle tide On Falkirk's field of death and Carron's sido-The beam of morn, that rose on eastern height, Danced on the plume of many a gallant knight: The ray, that lingered on the oneun-wave, Kissed the red turf of many a soldier's grave. Dark as the torrent's desolating flow, And drear as winter was that time of woe: Yet dropped not Hope: she turned her aguse eyes Where heaven-ward Caledonia's mountains nice. And deep embosomed in the gloom of night A star was seen to shed a lonely light a It burned afar with lustre pale and sweet To mark the spot of Freedom's last retreat. There on a tock, unmoved and undismayed. The sable plumage waving o'er his head, Stern Wallace stood - With high uplifted hand He shook the gleamy terrors of his brand, Glanced proudly on the embattled host below. And mocked the menage of a conquering for-And long had mocked, but Heaven untimely frowned, And plucked the fairest flower on Scottish ground. It was no falchion raised in mortal strife That snatched thee, Wallace, from the light of life; No arrow glided on the wings of death To drink thy blood and steal away thy breath; Thine were no honors of a glorious grave, The patriot's boast, the birthright of the brave: Far other fate thy generous seal repaid, Torn from thy country, by thy friend betrayed. Methinks I see thee led in sullen state, High in thy fall, and, e'en in fetters, great, And view thee dragged in all the pomp of woe. A sport of impotence, a public show. Still conscious virtue cheers thy latest hour, Nor sinks thy spirit in the grasp of power; Still in the pangs of death thy closing eyes Speak the proud thoughts, that in thy bosom rise; And the last sigh, that gave the saul release, Breathed to thy Scotland liberty and peace.

O Wallace, if my voice can pierce, the gloem.
And rouse the silent slumbers of the tomb,
O'er thy cold dust the Muse shall pour her strain,
To tell thee, that thou didst not fall in yain—
Yes, honored Shade, though brief was thy career,

And not a stone records thy lowly bier;

Een yet, thy native woods and wilds among, Thy wreaths are verdant and thy deeds are sung. There haply as some minstrel tells thy tale To many a mountain chief and listening Gael. Their kindling bosoms catch the patriot flame, And learn the path to Freedom and to Fame.

EDWARD SMIRKE, St. John's College.

## **OBSERVATIONS**

On the "REMARKS on Sir W. DRUMMOND'S Dissertation on Genesis XLIX," inserted in the Classical Journal, No. XXII.

I mave read the Biblical Criticisms in your Journal as they have regularly appeared, and I have thought from the beginning, that much good may be done by a cool and dispassionate inquiry after the sense of such passages, as in translations are altogether inconsistent with the justice and mercy of God. Even those, whose province it is to explain the Sacred Scriptures, are frequently at a loss to show that the objectionable passages (which are indeed many) are in any way even compatible with the justice and mercy of man. Much valuable: information, has been already given; and if some of your learned correspondents, who seem to have devoted a great part of their lives to the study of the original language, were to continue their labors, much light, no doubt, would be given to those passages, which infidels always adduce in support of their opinions.

I cannot, however, approve the productions of those writers, who not only endeavour to run down others, without referring to scripture proof, but who are in the constant habit of finding fault with every thing advanced by some of your most luminous writers, however strongly supported by evidence. This puts me in mind of a certain gentleman, who, in the House of Commons, declared himself to be such an enemy to the politics of Mr. Pitt, that he was determined to oppose him, right or wrong. I therefore take the liberty to make a few remarks on an article in your last No., p. 305, signed W. A. Hailes; and leave the judgiment of your readers to determine whether he is competent for the

work he has undertaken: viz. of elucidating the Scripture from the

original Hebrew.

In the translation of that memorable passage, Gen. xlix. 24.—

the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the shepherd the stone of Israel—this gentleman, with an astonishing degree of confidence, takes the liberty (like a disciple of Kennicott) of translating it thus, "by the name of the shepherd the stone of Israel;" and he says, in answer to Sir Wm. Drummond, "Can Sir William object to this version of the unpointed Hebrew? Is there any thing, then, in the passage to embarrass a person searching for truth?"

It does not behave me to show that the general tenor of the prophecies, contained in this most important chapter, has been mistaken by translators and commentators, but I will show that this

writer is decidedly wrong in his Hebrew criticism.

The word Don, mishaam, is never, in any part of the Sacred Scripture, translated by "name:" it is not a noun, as Mr. H. has supposed, but an adverb; and with the preposition D, mem, it literally means from thence, as it is rightly rendered in the common version, and as may be seen in every part of Scripture where it occurs—Gen. ii. 10; 1 Sam. iv. 4; 1 Kings ix. 28; 2 Kings xxiii. 12; Hos. ii. 15; 1 Chron. xiii. 6; Gen. xi. 8; xii. 8; and xviii. 16, 22; Lev. ii. 2.

The word which means a name, in every part of Scripture, too numerous to be introduced here, is Di, sheem; Gen. ii. 11, and iii. 20, &c. Now, Sir, in disquisitions so serious as these respecting the sacred Scriptures, I would recommend Mr. H. to attend strictly to his Hebrew; he then may help to pull down the strong

holds of Satan.

Hitherto I have answered Mr. H. as though this translation had been his own, as he has purported it to be, by not acknowledging the from whence he has taken it. But what will the learned and the unlearned say, when I prove that he has taken it from a book now before the public, without acknowleging the source of his information. If, however, the reader will refer to a book entitled, "Commentaries and Essays, by a Society for promoting the knowledge of the Scriptures," vol. I. p. 283, an avowed publication of the Essex-street Socinians; he will find that Mr. H. has taken it from that publication, or from the Note on this verse in Pearson and Rollaston's Bible, edition 1788. I shall show, however, that this translation does no more cre-

thit to the Essex-street gentlemen, as possessing a knowledge of

Hebrew, than it does to Mr. H. as the copier.

Before determining the true reading, I will remark on the absurdity of thus translating the passage. We are here first told, that the arms of his hands were made strong by the hands of the mighty God of Jacob; but there was no necessity to say, as Mr. H. does, that the arms of his hands were also made strong by THE NAME of the shepherd the stone of Israel. To be made strong by the hands, and to be made strong by the name, would be a tautology highly condemnable. "The arms of his hands were made

not sense. It is a very easy matter to quote from the Septuagint, Vulgate, Tremellius, Castellio, Geneva French; to talk of the Samaritan, the Syriac, the Talmuds, &c. and thus make a pompous display of something in imitation of learning and deep research, as this writer attempts to do; but these are only translations, and not authorities; and Mr. H. has been rightly told by Mr. Collit, in your last Number, p. 275, "If names are to be taken for authorities, there is no falsehood, either in physics or morality, which may

not be proved to be true."

I believe it is allowed, that Sir Wm. D. as an oriental scholar, can be equalled by very few; the opportunities he had of improving these important branches of learning, when he was ambassador at the Porte, particularly his acquisition of the Arabic language, seldom fall to the lot of a literary man. Let his Essay on the Punic Inscription be read by any person capable of reading it; and it will sufficiently establish his character as an oriental scholar. Should such a scholar be lightly attacked by a person whose critical knowledge of Hebrew does not enable him to distinguish an adverb from a noun in that language? Had he understood the language he would not so implicitly have adopted the suggestion of those who have shown themselves as ignorant as himself. They have however a claim to originality: nor can they be charged with copying the discoveries, without acknowledgment.

One might reasonably conclude, from such an exhibition, that Mr. H. had it in his power to reconcile the numerous passages in the translations which stand opposed to each other; and I could wish to see him attempt something of the kind, instead of indiscriminate censure. No article ought to be admitted on these subjects, unless it contains an elucidation of some controverted part of scripture, confirmed, not by opinion, but by other parts of scripture, where the same word can have no other meaning nor application. And, in conformity with this plan, I shall endeavour to

give a true and rational translation of this passage.

Surely Mr. H. has fallen into as great an error here as when he mistook the city הנצעה, Gibeah, for 'a hill.' Thus we find what errors are committed by those who contend for the " unpointed Hebrew." It is a species of perversion of scripture, and is as pernicious in its effects, as to contend against the integrity of the Hebrew text. Remarks of this nature will be published as manifestoes by infidels. But the enmity to the Hebrew arises from this cause: Hebrew is not considered as necessary for admission to the pulpit; therefore many have not acquired a knowledge of it in their younger season of life: it is not taught in our public schools, and after that period they conclude it too late to undertake the arduous task of acquiring a grammatical and critical knowledge of this gigantic language; rendered much more so, by the frightful appearance of thirteen vowels, called by these writers, points,

not to mention the accents.

The only proof that can be admitted of any person's having sequired a knowledge of the Hebrew is, when we find him eapable of reconciling those passages in the translation, which have aided the cause of deism, and which are altogether inconsistent with common sense, agreeably to which they were originally written. I have known those who scarcely knew the alphabet of the language, and others who were not able to point out the radical from the servile letters, attempt to determine on the merit of an article in Hebrew. Surely not only Sir W. D. but every Hebrew scholar, will object to this, and to every version of the " unpointed Hebrew." Enough perhaps has been said in two articles, in No. XVI. and No. XVII. to show, that without the vowels, not a single word can possibly be pronouncedthat, as in all other languages, so in Hebrew, they determine the true meaning and application, as is obvious in the passage before us, that they were co-eval with, and that they form a part of, the language.

Mr. H. in answer to an article in No. X. p. 250. (where it is proved that the word Dir, Elohim, is a noun singular, and that it was so understood by the most learned Jewish writers, when the language was a living language, Jonathan, who expounds the passage, 1 Sam. xxviii. 18. ראיתי אלים ואלהים ואלהים ואלהים ואלהים ואלהים ואלהים angel of the Lord ascending: and afterwards the learned Kimchi, who expounds Elohim by, a great man,) says: "but I take neither of them as authority, since they do not give the literal reading, but what they conceived to be the intended meaning of the text." A more futile reason was never given: I have shown that these great authorities understood Mohim to be a noun singular-and Mr. H. says, "he takes neither of them as authority, as they give only what they conceived to be the intended meaning of the text." Mr. H. further observes, "we have a specimen of Mr. B.'s modesty, in charging Dr. Kennicott, and De Rossi, with ignorance of the Hebrew, and with adding to and taking from the Hebrew text." After what has been advanced on this subject by your correspondent Mr. Collit, your readers will be at no loss to determine to whom the word modesty is applicable. I have made good the well-founded charge, and Mr. H. has convicted himself, by enabling us to determine that, in the case before us, he does not know the difference between a noun, and an adverb in Hebrew.

It certainly would have been more satisfactory if Mr. H. had endeavoured to give a rational translation of objectionable passages, which, in their present state, are marshalled against the scriptures, for the support of infidelity.

I will give him a short list of passages for his consideration, which will be easily rectified by him, as well as a thousand beside, if he be a sound Hebrew scholar.

Numb. xix 13. Whosoever toucheth the dead body of any man that is dead.' Gen. xxxvii. 24. And the pit was empty, there was no water in it.' v. 18. And when they saw him afar off. even before he came near unto them.' 23. 'They stript Joseph out of his coat, which was on him.' Numb. xxii. 31. ' And he fell flat on his face.' Psal. xxxix. 3. Then I spake with my tongue. zliv. 12. 'Thou sellest thy people for nought, and dost not increase thy wealth by their price.' Dan. vi. 8. ' Kneeled upon his knees. 3ii. 6. 'Burning fiery furnace.' Gen. xxiv. 26. 'Bomed down his head.' xxvii. 14. 'And fetched, and brought.' 1 Chron. zix. "Their buttocks.' Lev. v. 8. 'divide it asunder.' Isa. xxxvi. 12. eat their own dung.' 1 Sam. xxv. 12. 'pisseth against the wall.' Psal. Ixxiii. 27. 'that go a whoring.' Jer. xxxi. 22. ' A woman shall compass a man.' Respecting this last passage, the truly learned and modest Taylor says, I am not able to determine it? perhaps Mr. H. will favor us with a translation of it. Gen, xliii. 28. 'Thy servant our father is in good health, he is yet alive.' Isa. xxviii. 13. But the word of the Lord was unto them. precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, that they might go, and fall backward, and be broken, and snared, and taken.' Chap. viii. 14, 15. And he shall be—for a gin, and for a snare, to the inhabitants of Jerusalem, - And many among them shall stumble and fall, and be broken, and be snared, and be taken.' Jer. iv, 10. Ah, Lord God, thou hast greatly decrived this people, and Jerusalem.' ch. xx. 7. O Lord, thou hast deceived me, and I was deceived.

The arms of his hands were made strong: The translators have rendered the word PT yaadaayo, 'by his hands,' and TD midee, 'by the hands:' hence arises the improper reading, viz. the arms of his hands were made strong. But by the accentual reading we find, that in this passage, the word should be translated by its primary meaning, which is, power: see Job. i. 12—Dan. xii. 7. 2 Chron. xxi. 8. And in a secondary sense it signifies the hand, having power. The limit of this article will not allow me to explain the construction by the accents here, that will appear in its proper place; the present will be satisfactory, as I have referred to those places, where the word must necessarily have this reading. The two propositions then will have a sense which can be understood, agreeably to the original, and which will read thus: The arms of his power were strengthened; by the power of the mighty one of Jacob, from thence is the

SHEPHERD THE STONE OF ISRAEL, viz. The Messiah.

Where now is the propriety of asking the following question? "Can Sir W. object to this version of the unpointed Hebrew?" I dare say that Sir W., or any other person understanding Hebrew, will object to any translation, where the translator introduces a word, or a letter, which is not in the original, when there is no necessity for it. Mr. H. has no authority for putting the article the in the body of the word, by THE name. This, truly, is following the plan of Kennicott, and other modellers of the Hebrew Bible, who have endeavoured to put in letters, words, and even sentences, to make that plain which is sufficiently evident. -His remarks respecting the word Elohim, as used in the narrative of the woman of Endor, have been so fully settled in the former numbers of your Joilmal, that I, as one of your readers, expect a recantation on the part of Mr. H. It will not be the first time that he has acknowledged his errors, nor will it be to his discredit. I agree with him in his judicious remark, No. XIII. p. 62. "There is an idiosyncrasy in some men for interpreting, which is almost totally wanting in others, and which want cannot be supplied by all the grammatical knowledge in the world." I could wish to see this verified in the passages to which I have referred.

It appears that Sir W. D. objects to the present translation of Exod. vi. 3. but by my name Jehovah, was I not known to them. And certainly, if taken according to the common acceptation of words, it is objectionable; because it leaves us to suppose that God was not known to Abraham, Isaac, and Jacob, by the name Jehovah. He who is the object of these observations says,

"How should a person who searches the Bible, as he would an astrological calendar, elicit any meaning from it, respecting devotedness to God?" Sir W. D. supposes that allusions to the science of astronomy are made in the Bible. I have nothing to do with the squabbles of Mr. H. with Sir W.: but I am of opinion that the sacred scriptures cannot be deteriorated by showing that they contain allusions to the science of astronomy, on the basis of true theology? Is not this calculated to show that they are of more consequence than many have supposed them to be? Did not that eminent oriental scholar, Sir W. Jones, declare, that he verily believed they contained allusions to all the liberal sciences? What will your correspondent say, if our best anatomists should ere. long allow themselves to be indebted to the Bible for information respecting the science of anatomy, which, with all their

labors, they have not yet fully obtained?

Mr. H. however, in order to remove this apparent objection in the common version, has recourse to the old method of answering all objections; for he says, "in my opinion \$7, lo, is a corruption." Had Mr. Hailes been able to read the Hebrew Bible agreeably to the grammar of the language, with its vowels and accents, he would have known that the word 37, lo, is as necessary to a true understanding of the passage, as any word in the verse. I will not use such gross and unchristian-like language to this gentleman on his pretensions to Hebrew criticism, as he has to Sir W. Drummond, though, in the case. before us, he does not know an adverb from a noun; but he must permit me to tell him, what every reader of this article will admit, that, notwithstanding his great anxiety for the reputation of a Hebrew scholar—notwithstanding his consulting the Rabbinical writers: it does not appear that he can read many passages. This Rabbinical reader has informed us, No. XIII. p. 71. that Onkelos has rendered מלאך ידוה malaak Jehovah. i. e. 'angel of Jehovah,' by "יסרא דיי vikra dii, i. e. 'glory of Jehovah;' but after having been detected by your learned correspondent O, he then tells us, No. XXII. p. 317, that "during the time that the book of Onkelos was in my possession, I made several extracts from it, but I do not find that any of them authorise me to say your correspondent. O is wrong in his statement. I do not intend to say that I have not mistaken the point mentioned above." I give him credit for this candid acknowledgement, but I appeal to every reader of the Journal, whether any dependence can be placed in future on the Hebrew criticisms of this writer, until he has made himself more perfect in the language. But Mr. H. says, "I have been accustomed to read sober critics-Lowth, Leusden;" &c. but even

Lowth, as I have shown in your former Journals, has mistaken

the parts of speech in Hebrew.

Mr. H. says, that "Sir W. is not quite correct in stating, Mr. H. proposes to leave out the negative No lo." "I have said," he observes, "that in my opinion it is a corruption, but I made no proposal to leave it out of the passage." Surely, if it be a corruption, it amounts to a sejection of the word. But this writer, I see, when it suits his purpose, can allow Drive Elokin, to be singular. No. XXII. p. 317. for he says, "whether the person who appeared is (be) called Thir, or Drive, or Thir IND), one and the same being is to be understood;" viz. no two Jehovahs, no two Elohims; and when it suits him, he can contend that it is a plural noun. p. 277.

I shall say no more of his Hebrew criticism. We have seenhis errors to be too gross to admit such a claim: nor
shall I in future trouble him, unless he attends to the grammar of the language, in which he is evidently defective.—
And when he has so qualified himself, I would also recommendhim to write in a different spirit. It is nothing but affectation to
talk of "devotedness to God," if he thus writes in the spirit of
persecution. Civility is as cheap as abuse: a soft word turnets
away wrath, the heart of the prudent getteth knowledge, and the

ear of the wise seeketh knowledge.

Should Mr. H. attempt to convince your readers of his knowledge of Hebrew, by recovering any of the foregoing passages from their present obscurity, contradiction, and barbarism of language, I would beg of him to remember, that though it may be satisfactory to him when pressed with a difficulty, others will pever subscribe to his dogma, that, "it may be, that divine wisdom has ordered difficulties to remain (in the bible) that such men (as he is pleased to call infidels) may be snared, and fall by their own inventions." No. X. p. 248. Mr. H. may rest assured that such writing "will have no tendency to prevent the cavils of infidels." He has said, " if my knowledge of Hebrew extended no farther than Mr. Bellamy's, I would not have had the temerity to trouble the editor with any of my remarks." (No. XVIII. p. 250.): that he has "been somewhat accustomed to mathematical deduction," (very necessary perhaps to a right understanding of Hebrew) that, "on subjects of theology, the Bible is his elementary treatise, in it are contained all his axioms, postulates, and definitions, by the aid of which he must try every question." (No. XIII. p. 92.) Now, Sir, from such a stock, he should be able to show satisfactorily how persons, "ensnared by difficulties ordained by divine wisdom, for the very purpose, can be said to fall by their own inventions?" I have not been able to find such a doctime in the elementary treatise to which this writer has referred. Is it really there, or has he formed it himself, in proof of his "devotedness to God?"

With regard to the original, though I have spent above twenty years in acquiring a knowledge of it, I see so much yet to be acquired that I will not call myself a master of the language, or depreciate the meritorious labors of others. I have, however, acquired sufficient knowledge to distinguish an adverb from a norm in Hebrew. For any thing further, I refer to two articles which are before your readers in No. XVI. p. 374—and No. XVII. on the higher branches of the language; and leave it for the reader to determine this matter. I certainly have the highest regard for those who by their labors have been enabled to set controverted parts of Sacred Scripture in their true light, and thus wrest them from the hands of the enemies of revelation. Such labours I conceive to be of the greatest utility to the public, and certainly calculated to maintain the credit of the Classical Journal.

J. BELLAMY.

# RICHARDI BENTLEII Epistolae Duae

AD

## TI. HEMSTERHUSIÜM.

ERUDITISSIMO VIRO,
TIB. HEMSTERHUSIO

s. P. D.

#### RICHARDUS BENTLEIUS.

Dum mane occupatus eram in scribendis meis ad Horatium annetationibus, et in recensendis foliis, quæ jam tum a typographo acceperam; venerunt ad me gratissimæ tuæ literæ, per Sikium Londino huc missæ; in quibus et eruditio tua singularis elucet cum summa humanitate conjuncta, et egregius erga me amor et voluntas. Ouamobrem, ne longiore mora exspectationem tuam mora-

rer, deposito statim Venusino nostro, Pollucem arripui; et que de singulis locis mihi sub xoloso et conjecturam veniunt, jam hoc ipso die ad te αύτοσχεδιάζω. Locus primus est IX. 57. δ δε χουσούς Grande uvar idévare, &c. Nihil hoc falsius dici potest; neque vacat nunc quærere, quomodo rem expediant Salmasius, Gronovius, aliique quos memoras. Certam tibi emendationem præstabo, σταθmès pro yeursus, ut ex toto loco clare ipse videbis; & & STAOMOX στατής μιαν βδύνατο. και γάς ἐν τοῖς ἱσταμένοις, τὴν μνῶν τῆς ἐοπῆς στατήρα δυομάζουσι και όταν είπωσι Πενταστάτηρον, πεντάμνουν δοκούσι λέγειν, ως εν τη Ίπποκράτους Παρακαταθήκη " Όταν γάρ, οίμαι, λευκός ανθρωπος, παχύς, 'Αργός, λάβη δίκελλαν, είδως τρυζάν, Πενταστάτηρον, γίγνεται τὸ πνευμ' άνω εστι δε και ΝΟΜΙΣΜΑ στατήρ, ώς όταν είποι 'Aριστοφάνης, &c. Ex ultimis verbis νόμισμα στατής luce ipsa clarius est, supra non actum esse de Statere Nummo, sed Pondere: neque locum ibi habere χρυσοῦς (quod de solo mammo dicitur) sed corrigendum τταθμός. Nempe notissimum est, Nummos et pecuniarum summas nomina sua olim a Ponderibus accepisse: inde idem vocabulum et in Ponderibus et in Nummis eundem locum habuit: Postea nummorum singulorum pondere mutato et diminuto, nominibus tamen (a pondere ductis) adhuc servatis, immane quantum discrepabat, de ponderibus, an de nummis loqueretur qui vocabula illa usurparet. Hzc comperta sunt, neque exemplis est opus. Ergo opponuntur hic et Σταθμός et νόμισμα; ut paullo ante: "Ην δέ και μνα σταθμού το και νομίσματος ονομα; et sæpe alibi tam apud Hunc, quam apud Alios. Trarie igitur, cum de Pondere dicitur, valebat, ait, uvav minam; hoc est, æquiponderabat minæ: id probat, quia èv τοῖς ἱσταμένοις τὴν μνᾶν τῆς ῥοπῆς στατῆρα δνομάζουσιν, hoc est, quia mina ponderis ipso nomine Stater a ponderantibus vocaretur. Quippe si idem nomen habeat, habeat utique eundem valorem, ut barbare dicam. Tum aliud profert argumentum ex Ίπποκράτους poëtæ fabula, qui voce πενταστάτηρον (de pondere) pro mertaurour usus est; ergo stater idem ac Mina. Sed pro Ίπποκράτους corrige vel Κράτους (ut alibi Pollux, ubi hunc ipsum locum citat, vel, ut ibi Codex Vossianus, cujus lectiones variantes habeo, Σωσικράτους) vel propius ad vulgatam hic lectionem Έπικρά-Tous, qui passim Athenzo, aliisque laudatur. Sequitur ipse locus ad Iambos a nobis supra redactus; sed versu secundo pro sibaic. lege είωθώς τρυζά» sententia est, Si quis ex plebe illa urbana, albus et Soli insuetus, pinguis, piger, luxuriæ deditus, vel levissimum ligonem vix quinque librarum pondere sustulit, statim anhelus fit et ilia ducit. "ANIL ylyveras, ut Horatius noster: SUBLIMI fugies mollis anhelitu, quod Vir magnus, Julius Scaliger, se ex toto Galeno negavit capere posse. Verba jam, opinor, satis illustravimus: rem ipsam, nempe Staterem έπλ σταθμοῦ valere Minam, jam confirmatum dabimus. Pollux lib. IV. 173. Σταθμών δνόματα. ΣΤΑΤΗΡΑ, ait, οἱ τῆς Κωμφδίας ποιηταὶ τὴν ΛΙΤΡΑΝ λέγουσι. τὴν

- μεν γαρ λίτραν εἰρήκασιν οἱ Σικελοὶ κωμφδοί. δίκελλαν δὲ πενταστάτηρον Σωσικράτης εν Παρακαταθήκη, την πεντάλιτρον. Sic lego ex Codice Vossiano, et est idem locus qui supra ex Hippocrate adductus est. Sententia est, AITPAN, Libram, Siculorum pondus, Poëtæ Comici Athenienses ΣΤΑΤΗΡΑ nominaut; et ligonem πεντάλιτεον Sosicrates dixit πενταστάτηρον. Vides hic secundum Pollucem staterem (de pondere dictum) valere libram, Altean; in altero loco valere minam, μναν. Rectissime: quippe in Ponderibus λίτεα Siculorum idem valebat quod uva Atticorum. Hoc certissimum est; quia utrumque tam mina, quam libra ducebat olim pondus centum Drachmarum sive Denariorum: ut alia argumenta et exempla Tu, Vir doctissime, si Anglice scis, de Alrea et ceteris nummis ponderibusque Siculorum, multa nova reperies in Dissertatione nostra de Epistolis Phalaridis. Jam ad proximum, de quo consulis, locum accedo, qui sic habet IX. 70. Έν τοῖς 'Αριστο¢ῶντος Διδύμοις ή Ούλαύρω, vel, ut MSS. Διδύμαις ή Πυραύλω. quorum utrumque mendosum esse satis constat; quid reponendum sit, cum nusquam alibi citetur hæc fabula, certo scire nesas est. Poteris, Πυλωρώ, Janitore; poteris Πυραύνω sive Πυρδάλω, hoc est, γυτρόποδι, Batillo; poteris Πυθαύλη, Pythaula. Sed hoc hariolari est; primum tamen magis arridet. Tertius locus est IX. 93. onol your . ἐν τοῖς ᾿ΑποΦθένμασιν ὁ Καλλισθένης ὑπὸ Εὐβούλου τοῦ ᾿Αταρνείτου τὸν ποιητήν Περσίνον άμελούφενου, είς Μιτυλήνην άπελθόντα, θαυμάζοντα γράψαι, διότι τας Φωκαίδας έχων Ήλθεν ήδίον έν Μιτυλήνη μάλλον ή έν 'Ατάργει καταλλάττει, qui levi manu sanari potest. lege, Φωκαΐδας, ας τρων Ηλθεν, ήδίον — έν 'Αταρνεί. Et sententia est, Callisthenes. narrat Persinum, ab Eubulo spretum, Mitylenam abiisse; atque ibi mirabundum scripsisse, Quod libentius permutaret (sive in victum impenderet) Phocæenses quos secum attulit nummos, Mity-: lenæ, quam Atarneo; hoc est, se magis ex animi sententia vivere hic, quam illic. Recte Poxatoac ex MSS. non Poxatrac. Hesych. · Φωκαίς. δνομα έθνους, και τὸ κάκιστον χρυσίον. lege vero 'Αταρνεί; nam nomen urbis 'Arapysúc. De Persino nihil comperi. Sequitur Cratini locus a Salmasio tentatus IX. 99. Πανδιονίδα πόλεως βασιλέως, . της έριβώλακος, οίσθ' ήν λέγομεν, και κύνα και πόλιν, ήν παίζουσιν. Νυmeros hic Anapæstos video, quo certissimo filo ex tenebris his expedire me posse videor: lego itaque et ad versus redigo: Пачбюνίδα, πόλεως βασιλεύ, Της έρικώλακος, οίσθ ην λέγομεν ; .Καὶ κύνα καὶ πόλιν, θν παίζουσιν. Quorum hæc sententia est: O Pandionide (orte Pandione) rex civitatis parasitis refertæ: Scis quam civitatem dicimus? Non utique Athenas, sed quam latrunculis ludunt, xúva - και πόλιν. Hoc a Cratino πέπαικται, ait Pollux. Ergo pro ἐριβώ-· λακές (ex vulgata et MSto Salmasii qui habet ἐρικόλακος) lego ἐρικάλακος, et propter versum et parodia ab ἐριβώλακος, quod non : wrbi, sed regioni convenit. 'Ερικώλακος itaque πέταικεν hic Cra-

tinus, ut Aristophanes, δλάς, Θέωλος την κεφαλήν κόλακος έχει, « alia multa. Deinde, ut offensam vitet, jocose se non de Athenis urbe, sed de ludo verba facere, κύνα καὶ πόλιν, quæ explicabit tibí ipee Pollux IX. 98. καὶ τὸ μὶν πλίνθιον (sic lege, non πλιιθίων) καλείται πόλις, τῶν δὲ ψήφων ἐκάστη, κύων. Proximus locus Eupolidis ent K. 10. Αύτα δε τα σκεύη καλοϊτ' αν έπιπλαγιον ή κουφή κτήσις, τα Επιπολής δετα τών κτημάτων. 'Ο γοῦν Εὐπολις ἐν τοῖς Κόλαξι προειπών - άχους δή σκεύή τὰ κατ' οἰκίαν, ἐπήγαγε παραπλήσιον τεσσυγέγραςται τοις τα έπιπλα. Pro istis ἐπιπλάγιον η, tu, Vir doctissime, refingis, έπιπλα ηγουν ή κούφη κτησις. satis commode, quoad sensum. Bed vestigia literarum vide, et sic potius scribes, ininha, olovei nouve πτήσις. Hoc certissimum : deinde tentas; Τέως οὐν γέγραπταί σοι rd frixla. Prope hoc ad literas, sed nullum inest metrum. Logo et distinguo, ut senarius sit Iambicus, Παραπλήσιόν τε σοι γέγραπται τάπιτλα. Sententia est, Cum Eupolis prius dixisset, ακους δή σκεύη τά κατ' olklav, mox subjunxit (ἐπήγαγε) addidit, Et similiter dezripta, numerata, tibi sunt τάπιπλα, vasa mobilia. Τάπιπλα pro τὰ Ιπιπλα primam syllabam producit, ut τάμα, τάδικά, &c. Venio ad locum X. 18. ubi verba Alexidis, Hoi de u' dyeic; did tor zύχλων, et sic MS. Vossianus, mox Diphili δῆσις ex Excerptis tuis, Καὶ προσέτι τοίνυν έσχάραν καὶ νῦν κάδον, στρώματα, συνόν ἀσκόπηρα. δύλαχον, ώς που στρατιώτην αν τις άλλα και χύχλον έχ της άγορας δράδο βαδίζειν ύπολάβοι τοσούτος έσθ ο ρώπος, όσον σύ τεριφερής. Quos Iambos esse recte calluisti, et sic emendas, καινον — συνόντα τ' άσκοπήρη, - στρατιώτης - ὑπολάβοις, περιφέρεις. Recte hoc postremum: totum vero locum, vide, an sic potius rescripseris: Kal moorers roivus Τογάραν, πενόν κάδον, Ετρώματα, σίγυνον, ασκόπηραν, θύλακον. "Ως που στρατιώτην αν τις, άλλα και κύκλον Εκ της άγορας δεθον βαδίζεω 'Επολάβοι' Τοσοῦτός ἐσθ' ὁ βῶπος, ον σὰ περιφέρεις. Servulum, credo. aliquem alloquitur quis, variis utensilibus humeros oneratum. Tot res, inquit, cervice gestas, ut Militem te esse existimet quivis (Scis milites olim omnia arma et utensilia sua suis humeris in agmine portassel vel potius χύκλον et totam turbam ρωποπωλών ex foro demum redire: Tanta vasorum vis est, quam tu portas. Kerbr acidor, ne, si vino plenum esset, impar esset servulus tot rebus gestandis. er autem et e passim inter se mutari, nullus dubito, quin probe scias. Zivuvov, quod et metro et sententiæ aptum; hæstem ferream; inde sequitur, quod geariorne esse suspicetur quis. de où pro δσον σὰ clara correctio est. Κύκλος vel κύκλοι erat locus in Fore, ubi σχιόη utensilia veribant: Oredat itaque aliquis ipoum χύκλον cum omnibus suis vasis ex foro ambulare : adeo onustus es omni genere rasorum. Atque hacterus, ut expedite, ita, ni fallor, feliciter res processit. Que vero posten queris, sunt ejusmodi, ut nullus sit conjecture locus: adeo curta, mutila et mendosa sunt. K. 75. sception, inquit, Aristophanes vocat, in quam investment, at

καὶ ἡμισκαφῆς δ' ἐν στι ἐν ποδολονίων ἐμοῦμεν. quod sic ipse tentas, Καὶ ἡμιν φιαφή 'σθ' ας αν ἐν τῆ ποτὸν οἶνον ἐμοῦμεν. Nihil video, nisi Tetherap versus vestigia,

Τα) μην σκάφην σθ υ - υ - - υ - εμουμεν, quale illud,
"Ανδρες φίλοι, και δημόται, και του πονείν ερασταί.

Molim autem, ut conjecturæ tuæ fidas; neque enim metrum ullin, nec Græcam orationem servat. Cetera piget describere: neque enim nunc otium est; si vellem nervos intendere, et extundere aliquid. Tu igitur hæc, qualiacumque sunt, æqui bonique consule, et raptim bene vale.

#### ON THE MARGITES OF HOMER.

THE passages, in which positive mention is made of the Margites as Homer's, are to be met with in Aristot. De Poët, 7. 8. Eudem, v. 7. De Mor. vi. 7. Plat. Alcib. ii. p. 94. [edit. Bipont.] Clem. Alexand. Strom. i. Dio. Chrys. Orat. liii. p. 554. Joan. Tzetz. Hist. Chil. iv. 868. vi. 599. Mar. Victorin. p. 2524. 2572. and Atil. Fortunat. p. 2692. In the rest, as Hephæst. p. 112. 120. [edit. Gaisf.] Harpocrat. in Magy/1715, 1 Eustath. on Odyss. K. p. 413. and the Scholiast on Aristoph. Av. 914. the authenticity of the work is uniformly questioned: as by these it is referred to, either under the title of o Mapyirns o els "Ομηρον άναφερόuevos, or in some way otherwise ambiguous. Suidas goes further, and affirms that it was not written by Homer at all; but by one Pigres, who inserted an elegiac verse between every pair of lines, taken in order, throughout the whole Iliad. 'Ος τη Ἰλιάδι παρεγέβαλε κατά στίχον έλεγεῖον, ούτω γράψας Μηνιν ἄει ε, Θεὰ, Πηληιάδεω 'Αχιλήσε, Μοῦσα, σύ γαρ πάσης πείρατ' έχεις σοφίης. "Εγραψε καὶ τον είς "Ομηρον άναφερφμενον Μαργίτην, καὶ Βατραχομυομαχίαν. See under Πίγρης.

The fragments of this poem, that remain, are but three in number; and are all of them written in the heroic measure. They have been collected by Twining, (Translation of Aristotle's Treatise on Poetry, p.

193.) and are these:

Μουσάων θεράπων και έκηβόλου 'Απόλλωνος.

(Schol. Aristoph. Av.)

Táub' [ròv b'] our au [ap edd.] oxanripa beol bécav, our aportipa,

with respect to the orthography of the word, I would write Magying not Magysing; as we read Osgaings, not Osgasings. Not more than two or three passages, where the word occurs, have the form sings at all; and, wherever that form is given, one, or more, of the various readings gives ling.

Οδτ' άλλως τι σοφόν' πάσης δ' ἡμάρτανε τέχνης.
(Aristot. Eudem. De Mor. & Clem. Alex.)

Πόλλ' ήπίστατο έργα, κακῶς δ' ήπίστατο πάντα. Plut. Alcib. ii.

We are informed, however, by Hephæstion, that the Margites was not wholly written in heroics, but that these were occasionally interspersed with iambic lines, although upon no settled principle. Merpirk δε άτακτα, δοα έκ μέτρων μεν ομολογουμένων συνέστηκε, τάξιν δε και άνακύκλησιν ούκ έχει, ούτε κατά στίχον, ούτε κατά συστήματα, οίός έστιν δ Μαργίτης, δ els "Ομηρον άναφερόμενος, έν 3 παρέσπαρται τοις έπεσιν ίαμβικά, και ταῦτα οὐ κατ' ίσον σύστημα. p. 112. And again, speaking of the same μετρικά άτακτα, he says; τοιοῦτός έστι καὶ ὁ Μαργίτης 'Ομήρου' οἱ γὰρ τεταγμένω ἀριθμῷ ἐπῶν τὸ ὶαμβικὸν ἐπιφέρεται. p. 120. So also ' Joannes Tzetzes, Hist. Chil. iv. 867. "Akove rov Mapyirm, Eis δν δ γέρων "Ομηρος ήρωιαμβους γράφει. The verses, thus made up of heroics and iambics, were called, in general terms, howiausou; as howexercior was the name for that species of versification, which was formed by a union of the elegiac with the heroic. Marius Victorinus: "Hexametro Dactylico trimeter Iambus comparatur, quem Latinè senarium nominamus, veluti Hexametrum; sex enim pedes Iambos habet, ut ille Dactylos, cum uterque purus ex se figuratur. Trimetrus autem appellatur a Græcis, quia tribus percussionibus per dipodias cæditur. Ideoque dicitur et Homerus in Margite suo miscuisse hos versus tanquam pares." p. 2524. Again: "Hoc genere versuum, ut supra diximus, primus usus est Homerus in Margite suo, nec tamen totum carmen ita digestum perfecit, nam duobus pluribusque hexametris antepositis istum subjiciens copulavit, quod postea Archilochus interpolando composuit." p. 2572. Compare also Atilius Fortunatianus, p. 2692. " Sequitur ut de l'ambico dicere debeamus, cujus auctorem alii Archilochum, alii Hipponactem volunt. Sed primus Homerus hoc usus est in Margite." See Gaisford's Hephæstion, p. 360.

If we are to give credit to the last mentioned authorities, Archilochus was not the inventor of the iambic measure. But this assertion appears to me to be founded in nothing more than the circumstance of their considering the Margites, in the state in which they had it, as

genuine; 3 which it certainly cannot have been.

It is to be observed, that, in consequence of the doubt, which seems to have existed upon the minds of several of the Grammarians, and of

Dio Chrysostom, on the other hand, speaking of the Margites, says; δοκεῖ τοῦτο ποίημα ὑπὸ Ὁμήρου γεγονέναι νεωτέρου, καὶ ἀποπειρωμένου τῆς αὐτοῦ ούσεως. Orat. liii. p. 554.

3 "Iambicum usurpabatur metrum ab Archilocho primum, si constanti acriptorum omnium testimonio adendum est." Tyrwkitt's Aristotle, p. 122.

Torrect, by the way, the next line but one in Tzetzes, by referring to his Hist. Chil. 597. The line, as it stands, is εξανερώ τις αὐτὸν ἐγκυμονήσας βρέφος; where the first word is by some interpreters rendered ex Anero, and by others evirato, without any meaning in either case. Read εξανηρώτα τις.

Eustathius in particular, relatively to the authenticity of the Margites, scholars have been divided in their opinion on this head. Some have affirmed that the Margites was not written by Homer at all; while others contend that the poem spoken of by the Grammarians is a different composition alto ether from that referred to by Plato and Aristotle. which alone they consider as genuine. Neither of these opinions seems to me satisfactory. For, since Plato and Aristotle both quote from the piece as authentic, we may fairly infer from thence that such was the general opinion amongst the Greeks; whose sources of information were certainly more plentiful than ours. Add to this the very great repute in which the poem seems to have been held by them, (and they were not a people likely to set a high value upon a composition of nothing more than ordinary merit,) and it seems almost preposterous to conclude otherwise than that Homer did write the Margites, although not in the form, in which it was afterwards handed about. It was written therefore by Homer, and that too in heroics; and as for the jambic lines, which the Grammarians allude to as having a place in the work. I conceive them to have been interpolated afterwards; and, in all likelihood, by the same Pigres, who foisted his pentameter verses into the Iliad.

As we are told by Suidas that in the Iliad the elegiacs of Pigres were interpolated xarà στίγον, i. e. line for line, it is highly probable that the same was the case at first with the Margites; and that, as the poem (like all others at that day) would be preserved entirely by oral tradition. a great part of the interpolated iambics, being for the most part the mere substance of the several preceding lines, or something of the same stamp, expressed in another metre, would in this way gradually slip out of the memory. And this the more, as the 2 chain of the poem would not be interrupted; while the ear, being accustomed to the free and regular flow of the heroic movement, would naturally drop the intervening jambics, as discomposing the harmony of the whole. This may account for the confusion which Hephæstion speaks of relatively to the arrangement of the two metres. Τάξιν δε και άνακύκλησιν ούκ έχει, ούτε κατά στίχον, ούτε κατά συστήματα. This conjecture derives additional support from the second of the two passa es adduced from Victorinus; from whence it appears clearly enough that in the Margites, as he had it, there was frequently a succession of two or more heroics, but never more than one sambus at once. Compare also the Scholiast on Hephæstion, p. 120. ατάκτως, δποι ποτέ τὸ ατακτον έποίησε με-

<sup>&</sup>lt;sup>1</sup> Έπεπίστευτο δε καὶ ὁ Μαργίτης τοῦ 'Ομήρου είναι. Schol. Aristoph. Av. 914.

<sup>&</sup>lt;sup>2</sup> For example, suppose one of the fragments above-quoted to have run thus, with the interpolation;

Τὸν δ' οὐτε σκαπτῆρα θεοί θέσαν, οὖτ' ἀροτῆρα, Οὐ σιτοποιὸν, οὖτε μηχανομράφον,

Diτ' άλλως τι σοφόν κ. τ. λ.

The absence of the lambus leaves no breach in the sense, nor does its presence obstruct it.

τρικόν. οδ γάρ τεταγμένο άριθμος μετά γάρ δέκα στίχους έπιφέρει ίαμβον

και πάλιν μετά πέντε και όκτώ.

Yet, although I am of opinion that the Margites, referred to by Aristotle, Hephæstion, &c. is radically the same piece, it is at the same time highly probable that the hero of this poem may have been a the subject of many others of inferior note; and that, in process of time, some passages from them may have crept into the genuine performance. It should seem, however, that these, for the most part, have mistaken the character; and made an idiot of him, whom Homer meant to represent only as wrong-headed, whimsical, and eccentric. But the turn of Margites's mind seems rather to have been analogous to that of Hudibras or Don Quixote. Out of these petty compositions would naturally proceed those idle stories and puerile jokes, which have been pawned upon the person of Margites; and which Twining is, with reason, at a loss how to reconcile with what it is presumed the character of Homer's Margites was. Thus Suidas, in ν. ΰν φασιν ἀριθμήσαι μέν μή πλείω των έ δυνηθήναι νύμφην δε άγόμενον μη άψασθαι αύτης, άλλα φοβεισθαι λέγοντα, μή τη μητρί αυτύν δια βάλλη άγνοειν δε νεανίαν ήδη γεγενημένον, και πυνθάνεσθαι της μητρός, είγε από του αύτου πατρός έτέχθη. See also Hesychius in v. In Eustath. Odyss. K. p. 413. a story is told of him so truly ridiculous, and at the same time so indelicate. that we think the good Archbishop might, without much barm, have suppressed it entirely. Compare also Tzetzes, Hist. Chil. 596. Ouros πανφρονιμώτατος [31] παραφρονιμώτατος ] ων γέρων ο Μαργίτης Έξανηρώτα. τίς αὐτὸν έγκυμονήσας βρέφος Έκ της γαστρός έγέννησεν; άρ' ὁ πατήρ, # uhtno:

Hence the word Μαργίτης latterly became synonymous with fool, idiot, &c. Thus Hesychius; Μαργίτου ἄφρονος, μωροῦ. Suidas; Μαργίτης. Αἰσχίνης, ἐν τῷ κατὰ Κτησιφῶντος, ἐ ωνυμίαν 'Αλεξάνδρου Μαργίτην ἔθετο. 'Εκάλουν δὲ τοὺς ἀνοήτους οῦτω. Harpocrat. in v. Μαργίτης Αἰσχίνης ἐντῷ κατὰ Κτησιφῶντος. 'Επωνυμίαν δὲ 'Αλεξάνδρο Μαργίτην ἔθεντο. Καὶ Μαρσύας ἐν πέμπτψ τῶν περὶ 'Αλεξάνδρου ἰστορεῖ, λέγων Μαργίτην ὑπὰ Δημοσθένους καλεῖσθαι τὸν 'Αλέξανδρον. 'Εκάλουν δὲ τοὺς ἀνοήτους οῦτω, διὰ τὸν εὶς "Ομηρον ἀναφερόμενον Μαργίτην. Liban. in πρεσβευτικῷ ad Julianum; 'Αλέξανδρος δὲ πολλὰ παρὰ τῶν ἐν 'Αθήνησι ἡητόρων ἡδικημένος, τὰ τε πράγματα ταραττόντων, καὶ τοὺς δήμους κινούντων, καὶ Μαργίτην αὐτὸν ἀποκαλούντων, καὶ ὑβριξόντων κ.τ. λ. See also

Plutarch in Demosth. & Erasm. Chil, ex. Lucian.

And now that I have spoken of Margites in the capacity in which he seems afterwards to have been represented, I shall be at the pains to enumerate some others of the same class; amongst whom we find

Thus Suidas; Masyirns airio ent puesa nupudouperos.

<sup>&</sup>quot;It is not easy to reconcile it with some other accounts, which seem to make Margites a downright ideot; such as, his not being able to number beyond five; his ab-taining from all intercourse with his bride, lest she should complain of him to her mether, &c.—One cannot well conceive, how such a man-should, as Homer expressly says, "Know how to do many things;" even though he did them ever so ill."—Iranslation of Aristotle's Treatise on Poetry. p. 194.

one named Melitides. This celebrated idiot seems to have been confounded with Margites himself; for Eustathius tells the very same story of him, that Suidas an Tzetzes do of our hero. See his commentary on Odyss. K. p. 413. Aristoph. Ran. 1022. edit. Kust. Erasm. Adag. p. 1023. and Tzetz. p. 74. Another of these, of well known fame, was Sannas, the son of Theodotus. Cratinus in the play, speaking of him, says; 'Ο δ' ήλίθιος, ώσπερ πρόβατον βὰ βὰ λέγων. Babider.2 A third was known by the appellation of Mamma-Suidas in v. Aristoph. Ran. 1021. Tzetz. p. 75. Euseuthus tath. Odyss. K. p. 413. Hesych. in v. in which passages it is to be remarked that the word is spelt in four different ways, viz. Mauμάκουθος, Μαμμάκυθος, Μαμάκουθος, & Μαμάκυθος. See the Scholiast on the passage referred to in the Range. But I will quote at full length what Eustathius says on the subject. Σημείωσαι δὲ ὅτι, ὡς καὶ ἐν Ἰλιάδι ἐδηλώθη έπὶ Θερσίτου, καὶ ἀφελή τινα πρόσωπα καὶ οὐ πάνυ σπουδαΐα εἰς Τροίαν έστρατεύσατο. Olos δή τις και ο Ελπήνωρ ένταυθα· [Odyss. K. 552.] δι "Ομημος ούκ έθέλων σφυδρώς κακολυγείν, προάγει τὸν περί αύτοῦ λύγυν άποφατικώς είπων σύτε άνδρεϊον πάνυ ούτε φρενήρη αύτον είναι. Πολυμαθείας δε χάριν οι παλαιοί και τοιαύτα παρενείρουσιν οίς γράφουσιν, ίνα καί τοιούτων εύπορία τις γένοιτο τοῖς ἱστορεῖν ἐθέλουσιν. Έκειθεν τον μωρύν οίδαμεν Σάνναν καλείσθαι, ώς άπό τινος κυρίου ονόματος καί παράγεται Κρατίνος, κωμωδών τοιούτον, τον Θεοδοτίδην Σάνναν. Έξ έκείνων δέ καὶ Κοροίβους τινάς ἀποσκώπτομεν, μαθόντες τινά Κόροιβον εὐήθη, Μυγδόνα Φρύγα τὸ γένος, ΰστατον τῶν ἐπικούμων ἀφικόμενον τῷ Πριάμο δι' εψήθειαν. Οϋτως έγνωμεν καὶ τὸν ἄφρονα Μαργίτην, τὸν ἀπὸ τοῦ μαργαίνειν, δ έστι μωραίνειν τν ο ποιήσας τον έπιγραφόμενον Ομήρου Μαργίτην υποτίθεται ευπόρων μεν είς υπερβολήν γονέων φυναι, γήμαντα δε κ. τ. λ. - Όμοίως και τον Μαμμάκουθον, και τον Μελιτίδην, και τον 'Αμφιετί» δην, οι διαβόητοι έπὶ μωρία ήσαν. 'Ων ο Μελιτίδης άριθμεῖν τε μη έπίστασθαι λέγεται εἰ μὴ ἄγρι τῶν πέντε, καὶ άγνοεῖν πρὸς ὁποτέρον τῶν γονέων άποκυηθείη, καὶ νύμφη [νύμφης] μή άψασθαι, εὐλαβούμενος την πρὸς μητέρα διαβολήν. "Ωσπερ δε τούτους ή ιστορία λόγου ήξίωσεν, εν οίς και των τα κύματα μετρούντα Πυλύωρον, και τον έν τω καθεύδειν θέμενον ύδρίαν κενήν ύγρου πρός τη κεφαλή, και θλιβούμενον (an θλιβύμενον) τη σκλήροτητι, και διά τουτο άγυρα παραβύσαντα, και το σκεύος πλήσαντα, ίνά [ίνα] el δήθεν μαλακών είη προσκεφάλαιον, ούτω κ. r. λ. To this list may be added two female idiots, named respectively Acco and Alphito; although Plutarch tells us that they were considered in the light of bugbears to frighten children into their duty. From the first of these came

2 Perhaps EBábiler is the true reading.

<sup>\*</sup> Erasm. Adag. p. 1711. Eustath. ()dyss. E. p. 545. οὖτω καὶ ὁ παρὰ τῷ κωμικῷ Κρατίνω Σάννας αὐτὸς μέντοι οὐ τὸν εὐήθη ἀπλῶς δηλοῖ, ἀλλὰ τὸν μωρόν ὁ δν ἴσως ἡ κοινὴ γλῶσσα Τζάννον λαλεῖ. Δόξοι δ' ἀν εἰλῆφθαι ἡ λέξις ἀπὸ ᾿Ασιανῶν Σάννων, εὖς οἱ ἰδιῶται Τζάννους καλοῦσι, βαρβαρικοὺς ἕντας, καὶ, ως εἰκὸς, εὐήθεις δι' ἀπαιδευσίαν. Hence the Latin words sanne and sunnio, Pers. Sat. i. 62. Cic. de Orat. ii. 61. Epist. Fam. ix. 16. But Canubon (Comm. on Pers. p. 106.) derives sanna from ஹη, acuere, from whence come ஹ, dens, and ஹஹ, aculeata oratio. Hence also the English word, sany. Preucher at once und sany of thy age. Pope.

the words ἀκκ/ζειν, accissare, nugari, and ἀκκισμὸς, accismus, nugational Cic. Attic. ii. 19. Quid enim ἀκκιζόμεθα tam diu? Philem. apud Athen. xiii. οἰκ ἔστ' οὐδὰ εἶs 'Ακκισμὸς, οὐδὰ λῆρος. Eustath. Iliad. Z. p. 494. Καὶ ἡ 'Ακκὰ τὸ παροιμιωδὰς κόριον' καὶ τὸ κωμικῶς εἰπεῖν μακκοᾳν, Ισον [ἴσον] ὅν τῷ μὴ νοεῖν. Again, Odyss. Φ. 49. Κοεῖν δὰ τὸ νοεῖν ὅθεν καὶ μακκοᾳν, τὸ μὴ νοεῖν, ἀλλ' ἀνοηπαίνειν. Tzetzes p. 75. calls her Macco. Μωρὰ γυνή τις ἡ Μακκὰ, ἡ κάτοπτρον κρατοῦσα, Καὶ τὴν σκιὰν τὴν ἐαυτῆς ὁρῶσα τῷ κατόπτρφ, "Αλλην δοκοῦσα γυνακῶν, φιλίως προσηγίμει. See Eiasm. Adag. p. 1669. Tzetzes also informs us that idiots were called Blitomammantes, from one Blitomammas no doubt. "Απαντας Βλιτομάμμαντας πρὶν τοὺς μωροὺς ἐκαλοῦν. p. 74. Add also Butalio to the number. Βονταλίων, καὶ Κόροιβος, καὶ Μελιτίδης, ἐπὶ

μωρία διεβέβληντο. Suidas in Βουταλίων.

That the author of the Iliad and Odyssey should have employed himself upon a composition so different in grain and cast from either of them, may at first sight seem strange. Experience, however, has shown us that a genius for the satirical and ridiculous is by no means incompatible with a talent for the sublime and pathetic. Thus, we see. Milton could write those Epitaphs on Hobson, the Cambridge carrier, and that Sonnet entitled, On the detraction which followed upon my writing certain treatises; -- which, in my opinion, have very considerable merit, and are many degrees removed above those spiritless performances, with which our presses teem nowadays in profusion, and which affect to leave a sting without having a sting to leave. The same may be said of Gray's Long story, which contains much genuine wit and humour, and shows great skill in that particular method of versification, without which such pieces lose half their virtue and enamel. And so of Euripides, the author (as it is generally believed) of the Cyclops, the only specimen that remains of the Greek Sutyric Drama; who in his Alcestis also has furnished us with something like a sample of what he could do in this way. Thus also we see that Macbeth and the Merry Wines of Windsor were written by the same person.

But even in the Iliad and Odyssey, to say nothing of the account of Thersites in the former, and of the blinding of the Cyclops, the pun upon the name of Ulysses, &c. in the latter, there are passages less obvious here and there interspersed, which have in them a great deal of the comic. The well known line Οίνοβαρές, κυνός όμματ' έγων, κραδίην δ' έλάφοιο. (Iriad. A. 225.) savours something of this. speech of Patroclus, on the occasion of his killing Cebriones, Hector's charioteer, has a strong tendency to the ridiculous; and is, perhaps, beneath the dignity of the poem. Homer says that he fell from the chariot apreurifor éoixès, viz. head foremost; which comparison is natural enough; as, being wounded in the forehead, and that in the position in which he would be (pronus in verbera pendens, Æn. v. 147.), he would necessarily fall in that direction. However, by putting the following words into the mouth of Patroclus, which were suggested by the idea of the charioteer tumbling headlong-diver-wise (as a translator of the Iliad would have said not many centuries ago), he

gives, as appears to me, a ludicrous turn to the whole. ' \O \pi o \pi o \lambda \lambda \frac{1}{2} μάλ' έλαφρος άνηρ ώς ρεία κυβιστά. Εί δή που και πόντω έν ινθυήεντι γένοιτο, Πολλούς αν κορέσειεν ανήρ όδε τήθεα διφών, Νηός αποθρώσκων, εξ καὶ δυσπέμφελος είη. 'Ως νθν έν πεδίω έξ ίππων ρεία κυβιστά. "Η ρα και έν Τρώεσσι κυβιστητήρες έασιν. The passage is in Iliad. Π. 745. In Odyss. A. 215. Telemachus says μάλ' ἀτρεκέως sure enough, as he professed to say, but somewhat laughably; Μήτηρ μέν τ' έμέ φησι τοῦ έμμεναι αθτάρ έγωγε Ούκ οίδι ού γάρ πώ τις έδν γόνον αύτος άνέγνω. This, it seems, did not escape the comic poet Menander, who says; Αύτον γάρ ούδεις οίδε του ποτ' έγένετο, 'Αλλ' υπονοούμεν πάντες A mioresoper. See Eustathius on the passage in the Odyssey, from whom Bentley replaced the true reading mor' eyevero in lieu of the clumsy and awkward interpolation of Le Clerc. The sarcastic reflection of Eurymachus upon the bald head of Ulysses (Odyss. 2. 352.) is singular in the same way. Ούκ άθεεὶ δδ' ἀνὴρ Ὀδυσήϊον ές δόμον ίκει "Εμπης μοι δοκέει δαίδων σέλας ξμμεναι αύτοῦ Καὶ κεφαλής" έπει ου οι ένι τρίχες οιδ' ήβαιαί. Whoever has seen a painting on canvas of Old Parr's head, will readily comprehend the joke. The story of Elpenor's death (Odyss. K. 552.) may, perhaps, be placed to the same account. Έλπήνωρ δέ τις έσκε νεώτατος, οὐδέ τι λίην "Αλκιμος έν πολέμφ, ούτε φρεσίν ήσιν άρηρως, "Ος μοι άνευθ έτάρων, ίεροις έν δώμασι Κίρκης, Ψύχεος ίμειρων κατελέξατο οινοβαρείων Κινυμένων δ έτάρων δμαδον και δούπον άκούσας, Έξαπίνης άνόρουσε, και έκλάθετο φρεσὶν ἦσιν "Αψορόον καταβῆναι ἰων ἐς κλίμακα μακρήν 'Αλλά καταντικού τέγεος πέσεν εκ δέ οἱ αὐχὴν 'Αστραγάλων ἐάγη, ψυχὴ δ' ἀϊδόσδε κατήλθεν. See also  $\Lambda$ . 51. seqq. The slur upon Nireus too (Iliad. B. 671.) is of this sort. He is there mentioned as being the handsomest man in the Grecian army except Achilles; 2 and his name occurs thrice within the space of three lines, but is not to be found again throughout the whole of the Iliad. These instances I have collected and strung together, as they suggested themselves to my recollection. number will. I make no doubt, admit of considerable increase. V. L.

DR. CROMBIE'S REMARKS

August, 1815.

On the Notice of his GYMNASIUM, sire SYMBOLA CRITICA;

No. II.—[Continued from No. XXII. p. 304.]

AUDAX.—I perfectly concur with the intelligent critic in the meaning, which he assigns to audax; nor can I account for the mistake,

'Hβαιόν: μικεούν. Hesychius in v. Compare Iliad, E. 141. Ένταθθα τρὶς ονομάσας τὸν Νιρέα οὐκ ἐτι αὐτοῦ ἐμνήσθη. SO SAVE the Scholiast. See also Galen. Pergam, Suasor. ad Artes, Orat. 8.

unless by supposing, that I inconsiderately adopted the explanation of Doletus, who is guided by the usage of Cicero only; or of Popina, who says " Audax in vitio est : fortis in laude." This explanation, however, though generally, is not universally, correct. The term, though most frequently employed in a bad sense, and even when this is not the case, generally implying a degree of hardihood, and boldness of enterprise, superior to the conceived powers of the agent, yet is sometimes used in a good sense, denoting a becoming degree of fortitude and courage. My expression therefore ought to have been qualified; and the same explanation of the secondary idea should have been assigned to audax. as I have given to auducia; with this only difference, that the latter is more frequently used in a good sense, than the former. By Cicero the substantive is almost uniformly employed in a bad sense: Audacia temeritati, non prudentiæ conjuncta. (Orat. Part.) Audacia fortitudinem imitatur. (lb.) Animus paratus ad periculum si sua rupiditate, non utilitate communi impellitur, audaciæ potius nomen habet, quam fortitudinis. (Cic. Off.) This elegant writer, however, occasionally, though rarely, employs the term audacia in a good sense. Audar, as far as I can ascertain, is always employed by him in a reprehensive sense, conveying the idea of error and excess. If the learned critic can name any passage, in which he has used the word in a different acceptation, I will esteem it a favor if he will point it out. In the mean time his observation, as it deserves, receives my thanks.

ALTA VOX.—In delivering my opinion of the expression alta vox, I have cited in its favor the authority of Catullus; I ought, however, at the same time to have remarked, that some critics in the passage, which I have quoted, read nox instead of vox. I have likewise cited the phrase vocem attollere altius, which has been offered, as presumptive evidence, that alta vox is a classical expression. The evidence I conceive not to be quite conclusive; without, however, condemning it as a barbarism, I merely observe that analogy is not always a safe guide to purity of diction. And it is somewhat remarkable, that neither Cicero nor Sallust, Livy nor Cæsar, ever employ this expression, but uniformly magna vox. Cum legem Voconiam magna voce, et bonis lateribus suasissem. (Cic. de Senect.) Magna voce hortatur. (Sallust B. J. cap. 60.) When Cicero also enumerates the various principal characters of voice, he uses magna not alta vox. Nam voves, ut chordæ sunt intentæ, quæ ad quemque tactum respondeant, acuta, gravis; cita, tarda; magna, paroa...

I would, therefore, recommend to the classic writer to employ

magna in preference to alta vox.

The following observation of Gesner, the critic remarks, deserves attention: \* Vox alta a tensicorum diagrammatis primum

dicta." The correctness of this opinion has been questioned; and it has been asserted that the very reverse was the fact, the highest notes being marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top. Whether this was, or was not the practice, there is reason to suppose that the deepest or gravest sound was called summa by the Romans, and the shrillest or acutest ima. Gesner himself, in his note on the passage in Horace, modo summa voce, modo hac resonat quæ chordis quatuor ima, an far as I recollect, (for I have not his edition at hand) considers summa as equivalent to gravis, and ima as synonimous with acuta. This is decidedly the opinion of Sanadon, who investigates at great length the meaning of the passage. See also "Beattie on Music." I do not therefore consider the opinion of Gesner, recommended

by the critic, to be of unquestionable authority.

BRACHIA—LACERTI.—It would be an act of injustice to the candor and liberality displayed through the whole of the learned critic's observations, if I entertained a conception, that he intended to impress his readers with a belief, that the author of the Gymnasium was indebted to Mr. Barker, for the explanation which he has given of these two terms. His language however. though I am persuaded, unintentionally, leads to this conclusion. His words are "Mr. Barker, in the 'Classical Recreations,' had pointed out the circumstance noticed by Dr. C. that the two passages quoted by Dumesnil in favor of his distinction militate directly against it." One would naturally infer from this, that the "Classical Recreations" had been published antecedently to the "Gymnasium." The reverse, however, is the fact. The "Gymnasium" was published three months before Mr. Barker's work made its appearance; and though there is a striking coincidence between his observations and mine. I am far from supposing that the ingenious and indefatigable author of that work was indebted to me for his very judicious remarks. The subject involves no difficulty; and it is rather a matter of surprise, that the common misconception of the terms in question has so long obtained among Lexicographers and Critics.

These are the only observations, which I have to offer in reply to the candid animadversions of the learned Reviewer. I cannot, however, dismiss his remarks, without repeating to him my thanks, for the liberality, which is exhibited in the whole of his critique; and the approbation, which he has bestowed on the subject of his

Review.

Before I conclude, permit me to address a few observations to another Critic, to whom also I am indebted for a favorable report of the same work. (See Critical Review, V. 3. No. 3)

In the first place, it is necessary to inform him, that, when I

expressed my opinion, of the inelegance, and the inaccuracy of the Latin compositions and translations, which have lately issued from the British press, I had no particular allusion to "Falconer's Strabo." My remark was general; nor can I easily conceive, how the Reviewer could either question or misapprehend my mean-

ing.

It has been observed, in the "Gymnasium," that, when the accident or inflexion, not the word itself, is either obsolete or novel, it may be regarded as an offence against etymology, as tumultuis for tumultus, duint for dent, amasso for amavero, jugos for juga. The Reviewer remarks, "Dr. C. is surely using the word Etymology in some sense very different from the usual acceptation of it; for with the exception of the word duint, not one other (he means, not one) of these examples can be said to offend against what is generally termed Etymology." This observation cannot fail to surprise every reader, who is but moderately conversant in the science of grammar. Let us examine it. In the first place, it may be inquired, why has the Reviewer excepted duint? Is it not precisely in the same predicament, with the other examples? Does not the error, involved in it, as well as in the other words, consist in improper inflexion? Why, then, is it excepted, the error being precisely of the same character, with that in tumultuis or amasso? The conceptions of the Reviewer on this subject seem to be neither clear, nor correct. In the next place, it appears necessary to inform the Reviewer of the two senses, in which the term Etymology is used by grammarians. It denotes then, 1st, that part of philological science, which consists in investigating the etymons, or radices of words. It traces the derivative to its primitive, and resolves the compound into the simple terms, of which it is composed. In this sense, it is called by Quintilian originatio. It denotes, 2dly, as the Reviewer should have known, before he hazarded his observation, the converse of this, namely, that part of grammar, by which we follow an etymon through its various inflexions and changes, including, therefore, the declension of nouns, and the conjugation of verbs. Is there any grammarian, who requires to be told, that the term is employed in this sense? Let him attend to the following definitions. "Etymology treats of the different sorts of words, and their derivations, and variations." (A. Murray.) " Etymology treats of the kinds of words, their derivation, change, analogy, or likeness to one another." (British Grammar.) "Etymology teaches the deduction of one word from another, and the various modifications, by which the same word is diversified, as horse, horses, love, loved." (S. Johnson.) Etymology is considered by Campbell in his "Rhetoric" as that part of grammar, which treats of inflexion. (See book 2. chap. 3.) " Etymologia est ea Grammaticæ pars, quæ singularum vocum naturas et proprietates explicat." (Ruddiman.) the divides grammar therefore into four parts, Etymology, Orthography, Syntax, and Prosody. Under the first division he includes the inflexion of nouns and verbs. Nor is this use of the term confined to the grammarians of this country. "Etymologia est scientia ostendens veram dictionum originem, cum reliquis accidentibus." (Desputer Comment.) Golius, in his Greek grammar, divides the art of speaking and writing Greek into four parts, Prosody, Etymology, Orthography, and Syntax. More evidence might be produced, if more were necessary. This surely may suffice to show, that the term Etymology is employed to denote that part of grammar, which treats of inflexion, and that every error, therefore, either in decleusion or conjugation, is

an offence against Etymology.

I am aware, that Varro, with several other writers in imitation of him, have denominated by the term Analogy that part of grammar, which has been named by other writers and critics Etymology. But, though Varro has treated only of declension and conjugation under this head, it is evident, that, agreeably to his explanation of the term, the word admits a more extended signification. In fact every deviation from a general usage, or general rule. whether that deviation regard derivation, composition, declension, conjugation, orthoepy, or syntax, is a violation of analogy. The term embraces all those resemblances and congruities, which we remark in the structure and phraseology of any language. It is a term, therefore, too general to specify the notion, which I intended to express. If this violation consist in false declension or conjugation, implying therefore the use of a word not belonging to the language, I consider it as that species of barbarism, which consists in an offence against Etymology. If the violation consist in deviating from the established rules of concord and government, I consider it as an offence against syntax, which error is denominated solecism.

The Reviewer, I apprehend, is slightly, if at all conversant in the art of teaching. He considers the distinction offered between tum, igitur & inde as unnecessary; and thinks the young student could scarcely err in the use of these adverbs, unless the English were deficient in perspicuity. The same observation he applies to the explanation, which I have given of ducere and ferre; and observes, that the scholar must be young indeed, who would be apt to confound them. The experienced teacher will naturally smile at the Reviewer's remarks; nor will he need to be told, that in Anglo-Latin translation the young pupil is apt to employ tum for igitur, igitur also for tum, and inde for both. Nor will he require to be informed, that a boy at school, who has been accustomed to render capere by "to take," and ferre "to carry,"

may ignorantly suppose, that the Latin verbs have the same extensive signification with the respective English verbs, and improperly employ capere for ferre, and also for ducere. The Reviewer perhaps may be surprised, when I assure him, that I have seen the passage in question, to which my observation refers, namely, "They took him to the Academy,"-Eum ad Academiam cepe-When he recommends, that an equivocal term, such as take for conduct, should not be employed, he berrays an ignorance of one of the principal advantages, which the young scholar derives from Anglo-Latin translation, and seems not to be aware, that the character of the style, as either formal or familiar, dignified or easy, may render the one term preferable to the other. Equivacal words are constantly occurring in oral and written language, without creating any ambiguity; and the young student should be taught to distinguish their various acceptations. If a teacher were to exclude from an English exercise every equivocal term. that is, every term having more significations than one, he would undertake an arduous task, and, if he even succeeded, would fail in the discharge of his duty as an instructor. In the last sentence, which I have written, in which, I trust, there is no obsculity, let the Reviewer say, how many words, as having more meanings than one, ought to be changed. More, I apprehend, than from his observations I should think he is aware of.

It was my intention to offer a few remarks respecting his distinction between pugna and pralium, and his acquaintance with Scheller. But I have already trespassed so far on the patience of the reader, as well as on your pages, Mr. Editor, that I must, for

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ALEX. CROMBIE.

Greenwich, 20th May, 1815.

### THE LIFE OF ISAAC CASAUBON.

(AN EXTRACT.)

ISAAC CASAUBON, one of the most learned critics in the end of the sixteenth, and beginning of the seventeenth century, was born at Geneva, February 18, 1559, being the son of Arnold Casaubon and Jane Rosseau. He was educated at first

This Arnold was a native, and minister, of Bourdeaux, a village of Diois, in Dauphine, but was obliged, on account of the persecution for religion, to fly to Geneva. When that ceased, he was chosen minister of

by his father, and being a youth of excellent parts, made so quick a progress in his studies, that at the age of nine years he could speak and write Latin with great ease and correctness. But his father being obliged, for three years together, to be always absent from home, on account of business, he was neglected, and entirely forgot what he had learned before. At twelve years of age he was forced to begin his studies again, and to learn as it were by himself; his father's frequent absence, and many avocations, hindering his attention to him, excepting at vacant times. But as he could not in this method make any considerable progress, he was sent, in 1578, to Geneva, to complete his studies under the professors there. By his indefatigable application, he quickly recovered the time he had lost. learned the Greek tongue of Francis Portus, the Cretan, and soon became so great a master of that language, that this famous man thought him worthy to be his successor in the professor's chair, in 1582, when he was but three and twenty years of age. In 1586, Feb. 1, he had the misfortune to lose his father. The 28th of April following, he married Florence, daughter of Henry Stephens, the celebrated printer,2 by whom he had twenty children. For fourteen years he continued professor of the Greek tongue at Geneva: and in that time studied philosophy and the civil law under Julius Pacius. He also learned Hebrew, and other Oriental languages, but not enough to be able to make use of them afterwards.3 In the mean time he began to be weary of Geneva; either because he could not agree with his father-in-law. Henry Stephens, a morose and peevish man; or because his salary was not sufficient for his maintenance; or because he was of a rambling and unsettled disposition. He resolved, therefore, after a great deal of uncertainty, to accept the place of Professor of

Crest, in Dauphiné; and here it was, that his son Isaac learned the first rudiments of Grammar. That he was born at Geneva, he informs us himself; and, therefore, Moreri confounds the father with the son, when he says, that the latter was born at Bourdeaux.

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About the year 1591, he fell into great trouble, of which he complains extremely in his letters, by being bound in a great sum for Mr. Wotton, an Englishman, which he was obliged to pay. This straitened him, till he was reimbursed by the care of his friends, and particularly of Joseph

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the Greek tongue and polite literature, which was offered him at Montpellier, with a more considerable salary than he had at Ge-To Montpellier he removed about the end of the year 1596, and began his lectures in the February following. About the same time, the city of Nismes invited him to come and restore their university, but he excused himself. It is also said, he had an invitation from the university of Francker, but that is not so certain. At his first coming to Montpellier, he was much esteemed and followed, and seemed to be pleased with his station. But this pleasure did not last long; for what had been promised him was not performed; abatements were made in his salary; which also was not regularly paid; in a word, he met there with so much uneasiness, that he was just upon the point of returning to Geneva. But a journey he took to Lyons in 1598 gave him an opportunity of taking another, that proved extremely advantageous to him. He had been recommended by some gentlemen of Montpellier to M. de Vicq, a considerable man at Lyons; this gentleman took him into his house, and carried him along with him to Paris, where he caused him to be introduced to the First-President de Harlay, the President de Thou, Mr. Gillot, and Nicholas le Fevre, by whom he was very civilly received. He was also presented to King Henry IV. who, being informed of his merit, would have him leave Montpellier for a professor's place at Paris. Casaubon, having remained for some time in suspense which course to take, went back to Montpellier, and resumed his lectures. Not long after, he received a letter from the king, dated January 3, 1599, by which he was invited to Paris, in order to be professor of polite literature. He set out for that city the 26th of February, following. When he came to Lyons, M. De Vicq advised him to stay there till the King's arrival, who was expected in that place. In the mean while, some domestic affairs obliged him to take a turn to Geneva, where he complains that justice was not done him with regard to the estate of his fatherin-law. Upon his return to Lyons, having waited a long while in vain for the king's arrival, he took a second journey to Geneva, and then went to Paris; though he foresaw, as M. De Vico and Scaliger had told him, he should not meet there with all the satisfaction he at first imagined. The king gave him, indeed, a gracious reception; but the jealousy of some of the other professors, and his Protestant tenets, procured him a great deal of trouble and vexation, and were the cause of his losing the professorship, of which he had the promise. Some time after, he was appointed one of the judges on the Protestants' side, at the conference between James Davy du Perron, Bishop of Evreux,

afterwards Cardinal, and Philip du Plessis-Mornay. As Casaubon was not favorable to the latter, who, as we are assured, did not acquit himself well in that conference; it was reported that he would soon change his religion; but the event showed that this report was groundless. When Casaubon came back to Paris. he found it very difficult to obtain either his pension or the charges of removing from Lyons to Paris, because M. de Rosny was not his friend; so that it was not without an express order from the king that he obtained the payment even of three hundred crowns. The 30th of May, 1600, he returned to Lyons, to hasten the impression of his Athenaus which was printing there; but he had the misfortune of incurring the displeasure of his great friend M. de Vicq, who had all along entertained him and his whole family in his own house. when they were in that city, because he refused to accompany him into Switzerland. The reason of this refusal was his fear of losing in the mean time the place of library-keeper to the king, of which he had a promise, and that was likely soon to become vacant, on account of the librarian's illness. He returned to Paris with his wife and family the September following, and was well received by the king, and by many persons of distinction. There he read private lectures, published several works of the ancients, and learned Arabic; in which he made so great a progress, that he undertook to compile a dictionary, and translated some books of that language into Latin. In 1601 he was obliged. as he tells us himself, to write against his will to James VI. king of Scotland, afterwards king of England, but does not mention the occasion of it. That prince answered him with great civility, which obliged our author to write to him a second time. the mean time, the many vexations which he received from time to time at Paris made him think of leaving that city, and retiring to some quieter place. But King Henry IV. would never permit him; and, in order to fix him, made an augmentation of two hundred crowns to his pension: and granted him the reversion of the place of his library-keeper, after the death of John Gosse-

This conference was held at Fontainbleau, May 4, 1600. It was at first designed, that it should continue several days, but the indisposition of Mr. du Plessis-Mornay was the cause of its lasting but one. The other judge on the Protestants' side was Mr. Canaye, who convinced, as he pretended, by the arguments that were then used, became a convert to Popery. He used his utmost endeavours to persuade Casaubon to follow his example; but not being able to prevail, he grew very cool towards him, and ceased to have the same regard and friendship for him as he had, till then, expressed. As for Casaubon, he clears himself in several of his letters, of the imputation thrown upon him, of favoring Popery.

lin, the librarian. He took a journey to Dauphine, in May. 1608, and from thence to Geneva, about his private affairs: returning to Paris on the 12th of July. Towards the end of the same year, he came into possession of the place of King's librarykeeper, vacant by the death of Gosselin. His friends of the Roman Catholic persuasion made now frequent attempts to induce him to forsake the Protestant religion. Cardinal du Perron, in particular, had several disputes with him upon that point: after one of which a report was spread, that he had then promised the Cardinal to become a Roman Catholic: so that in order to stifle that rumor, the ministers of Charenton, who were alarmed at it, obliged him to write a letter to the Cardinal, to contradict what was so confidently reported, and took care to have it printed. About this time, the magistrates of Nismes gave him a second invitation to their city, offering him a house, and a salary of six hundred crowns of gold a-year, but he durst not accept it, for fear of offending the king. In 1609, he had, by that prince's order, who was desirous of gaining him over to the Catholic refigion, a conference with Cardinal du Perron, upon the controverted points; but it had no effect upon him, and he died a Protestant. The next year two things happened that afflicted him extremely; one was the murder of King Henry IV. which deprived him of all hopes of keeping his place; the other, his eldest son's embracing Popery.2 The loss of the king, his patron and protector, made him resolve to come over into England, where he had often been invited by King James I. Having obtained leave of the Queen-Regent of France to be absent for a while out of that kingdom, he came to England in October 1610, with Sir Henry Wotton, ambassador extraordinary from king James I. He was received in England with the utmost civility by persons of learning and distinction.3 He waited upon the

His possession of that place was a great advantage to him; not only on account of the salary, but because he had then free access to the books in that valuable library, which Gosselin would not permit him to have, as much as he desired or wanted.

This last accident gave him a great deal of affliction and uneasiness; and the more, because a report was spread, that he hum-elf had charged George Strauchan, a Scotchman, who taught his son the mathematics, to instruct him at the same time in the Popish religion.

<sup>3</sup> But it seems he did not meet with the like treatment from the inferior sort of people. For he complains in one of his letters, that he was more insulted in London than he had ever been in Paris in the midst of the Papists; that stones were thrown at his windows night and day; that he received a great wound as he went to court; that his children were assaulted in the streets; and he and his family were sometimes pelted with

king, who took great pleasure in discoursing with him, and even did him the honor of admitting him several times to eat at his own table. His majesty likewise made him a present of a hundred and fifty pounds, to enable him to visit the universities of Oxford and Cambridge. The 3d of January, 1611, he was made a denizen; and the 19th of the same month, the king granted him a pension of three hundred pounds: as also two prebends, one at Canterbury, and the other at Westminster. He likewise wrote to the Queen-Regent of France, to desire Casaubon might stay longer in England than she had at first allowed him. But Casaubon did not long enjoy these great advantages. For a painful. distemper, occasioned by his having a double bladder, soon laid him in his grave. He died July 1, 1614, in the 55th year of his age; and was buried in Westminster-abbey. He had, as is already hinted above, twenty children.2 We shall give an account of his writings, and of the books he published, in the note.3 This

stones.—He doth not mention what were the grounds of these many incivilities to himself and family.

Where there is a monument erected to his memory, with the following

inscription:

Isaacus Casaubonus,
(O Doctiorum quicquid est, assurgite
Huic tam colendo Nomini.)

Quem Gallia Reip. literariæ bono peperit, Henricus IV. Francorum rez invictissimus Lutetiam literis suis evocavit, Bibliothecæ suæ præfecit, charumque deinceps dum vixit habuit; eoque terris erepto Jacobus Mag. Brit. monarcha, Regum doctissimus, doctis indulgentiss. in Angliam accivit, munifice fovit, posteritasque ob doctrinam æternum mirabitur, H. S. E. invidia major. Obiit æternum in Christo vitam anhelans, Kal. Julii, 1614. Ætat. 55.

Viro opt. immortulitate digniss. Thomas Mortonus Episc. Dunelm. jucun-

dissime quoad frui licuit consuctudinis memor. Pr. S. P. Cu. 163.

Qui nosse vult Casaubonum, Non Saxa sed Chartas legat Superfuturas marmori, Et profuturas pasteris.

Et projuturas posteris.

2 John, the eldest, turned Roman Catholic, as hath been mentioned above. Another, named Augustin, did the like, and became a Capuchin at Calais, where he was poisoned, with eleven others of the same order. Mr. Du Pin relates of him the following particular, upon the authority of Mr. Cotelier: before he took the vow of Capuchin, he went to ask his father's blessing, which the father readily granted him; adding, "My son, I do not condemn thee; nor do thou condemn me; we shall both appear before the tribunal of Jesus Christ." What became of the rest of his children (except Meric) is not known. In 1612, he had a son born in England, to which the King and the Archbishop of Canterbury were godfathers, and Sir George Cary's lady godmother.

<sup>3</sup> They are as follow: I. In Diogenem Lacrtium Note Isaaci Hortiboni. Morgiis 1583. 8vo. He was but twenty-five years old when he made these notes, and intended to have enlarged them afterwards, but was hindered. He dedicated them to his father, who commended him, but

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<sup>3</sup> They are as follow: I. In Diogenem Lacrtium Nota Isaaci Hortiboni. Morgiis 1583. 8vo. He was but twenty-five years old when he made these notes, and intended to have enlarged them afterwards, but was hindered. He dedicated them to his father, who commended him, but

great man received the highest encomiums from persons of learning in his time; and he really deserved them, not only on account of his

told him at the same time, "He should like better one note of his upon the Holy Scriptures, than all the pains he could bestow upon profane authors." These notes of Casaubon were inserted in the editions of Diogenes Laertius, printed by H. Stephens in 1594 and 1598 in 8vo., and have been put in all other editions published since. The name of Horsibonus, which Casaubon took, is of the same import as Casaubonus, i. e. a good garden; Casau, in the language of Dauphine, signifying a garden, and bon, good. II. Isaaci Hortiboni Lectiones Theocritica; in Crispinus's edition of Theocritus, Geney. 1584, 12mo. reprinted several times since. III. Strabonis Geographie Libri xvii. Grece et Latine, ex Guil. Xylandri Interpretatione, edente cum Commentariis Iseaco Casaubono. Geneva, 1587. fol. Casaubon's notes were reprinted, with additions, in the Paris edition of Strabo in 1620, and have been inserted in all other editions since. IV. Novum Testamentum Grecum, cum Notis Isaaci Casauboni in quatuor Evangelia et Actus Apostolorum. Geneva, 1587, 16to. These notes were reprinted afterwards at the end of Whitaker's edition of the New Testament, Lond., and inserted in the Critici Sucri. V. Animadversiones in Dionysium Halicarnassensem, in the edition of Dionysius Halicarnassensis, published by our author with Æmilius Portus's Latin version. Genev. 1588, fol. These were written in haste, and are of no great value. VI. Polyani Stratege-matum, Libri viii. Grace et Latine, edente cum Notis Isaaco Casaubono. Lugduni, 1589, 16to. Casaubon was the first who published the Greek text of this author. The Latin version, joined to it, was done by Justus Vulteius, and first published in 1550. VII. Dicearchi Geographica quadam, sive de Statu Gracia; Ejusdem descriptio Gracia versibus Gracis Iambicis; ad Theophrastum; cum Isaaci Casauboni et Henrici Stephani notis. Geneve, 1589, 800. VIII. Aristotelis Opera Grece, cum variorum Interpretatione Latina, et variis Lectionibus et Castigationibus Isaaci Casauboni. Lugduni, 1590, fol. Geneva, 1605, fol. These notes are only marginal, and were composed at leisure hours. IX. C. Plinii Cec. Sec. Epist. Lib. ix. Ejusdem et Trajani imp. Epist. amabae. Ejusdem Pl. et Pacati, Mamertini, Nazarii Panegyrici. Item Claudiani Panegyrici. Adjunctæ sunt Isaaci Casauboni Note in Epist. Geneva, 1591, 12mo. Ibid. 1599, 1605, 1610, and 1611, 12mo. These notes are but very short. X. Theophrasti Churacteres Ethici Grace et Latine, ex versione et cum commentario Isuaci Casauboni. Lugduni. 1592, 12mo. and 1612, 12mo. This latter edition is the more exact of the two, being revised by the author. Casaubon's edition of Theophrastus is still highly esteemed, and was one of those works which procured him most reputation. Joseph Scaliger highly extols it. X1. L. Apuleii Apolegia, cum Isauci Casauboni Castigutionibus. Typis Commelini, 1593, 4to. In. this edition, he showed himself as able a critic in the Latin, as he had done before in the Greek tongue. It is dedicated to Joseph Scaliger. XII. C. Suetonii Tranquills Opera cum Isaaci Casauboni Animadversionibus. Geneve. 1595, 410. Item editio altera emendata et aucta. Paris, 1610. This second edition is enlarged. XIII. Publii Syri Mimi, sive sententie telecte, Latine, Grace versa, et Notis illustrata per Jos. Scaligerum; cum prafutione Isaaci Casauboni. Lugd. Batav. 1598, 8vo. XIV. Athenai Deipnosophistarum, Libri xv. Grece et Latine, Interprete Jacobo Dalechampio, cum Isaaci Casavboni Animadversionum, Libris xv. Lugduni, 1600, 2 vol. fol. Ibid. 1612. 2 vol. fol. Casaubon's notes take up the second volume, and are very large, and full of great learning. XV. Historia Augusta Scriptores, cum commenextensive knowledge, but likewise of his modesty, sincerity, and probity. Some writers, indeed, even of the reformed religion, have

tario Isaaci Casauboni. Paris 1603, 4to. reprinted at Paris in 1620, with Salmasius's Commentaries on the same authors, fol. and at Leiden, in 1670, 2 vol. 8vo. XVI. Diatriba ad Dionis Chrysostomi Orationes, published in the edition of that author by Frederick Morel, at Paris, 1604, fol. XVII. Persii Satyre ex reconsione et cum Commentar. Isuaci Casauboni. Paris, 1605, 8vo. Lond. 1647, 8vo. These notes upon Persius are lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Scaliger used to say of them, "That the sauce was better than the fish." i. e. The commentary better than the text. XVIII. De Satyrica Gracorum Poesi, et Romanorum Satyra Libri duo. Paris, 1605, 8vo. In this work Casaubon affirms, That the Satyr of the Latins was very different from that of the Greeks. In this he is contradicted by Daviel Heinsius. in his two books, De Satyra Horatiana. Lugd, Batava. 1629, 12mo. But the learned Ezekiel Spanheim, after having examined the arguments of these two learned men, hath declared for Casaubon. Crenius hath inserted this tract of Casaubon, in his Museum Philologicum et Historicum. Lugd. Batav. 1699, 8vo. and also the following piece, which was published by our suthor, at the end of his two books, De Satyrica poesi, &c. XIX. Cyclops Euripidis Latinitate donata a Q. Septimio Florente. XX. Gregorii Nysseni Epistola ad Eustathiam, Ambrosiam, et Basilissam, Grace, et Latine, cum notis I. Casauboni. Paris, 1601, 8vo. Hanovie, 1607, 8vo. This letter was first published by Casaubon. XXI. De Libertate Ecclesiastica Liber, 1607, 8vo. pages 264. This book was composed by the author during the disputes between Pope Paul V. and the republic of Venice: and contained a vindication of the rights of sovereigns against the incroachments of the court of Rome. But those differences being adjusted while the book was printing, King Henry IV. caused it to be suppressed. However, Casaubon having sent the sheets, as they came out of the press, to some of his friends, some of the copies were preserved. Melchior Goldast inserted that fragment in his Collectanea de Monarchia S. Imperia, Tom, I. pag. 674, and Almeloveen reprinted it in his edition of our author's letters. XXII. Inscriptio vetus dedicationem fundi continens, ab Herode Rage facta, cum Notis Isoaci Casauboni. This small piece, published in 1607, hath been inserted by T. Crenius in his Musaum Philologicum. Casaubon's notes are short, but learned: however, he appears to have been mistaken, in ascribing the inscription on which they were made to Herod, King of Judga, instead of Herodes the Athenian. XXIII. Polybii Opera, Grace, et Latine ex versione Isaaci Casaubani. Accedit Aneas Tracticus de toleranda obsidione, Grece et Latine. Paris, 1609, fol. et Hanovie, 1609, fol. The Latin version of these two authors was done by Casaubon; who intended to write a commentary upon them, but went no farther than the first book of Polybius, being prevented by death. What he did of that was published after his decease. The great Thuanus, and Fronto Duceus, the Jesuit, were so pleased with the Latin version, that they believed it was not easy to determine, whether Casaubon had translated Polybius, or Polybius Casaubon-ut non facile dici posse crederent, Polybiumne Casaubonus, on Casaubonum Polybius convertisset. At the head of this edition there is a dedication to King Henry IV. which passes for a master-piece of the kind. And, indeed, Casaubon had a talent for such pieces, as well as for prefaces. In the former, he praises without low servility, and in a manner remote from flattery: in the latter, he lays open the design and excellencies of the

undervalued him, and called him a half-divine. But the reason was, because he did not entirely agree with their sentiments in

books he publishes, without ostentation, and with an air of modesty. So that he may serve as a model for such performances. XXIV. He published Josephi Scaligeri Opuscula varia. Paris, 1610, 4to. Et Francosurti, 1612, 8vo. with a preface of his own. XXV. Ad Frontonem Ducœum Epistola, de Apologia, Jesuitarum nomine, Parisiis edita. Londini, 1611, 4to. Casaubon, after his coming to England, was forced to alter the course of his studies, and to write against the Papists, in order to please his patron, King James I., who affected to be a great controversist. He began with this letter, dated July 2, 1611, which is the 730th in Almeloveen's collection, and for which King James made him a considerable present. It is a confutation of la Reponse Apologétique à l'Anti-coton, par François Bonald. Au Pont. 1611, 8vo. XXVI. Epistola ad Georgium Michaelem Lingelshemium de quodom libello Sciopii, 1612, 4to. This letter is dated Aug. 9, 1612, and is the 898th of Almeloveen's collection. XXVII. Epistola ad Cardinalem Perronium. Londini, 1612, 4to. This letter, which is the 838th is Almeloveen's collection, is dated Novemb. 9, 1612. It is not so much Casaubon's own composition, as an exact account of the sentiments of King James I., whose, and the Church of England's, secretary he was, as he tells us, with regard to some points of religion. Accordingly, it was inserted in the edition of that King's works, published in 1619 by Dr. Montague, Bishop of Winchester. It is written with moderation. Cardinal du Perron undertook to give an answer to it, which was left unfinished at his death. It has been likewise animadverted upon by Valentine Smalcius, the Socinian, in his Ad Isaacum Casaubonum Parenesss. Racovie, 1614, 4to. published under the name of Anton. Reuchlin. XXVIII. De Rebus sacris et Ecclesiasticis Exercitationes xvi. Ad Cardinalis Baronii Prolegomena in Annales, et primam corum partem, de Domini nostri Jesu Christi Nativitate, Vita, Passione, Assum-Londini, 1614, fol. Francofurti, 1615, 4to. Geneve, 1655 et 1663, tione. Londini, 1614, fol. Francofurti, 1615, 4to. Geneve, 1655 et 1663, 4to. What was the occasion of this work we learn from Mr. Bernard: namely, That soon after Casaubon's arrival in England, Peter de Moulin wrote to Dr. James Montague, then Bishop of Bath and Wells, to inform him, that Casaubon had a great inclination to Popery; that there were only a few articles, which kept him among the Protestants; and that if he returned to France, he would change his religion, as he had promised. Therefore, he desired him to endeavour to keep him in England, and to engage him in writing against the Annals of Baronius, since he knew that he had materials ready for that purpose. Accordingly, King James employed him in that work, which was finished in eighteen munths' time. Niceron thinks, that Casaubon was not equal to this work, because he had not sufficiently studied divinity, chronology, and history, and was not conversant enough in the Fathers. So that he is charged with having committed more errors than Baronius in a less compass. Besides, as he comes no lower than the year S4 after Christ, he is said to have pulled down only the pinnacles of Baronius's great building. It appears from letter 1959th of our author, that Dr. Richard Montague, afterwards Bishop of Norwich. had undertaken to write against Baronius at the same time with himself; and he threatens to complain of him to the King, who had engaged him in that work. XXIX. Ad Polybii Historiarum Librum primum Commentarius. Paris, 1617, 8vo. See above, No. XXIII. XXX. Isaacs Cascubmi Epistole. Hage Comin. 1638, 4to. published by John Frederick Gronevius. A second edition-Octoginta duabus Epistolis auctior, et justa seriem tempoevery point. For though he was a Protestant, he disapproved of some of Calvin's notions: and whoever doth so is sure to be branded, by the bigotry of a zealot, with the odious name of heretic, if not worse.

#### ADDITIONAL ANECDOTES, by Dr. KIPPIS.

In Sir William Musgrave's collection there is a citation from the History of Europe, Vol. I. p. 163, which asserts that Isaac Casaubon was born at Bourdeaux, in 1555, and died in 1613. This account is erroneous in three respects: in the place of his birth, in the time of it, and in the year of his death. The same history, with manifest inconsistency, represents Casaubon as dying when fifty-five years old, though that was in fact the case: for if he was born in 1555, he must, in 1613, have, at least, been in the 58th year of his age.

When Isaac Casaubon formed, in 1610, the design of residing in this country, Dr. Richard Bancroft, Archbishop of Canterbury, wrote the following letter to Sir Thomas Edmondes, the English ambassador at the court of France:

rum digesta-was published afterwards by John George Grævius; at Magdeturgh, and Helmstadt, 1650, 4to. These editions are eclipsed by the following one; intitled, Is. Casauboni Epistolæ, insertis ad easdem responsionibus, quotquot hactenus reperiri potuerunt, secundum seriem temporis accurate digeste. Accedunt huic Editioni, preter trecentas ineditas Epistolas, Is. Casauboni vita, ejusdem Dedicationes, l'refationes, Prolegomena, Poemuta, Fragmentum de Libertate Ecclesiastica. Item Merici Casauboni Epistole, Dedicationes, Prefationes, Prolegomena, et Tractatus quidam rariores. Curante Theodoro Janson ab Almeloveen. Roterodami, 1709, fol. The letters in this volume are 1059 in number, placed according to the order of time in which they were written; and 51 without date. A certain writer finds in them neither elegance of style, nor fineness of thoughts; and censures, as very disagreeable, the mixture of Greek words and expressions that are dispersed throughout; affirming besides, that they contain no particulars tending to the advancement of learning, or that are of any great importance. Another owns, that there is in them the history of a man of probity and learning; but nothing otherwise very remarkable, excepting the purity of the language, and the marks of a frank and sincere mind. One author, on the other hand, assures us, that they are all perfectly beautiful; and makes no scruple to compare them to those of Grotius and Scaliger with regard to learning; and to assert that they exceed them for the easiness and purity of the style, which is entirely epistolary, and not at all affected. XXXI. In 1710 were published, Casauboniana, sive Isaaci Casauboni varia de Scriptoribus Librisque judicia, Observationes sacra in utriusque Faderis Loca, Philologica stem Ecclesiastice, ut et Animadversiones in Annales Baronii Ecclesiasticos inedita, ex variis Casauboni MSS. in Bibliotheca Bodleiana reconditis nunc primum erute a Jo. Christophero Wolfio, &c. Accedunt due Casauboni Epistole ine-dite, et Prefatio ad Librum de Libertate Ecclesiastica, cum Notis Editoris in Casauboniana, ac Prefatio, que de hujus generis Libris disseritur. Hamburgi, 1710, 8vo. There is nothing very material in this collection. M.

"My very good Lord,
"Mons. Casaubon purposeth (as I take it) to come over into England with his wife and family. His Majesty hath already bestowed upon him a prebend in Canterbury; and somewhat else will be shortly thought upon for his better maintenance. I pray your lordship, when he shall repair unto you for that purpose, deliver unto him thirty pounds towards his charges of transporting, which my Lady Edmondes, your wife, hath received from me, as by her letter here inclosed may appear. And so, with my hearty commendations, I commit your lordship to the tuition of Almighty God.

" At Lambeth the 26th of June, 1610,

"Your Lordship's assured loving friend, "R. CANT.

"This must be kept close, lest he be prevented or murdered in his journey. "Trus. R. C."

On the Christmas day after Casaubon arrived in England, he received the communion in the King's chapel, though he did not understand the language. This circumstance is mentioned in his diary, in which he declares, that he had carefully considered the office for the sacrament the day before; that he highly approved of it; and that he greatly preferred it to the manner of receiving in other churches. Gratias tibi Domine, quod hodie ad sacram mensam sum admissus, et corporis sanguinisque factus sum particeps in ecclesia Anglicana, cujus formulam heri diligenter meditatus admodum probavi, et ordinem agendi mire laudavi præ recepta

apud alios consuetudine.

From the whole article of Casaubon it may be collected, that he was somewhat of a restless disposition; and it appears, that, though he met with such encouragement in England, he was not satisfied with his new situation. This occasioned Sir Dudley Carleton to write severely concerning him, in a letter to Sir Thomas Edmondes. "I am sorry" (says Sir Dudley) "Mr. Casaubon, or rather his wife, doth not know when she is well. conditions he hath in England are such, that some principal scholars of Germany, who are as well and better at home than he in France, would think themselves happy to have: and so I have understood from them since my coming hither. If ever he turn his religion, we shall see him a wretched contemptible fellow, or else I am a false prophet." It is certain, that Casaubon was not pleased with the manners of the English; and, in a letter to Thuanus, he complains, that those who were acquainted with him before he came to England now treated him as a perfect stranger, and took not the least notice of him by conversation or otherwise. Ego mores Anglicanos non capio: quoscunque inse habui notos priusquam hue venirem, jam ego illis sum ignotus, vere peregrinus, barbarus: nemo illorum me vel verbulo appellat, appellatus silet.

The ingenious writer of the Confessional owns, that he is one of those who do not rate Casaubon's integrity so high as his knowledge; whilst Burigny, on the other hand, says that he joined the most profound erudition with the most perfect probity.

Isaac Casaubon is to be ranked amongst those learned men who. in the beginning of the last century, were very solicitous to have an union formed between the Popish and Protestant religions. This is expressly asserted by Burigny, in his life of Grotius. According to that biographer, Casaubon, who wished to see all Christians united in one faith, ardently desired a re-union of the Protestants with the Roman Catholics, and would have set about it, had he lived longer in France. He greatly respected the opinions of the ancient church, and was persuaded that its sentiments were more sound than those of the ministers of Charenton. Grotius and he had imparted their sentiments to each other before the voyage to England; and Arminius had a project of the same kind, which he communicated to Casaubon, by whom it was approved. Several divines, at that period, looked upon a scheme of this nature as practicable, and, among the rest, Huetius did not think it to be absolutely chimerical. Bayle, with much superior sagacity, entertained the opposite opinion. He believed that the attempt to unite the different religions was as great a chimera as the philosopher's stone, or the quadrature of the circle. Indeed, from what Burigny observes, nothing of the kind could ever take place: for that writer treats it as absolutely ridiculous to suppose that the Church of Rome, though she might remit some point of her discipline, would extend her indulgence so far as to give up transubstantiation, or any other of her doctrines. It is well known how zealously Grotius engaged in this idle project; on which account it is not strange that he could not find out Popery in the prophesies of scripture. Though, therefore, he was, in general, so excellent a commentator, little regard is to be paid to his authority, where the Roman Catholic religion is concerned. The peculiar bias of his mind prevented him from discerning what, we apprehend, could not have escaped an impartial critic.

It may, at present, appear surprising that several learned men should formerly have been so much captivated with the idea of effecting an union between the Protestants and the Papists. But we shall the less wonder at this circumstance, when we consider the state of men's minds at that time. Numbers, even of the professed Protestants, had not shaken off all reverence for the apparent dignity and antiquity of the church of Rome. The extravagancies,

likewise, and bigotry of some of the reformed, gave disgust to many persons of a peaceable temper. A much higher opinion, also, was then entertained of the importance and necessity of an unity in religion than now prevails. It was not, at that period, sufficiently discerned, that the only desirable, as well as practicable union, is the union of mutual charity amidst discordant sentiments, and the union of mutual toleration and liberty amidst different forms of worship. On these accounts, we ought the less to be surprised at the conduct of Casaubon, Grotius, and other scholars and divines of the last age. But it may justly be thought strange, that any Protestants of the present century should have been seduced into the support of so visionary a scheme. They ought to have known that it was not only impracticable, but of such a nature as should never have been attempted.

#### ODE GRÆCA,

In obitum Gulielmi Craven, D. D. Coll. Div. Joan. Cant. haud ita pridem dignissimi Magistri.

Sic, ut quimus, aiunt, quando, ut volumus, non licet. TERENT.

Μεν ών ' νεκρών τριπόθατος αὐλὰν
πανδόκον βέβαχ' ὁ γέρων ὁμως δὲ
ησυχος, χῶσπερ βρέφος ἀβλαβης, Αἰδόσδε κατηλθεν.
ω 'γγελὸς Μοιράν,' βραδυπούς περ ων, σε
σάμερον κέκληκε τεὸν δ' ἔδρεψε
λευκὸν ἄνθος, ἀμετέρω λιπων γόους ἐνὶ θυμιῷ.
τοιγαρῶν, τύμβος πρὶν ἀν ἐγκαλύπτη σ'
ὑστάτω 'ν κευθμῶνι, τεᾶν θέλοιμ' ἀν
μελπέμεν βλάστημ' ἀρετᾶν, φρένος τε
μυρία δῶρα·

Obiit annos natus octoginta.

Dixit Euripides vexdav audav, in Alcest. 261.

ήπιος γὰς ἦσθα: τὸ δ΄, ὄρθ΄ ὁδεύων, εἰσαεὶ τέτραψο πρὸς ἰθύ: κούχὶ ἦμπλακες σκόπου, μεγὰ σεμνότιμος

μειλίχιός περ.

\*Αλλὰ τίφθ' οὕτως τι λύρα γόωδες
πένθιμόν τ' ήχεῖ μέλος; οὐ τέθνακεν

•ὐχὶ δή καὶ γὰρ μακαρῶν ἐν αἴα

τον βίοτον ζή, τρισόλβιος. 'Ως θέλοιμ' αν εύσεβων θανείν θάνατον, καθεύδων Χριστοῦ εν βραχίοσιν άμβρότοις ε-

γέρσιμον ὖπνον.

3 Δῶμ' ἐμὸν, 4 σὲ δὲ στεφάνοισιν ὖμνων στέψομεν τεαῖς γὰρ ἐν ἀγκαλῆσι, παῖς ἔτ' ὧν, τραφεὶς κορυφὰς ἄπαντος δέξατ' ἐπαίνου.

ενθ' ἄρ' εν καλᾶ νεότατος ώρα ηὖξεθ' ἦς ψυχῆς σθένος· εἴτά νιν τὸ ω ἐνὶ κόλπω

τὸν σπόδον <sup>5</sup> γέροντα: — σε γὰρ Φίλασε, Φίλτατον δῶμ', ὤσπερ εγὰ Φιλῶ σε, σφόδρα, σοὶ Φρενῶν <sup>6</sup> καθαρὰν ἀνοίξας κλῆδα βαθιστᾶν.

### HASTINGS ROBINSON, B. A.

Coll. Div. Joan. Cant. Schol.

xvii. cal. Apr. A. S. MDCCCXV.

<sup>&</sup>lt;sup>1</sup> Cf. Iliad. 2. 403.

<sup>&</sup>lt;sup>2</sup> Eurip. Bacch. 1337. Cf. Helen. 1693. Callistr. Scol. in Harmod. et Aristog. Pind. Olymp.

<sup>&</sup>lt;sup>3</sup> Collegium Divi Joannis.

<sup>4</sup> Vide Porson. ad-Orest. 614.

<sup>&</sup>lt;sup>5</sup> Hujus constructionis exempla dabunt Eurip. Orest. 522. 1168. Horat. Epist. i. 19. 19. Ad Pisones, 18.

<sup>6</sup> Eurip. Med. 658.

### ODE GRÆCA

Numismate annuo, quod olim legavit D. GULIELMUS BROWNE, Eques, donata, et in curiá CANTABRIGIENSI Comitiis, quæ vocant, Maximis recitata.

In augusticeimum Galliæ regem solio avito redditum.

ΣΤΧΟΝ πέριξ ψοφέων κάχλαζε οίδματος γελάσμασι μυρίοισιν άφρος άχνας πορφυρέας το δ, αύρα, ποντιάς αύρα, άβρον ορανο κελάδημα, πρήσον ιστίου χόλπον βαθύν εὖ δι' ύγραν, πορθμίς εὔπτερος, πλάκα θρώσκε, Νηρήδων ακόλουθος. αίτινες τέγγουσι δρόσφ θαλάσσας ταν γλιδάν τας κυανέας έθείρας, 10 ໃσθι Γαλλίας κατάγοισ' ἄνακτ' ές πατρίδα γαΐαν. 'Εν ζυγοῖς Ιστακεν ἄναξ, πατρώαν αίαν ιμέρρων ιδέειν γεγηθός δάκρυον, μήνυμα χαρᾶς ἄναυδον, ούς ετρόμησε καλον είν οσσοις, ότε πρώτον όψις Φιλτάτας ι έσαινε πάτρας γέροντα. φώς δ' επ' αιγλάεντι χυθέν προσώπω εύθυς έλαμψεν. 20 " Αρα πατρίδος, χρονία περ, αύγα " αύθις έμπαίει κραδία συνήθης; " ἄ πτοὰ ψυχάν γλυκύπικρος άδε-" νά μοι ιδόντι " τὰν πάλαι ζαλαῖς ἐριδος δυσόμβροις " γάν σαλεύουσαν. Πατρίς, ο πονοίσας " εύτυχής Έλευθερίας παλαίστρα, " γαῖρε μάλ' αὐθις,

zasdós pe raives obórros. Antig. 1214.

« τλυ γάρ, ο μέλημα φρενός φίλιστον, 环 τευχέων άχαλκος άγω γλυκείαν 30 ειδίαν δρφναν κατέδυ σκοτείναν " οὖλιος ἄστηρ, " όσπερ άστράπτων άπο δαδός αίγλαν « τᾶς Φθισιμβρότου στεροπᾶς, ἐπ' αἰαν " Φοινίαν Ερουσεν Εριν, κύνας δ έ-" σεισεν άφύχτους. " Ζεύς δ' ἀπ' ώρανω χθόνα νῦν ἄπασαν " γρυσέαις βρέξει νιφάδεσσι πλούτου, " σαν δι', Ειράνα, χάριν αυ βαθεία τέρψις δμιλείν 40 🥰 έντιν οίνηραν κυλίκων άρούραις " είν ἀχηράτοις αρότους ἀνίει " Γαΐα, και στάχυς, Ζεφύροιο κινούν-" TOS. VIBUPIZEI. " 'Αλλ' ὅτ' 'Αγγλίας ἀλίκλυστον ἀκτὰν, " Αλί, αὐγάζεις Φλογί, χουσόνωτον " άνίαν ἐπίσχες, ἔπος δὲ τοῦτ' ἄγ-" YEIDOY, OT' EN MOI " μγάμοσιν δέλτοισι Φρενιον έγραψα " οὖνομ' ἀείμναστον ἐόν τολοιπον 50 " ἔσσεται πάντων ἀγαθῶν ἔρις, Φί-" λα τις άμοιβά. " Λοίγιος βέβακε Δίκας μιάστωρ, " παμμάχοις φραδαϊσι βρύων.—Ιν έσσλ, " Αἴετ', εν λαβραϊσι πάλαι θυέλλαις " άγεμονεύων; " Τβρις έξανθοῖσα τοιοῦτον αίελ " κάρπον ου κομιστέον εξάμησεν " Αίετ', ακταϊσιν Φυγάς εν μόναισι πολλά βεβρυγώς 60 " λυγρον άντλήσεις βίστον, "πρόσουρος " αὐτὸς ών σε δ' είλε Δίκας άγρευμα " ούχ) συγχεύσοντα πόλεις, αναλκιν, " άμμορον αίελ

" - " A Alien warmen." - wawe wi	
" τοῦ βροτοΦθόρου κράτεος."—κακῶς τὸ	
Ιστορείς το μέλλον, άναξ γλυκεία	
Φρόντις οὐκ ἔτ' ἐντί. Πέρα διῆξεν	
έκβασιν ἄτας	
εύπετεῖ πηδήματι Κυρνοκέλτας.	٠
παρβέβαχεν 'Ασυχία' πέδον δε	70
αύθις άστράπτει κατάχαλκον οὐ παι-	
พุ่มเกม สถาสมา	
ώνιον αὐγάν. *Ως ποτ' εὐρρεῖος παρὰ νᾶμα Δίρκας	
125 #01 Euppains Napa Vapa Zipkas	
χρυσοπήληκα στάχυν εξάνηκεν	
αία, γας λόχευμα Φίλας, ὁ δ' αἰθήρ	
δουριτίνακτος	
ούλιον μέμηνε, πάρος περ άβρᾶ	•
άτρεμ' εν ποία ψοφέων. οπλων δε	•
πύρφορος τηλαυγές εκίδνατ' αίγλα	
θυμοραϊστέων.	80
Τλν μακραίων τις βίστος, γεραιέ,	,,
ταῦθ' δρώντι πάματ' ἄελπτ' ἐφάνθη	
Taus oparti rapat aekat eyarin	
ή ρ' άδήριτον σθένος έντ' Ανάγκας,	
η ρ' αδάμαστον.	
Ολβιος γάς ήσθα το πρίν πάλαι σο	
άλγέων άγευστος έλαμψεν αίων	
εὐδίας δρέποντι Φέριστον ἄνθος	
'Ασυχίας τε.	
΄ Ως ἄρ' ἄφελεν τόδε δαρόν ἔμμεν·	
ά γαρ (μερος δυσέρος έπεισε	90 ·
α γας Ιμερος δυσέρως έπεισε σχάπτον αμφέπειν σε, τάλας, επ' αὐτῷ	30
and the appearance of the action	•
γήραος οὐδιῦ.	
Τώς χαρά κακόν τε βροτοίς κυκλούνται	
πᾶσιν, οι Αρκτου στροφάδες κέλευθοι.	
Ούχι δην τάνθρώπιν άμαυρον ώς σχι-	
ας δναρ έπτα. 🗼	
Πρός τάδ' ών τύραννος άγαν χλιδάτω	
ύψι χερσίν βαβδονομών.—τοιαύταν	
πράξιν εὐ βεβώσαν ίδων τις δν πρός	
θυμον αν είποι,	100
" TIE - 12 42 10 5 10 10 10 10 10 10 10 10 10 10 10 10 10	100
" Πα ποχ Αλιος Φαέθων, βρότεια	
" πάντ ἐπισκοπῶν Φλογί, πᾶ κέραυνοι	
" Ζηνός ἄγρινπνοι, τάδ ὁρῶντες εἰ κρύπ-	
" Tougiy Exnhoi:"	

Νήπιος, τί ταῦτα μάταν γεγανώς;

εὐ γὰρ ὑπνώσσει Νέμεσις τάχ, είδα,
εἴπες ἐμμὶ μάντις ίδρις, τοράνου

εἰς δέμας ἐργαὶ
δύσμαχοι σπήθουσι Διός. Βαρείου
ἄψοφον τιθεῖσα βάσιν προσέουπ,
ποὺ μάλ ὑστέρω ποδὶ, τοῦ ὑπῶ μετάδρομος "Ατα-

J. H. FISHER

Trin. Coll. 1815.

### ODE LATINA

Numismate annuo, quod olim legacit D. GULIELMUS BROWNE, Eques, donata, et in curiá CASTABRIGIENSI Comitiis, que vocent, Maximis recitata.

Vivos ducent de marmore sultus. VIRG. Ex. vi. 849.

Musis amicus, Threicia potens Lyra Tyrannum tangere serreum, Quam prese dilectam reducat Eurydicen superas ad auras! Qui regna noctis visit inhospitze Orpheus, et annis fluming lividi. Et movit arguta severas Eumenidum lacrymas querela. At non minores exuvias gent, Quicunque vivo marmore connectat Vultusque, mortalemque form Tartarea revocans ab ania: Seu Marte clarorum et titulis ducum. Regumque sacras ponit imagines, Seu conjugem, aut avi reci Flore novo puerum fideli Dextra elaborat. Spirat adhuc a Fulgetque frontis gratia lubricze, Letoque vix tandem retents Labra micant tremels Felix! dolores cui Parius la

Delinit agros, aut obur Indicum.

Qui pascit hærentes in illà Effigie cupidos ocellos. Ergo repostam in saltibus aviis Nunc mane myrto, et spargit odoribus, Nunc fronde feralis cupressi, Sub tacita face Noctilucæ. O tu. vetustæ Filia Græciæ. Que saxa dura excudis, et horridas Rupes, et inspiras anhelam Pæne animam, facilesque gressus. Tu fabulosis juncta Sororibus, Pindi recessus inter, Apolline Ductore, ludebas, et iisdem Castalize recreata lymphis, Dum nuda terræ Simplicitas adhuc Regnabat arvis, atque humili foco Lar rite, deformi figura Et patulo venerandus ore. 40 Stabat paternus: quem coleret puer Lacte innocenti, et fructibus aureis, Quem parva Musarum Sacerdos Carmine virgineo vocaret. O. Diva, tecum templa labantia, Et sacra Musis ingrediar loca, Blandoque contempler furore Phidiacæ monumenta dextræ. Hic casta nudam se refugit Venus. Intaminata candidior nive. 50 Manumque prætendit decentem Anxia, ne nimium protervo Lapsu pererret membra Favonius, Furtiva libans oscula, et halita Fragrante suspirans amorem. Hic media Cleopatra morte Recumbit.—Eheu! te nihil attinent Lusus, jocique, et turba Cupidinum, Regina! que sentis per artus Insinuans \* tacite venenum. 60 Recline collum fulta manu: tibi Languor supinis excubat in genis. Umbræque pallentes Averni Fronte sedent, gelidique rores.

<sup>1 &</sup>quot; Per pectora cunctis insinuat pavor." Virg. Ro. II. 228.

Viden? juventa et terribili ferox	`
Stat Divus arcu. Quam gracili pede!	
Quam veste candenti decorus,	
Ad tremulum fluitante ventum!	
Talis, diei Rex, volat aurea	
Rota superbus: Sic Lyciæ juga	70
Transcurrit, aut molli renodans	•
Ambrosios premit arte crines.	
Et tu, Britanni gloria Phidiæ,	
Stans in verenda sede puertize,	
Quam Camus allabens adorat	
Composita taciturnus unda!	
Tune ingruentem jam magis ac magis	
Audis procellam, ruptaque fulmina?	
An surda nil curas imago,	
Quid piceæ meditentur umbræ?	80
O si, refracta compede, melleos	
Illa, illa tandem lingua daret sonos!	
O si Promethea caleret	
Forma semel rediviva flamma!	,
Eheu!—quid auras, quid juvat irritis	
Vexare votis? Tu tenebris jaces	
Extinctus; Ah! nunquain Britannum,	
Chathamide, rediture cœlum.	
Te nempe somnus, te gelidus tenet	
Amplexus Orci, et nigra silentia:	90
Nos " rursus in bellum resorbens	
Unda fretis tulit æstuosis."	•

G. STAINFORTH.

Trin. Coll. 1815.

### SIR WILLIAM

### BROWNE'S MEDALS.

As I perceive that the Poems, which are annually rewarded with the gold medals, left by Sir William Browne, Knt. to the University of Cambridge, are generally inserted in the pages of your Journal, the following brief account of those prizes may with propriety be entitled to a place there as well.

These medals, which are three in number, are cast in the same mould. They are valued at five guineas each; and were directed to be given away annually, on the Commencement-day, to three undergraduates; the first of whom should write the best Greek Ode in imitation of Sappho; the second, the best Latin Ode in the style of Horace; and the third, the best pair of Epigrams, one of which must be in Greek, and framed after the pattern of those in the 'Anthologia—

the other in Latin, and after the manner of Martial.

The first and second were instituted in the year 1775; the third not till the year after. Although, however, it seems to have been the intention of the founder that these medals should be given to different undergraduates, yet this restriction, wisely enough, seems never to have been considered as at all existing; so that any two, or all of them, may be gained by one and the same person.

On one side of the medals, which are about 42 inches in circumference, is a head of Sir William Browne, in full dress as President of the College of Physicians at London. The motto round it is, ESSE ET VIDERI. At the bottom, and in two concentric circular lines,

# D. GVLIELMVS BROWNE, EQVES. NAT. III. NON. IAN. A. I. MDCXCII.

On the reverse is a figure of Apollo, seated upon a sort of <sup>3</sup> tripod: his left hand rests upon his lyre; and, in his right, he is holding forth a crown of <sup>4</sup> laurel to the successful candidate, who is represented in his Academical uniform, and, in a kneeling posture, is presenting him with a copy of his performance. The motto is, SVNT SVA PRAE-MIA LAVDI. Underneath the whole, and in three lines, are the words—

#### ELECTVS COLL. MED-LOND. PRAESES A. S. MDCCLXV.

Some account of Sir W. Browne may be seen in Nichols's Anecdotes of Bowyer.

1815. Yours, CANTABRIGIENSIS.

P. S. I have often heard it objected as a defect in University and College Prizes, that, in general, there is nothing appended to them, by which the exact nature may be specified of the merit which has obtained them. In this objection there is certainly something reasonable. Where medals are the instruments of reward, the distinction might be made, by recording upon the rim <sup>5</sup> the purpose for which they are given, the date, the name of the successful student, and that of the College to which he belongs.

In the Anthologia, which consists of a collection of Greek Epigrams of all kinds and of all ages, a candidate for the prize must be cautious what sort of Greek he stumbles upon.

<sup>&</sup>lt;sup>2</sup> Such a regulation, if it could have been mentioned to Sir William Browne during his life-time, must necessarily have received his consent.

<sup>3 °</sup>Oς θεσπιωδεϊ τρίποδος in χρυσηλάτου. Aristoph. Plut. 9.
4 Laurea donandus Apollinari. Hor. Odd. iv. 9. 9.

For example, the medal for the Greek Ode might be concisely distinguished thus—Ode Greca, 1775. Gul. Cole, Coll. Regal.

Where the prizes are given in books, the difficulty is easily removed. The examiner might specify the nature of the prize, &c. upon the reverse of the title-page. This is uniformly the case in the German Universities, where it is done in Latin. Wherever this distinction is wanting, the prize per se, in my opinion, loses the better half of its value.

I conclude with proposing, as an improvement, that the Seatonian and Hulsean prizes, and also those awarded by the representatives of the University in Parliament, which are now given entirely in money, be given partly in books; and that those books bear upon them the arms of the University. It never was intended that prizes of this nature should be considered as matter of emolument, but of honor exclusively.

## BIBLICAL CRITICISM.

In the 10th Psalm occurs the phrase אין אַלְּוֹיִם כַּל־כַּמִיבְיּת, that is, "All his thoughts, or, all his machinations and skill (are) there is no God." Why? because, as we find in the preceding phrase, "the wicked man is not humble enough even to make the research," or, "through arrogance, will not make the research." Surely the strength of this phrase not only suits the passage much better than "neither is God in all his thoughts," but is supported by the 14th Psalm in the expression: "The fool hath said in his heart, There is no God."

First Epistle to the Corinthians, 11th chap. 2d—10th verse. In the last or 10th verse, the present translation draws a most extraordinary and inconsistent conclusion from the preceding arguments: "For this cause ought the woman to have power on her head, because of the angels." In a Letter addressed, with permission, to the late learned Dr. Ross, then Bishop of Exeter, I attempted to prove, that some hasty copyist must have changed the inverted and mutilated \( \Sinto N \) in \( \frac{1}{2} \) ovolar, " power," and formed into one word the two words ἐξ οὖσιας, that is, "conformably to nature or sex." For this cause ought the woman exervial the medalis, i. e. be covered, as equivalent to έχειν κατά κεφαλής, in the fourth verse. Thus the argument and conclusion upon the sexual duty of the woman in this case will be consistent. Query-Would not ἐγγέλους, instead of ἀγγέλους, be preferable, or at least admissible? "For this cause ought the woman to be covered conformably to her sex, on account of the scoffers or busy-mockers."

London, 18 Aug. 1815.

JOHN HAYTER.

NO. XXIII. Cl. Jl.

VOL. XII.

N

# LOCKETT'S ARABIC SYNTAX.

The Miut Amil, and Shurhoo Miut Amil, two Elementary Treatises on Arabic Syntax.

In the Classical Journal, No. XIII. p. 234, we announced, on the authority of a letter from Calcutta, that Captain Lockett of the Bengal Military Establishment, Examiner in the Arabic, Persian, and Hindoostanee languages, and Secretary in the College of Fort William, had long been engaged in translating and preparing for publication some of the most valuable treatises relating to the Grammar, Rhetoric, and Logic of the Arabs, as cultivated in Eastern seminaries. We now hasten to inform our Readers, that the late Indian fleet has brought to this country a few copies of his Miut Amil, printed during the last year (1814) at Calcutta, in a handsome 4to Volume, of about

three hundred pages.

The Miut Amil, translated in the first part of this work, must not be confounded with those numerous compositions which, under the title of Arabic Grammars, teach little more than the alphabet, and most simple elements of the language; teaching even that little in such a manner as rather to discourage than allure a student—surrounding that which is not in itself very clear or easy with additional obscurity and difficulties. Syntax, that important subject, has been, in the works to which we allude, but superficially illustrated; and the Eastern writers themselves, who discuss its refinements, have generally indulged, as Captain Lockett observes, "in little verbal quibbles and philological fopperies, which tend, more or less, to disgrace almost every work on Arabic grammar."—(Preface, p. ii.) Of these blemishes the Mint Amil affords but a few instances, as its author, Abdoolgahir, emphatically styled Alauhuee, or the Grammarian (See Pref. p. xv.), displays, within the compass of five quarto pages, "so much skill and ingenuity, and combines at the same time so many excellencies of brevity, order, perspicuity, and precision, that it may be fairly considered. on the whole, as the most judicious compendium of Arabic regimen that has yet appeared in the language." (Pref. p. i.)

Of this distinguished author, whose name D'Herbelot writes Abdaloaher, and Meninski Abdelkaher, and whom his commentator (perhaps Ibn Hisham) styles "the most excellent of the learned," so scanty are the biographical records, that Captain Lockett has been able to ascertain but very few circumstances respecting him. It appears that he composed many celebrated treatises on Grammar and Rhetoric, and died in the year 474 of the Hejira, or 1081 of the Christian era.

(Pref. p. xv.)

"Abdoolqalrir," says Capt. Lockett, "appears to be the first grammarian who reduced the governing powers of the Arabic language to a definite number; and as he lived at a time when Grecian literature

of every kind was ardently cultivated in Arabia, and when, in fact, almost every learned Arab made a merit of studying and copying the philosophical writings of the Greeks, it is not very improbable that the Centiloquium of Ptolemy, 1 a work on astrology, which must have been popular at that period in Arabia, gave him the first hint for the title of his treatise on regimen, and produced the Miut Amil, or Hundred governing Powers." (Pref. p. xvi.)

For the brevity of Abdoolqahir's work, his commentator, in the Shurhoo Miut Amil, compensates; and, still more, that able and ingenious orientalist to whom we are indebted for the English version of both those compositions, and for his own admirable illustrations, evincing a critical knowledge not only of the Arabic, but of general grammar, extensive and intimate acquaintance with the Greek and Latin classics, and with modern books of merit in almost every language,

and the happy art of enlivening a dull subject.

It is not consistent either with the nature or limits of our Journal to follow the original author, his commentator, or their learned translator, Captain Lockett, through the mazes of Arabic syntax; but the following extract (See Pref. p. xi.) will sufficiently explain the method adopted by Abdoolgahir—" He divides Regimen into two general classes, or departments, termed verbal and absolute. By the first is simply understood, the effect that one word has upon the termination of another; by the second is meant, that specific mark of case assumed by a noun, when used absolutely as the nominative to a sentence. The government, in the first instance, is termed verbal, because the change of ter-. mination is occasioned by some word either expressed or understood; in the second it is called absolute, because the word thus governed is considered independent of all verbal agency, and acquires this peculiar form of construction from its nominative situation alone. Verbal government he then sub-divides into two distinct classes: the first comprehends ninety-one specific words, which are termed from their nature prescriptive governors; the second contains seven distinct classes of words, such as verbs, adjectives, participles, infinitives, &c. &c. each of which necessarily includes all the words of its own species: and each of these classes he considers numerically as one, and terms the whole analogous governors: here, then, are all the verbal governors in the language reduced to ninety-eight: viz. nincty-one in the prescriptive, and seven in the analogous class; to which, if we add two in the absolute, we shall have an exact centenary of governing powers."

Among these, as we learn from page 1, some are termed by the grammarians of Arabia or verbal, and some or absolute: of the verbals, one class is styled or the prescriptive government; and another in the class of seventeen particles, which govern the noun alone in the genitive or relative case: these are—

<sup>!</sup> Vide Voss. de Natura Artium. The work is also attributed to Hermes.

-P. 137.

. جا - من - عي - الي - في - لام - رب - علي - كان - مذ - منذ حتي - واو القسم - تاء القسم - حاشا - خلا - عدا

and he illustrates their powers by such short examples as the follow-

I went near, and passed Zeid—
مرت بزید
I travelled from Bassorah to
Koofa—

رمیت السهم عن القوس I shot the arrow from the

But those who wish to become masters of the abstruse Arabic Syntax, with all its niceties, must peruse attentively the *Miut Amil* itself, which, in the volume before us, occupies but five pages of original text, and sixteen of the translation; he must also study the *Shurhoo* 

Miut Amil, المرابع علم or "Commentary on the Hundred Governing Powers," of which the Arabic text occupies thirty-one pages, and the English version two hundred and sixteen, being enriched with the learned translator's copious annotations, and a variety of Tales and Anecdotes, each exhibiting some certain particle under all the senses ascribed to it in the commentary. From these, without any reference to the particular word illustrated, we shall extract the following or story.

"A certain city lounger was standing one day in the street, and happened to see a woman of elegant appearance pass by with a child in her arms. He said to the people about him- If any one will bring me that child, in order that I may kiss his feet, I will give him ten dirhums'-but nobody answered him. He addressed them again, and said, 'I will give fifteen dirhums to any one that will bring me the child; but they continued silent as before. 'I had better,' said he to himself, 'leave these blockheads alone, and watch the motions of the woman, and wherever she goes, go there also; and at whatever house she enters, stop there, and wait her coming out;' upon which he began to follow her. The woman turned round, and said, 'What is your objects sir, in pursuing me thus?' 'I wish' (replied he) 'for permission to kiss the feet of that child; and if you allow me, I will do whatever, you command.' 'Why do you wish this?' said the woman. 'Because I love you' (replied he), 'and you love the child, and the beloved of the beloved is also beloved.' The woman laughed at his answer, and said, 'If you are determined on this, you had better wait for his father, who is about to proceed to the bath; and when he takes off his

shoes, you can go and kiss his feet, for my love to him is greater than to this child.' The fellow was abashed at her reply, and retreated."

We shall extract another Story from page 180. "The wife of a niggardly attorney happened to be seized with a longing after fish, and expressed her desire one day to her husband. 'O what execrable food' (said the attorney) 'is fish, and how vile a thing is fish for food! for its. F is fatality, its I insipidity, its S sickness, and its H horror.' The good woman, however, was determined to satisfy her longing; and accordingly, having pawned her ear-ring, unknown to him, purchased some fish; but in the very act of enjoying it, who pops in upon her but old Pinchpenny, who, seeing her eating, cried out, 'What is that you are eating, my dear?' 'Nothing but a little fish' (replied the wife). which a neighbour woman has sent me.' 'Oh, ho' (cried Muckworm). then allow me to join your mess immediately, for most excellent food is fish, and fish is truly excellent for food; for its F is fatness, its I impletion, its S salubrity, and its H hilarity." What a vile describer of fish you are' (said his wife); 'for yesterday you abused it, and now again you are praising it.' 'Nay, my dear' (said the attorney), 'I am an admirable definer of fish, for I divide it into two classes; one that is purchased with money, and this I hold to be the bad class; the other that is got gratuitously, and this I consider the good class.' His wife laughed at his answer, and was surprised at the readiness of his reply."

Our limits restrict us to one story more, which we shall borrow from page 230. "'I resided at Basrah' (said a certain Arabian Yorick) 'as a parson, and professor of humanity; and was, one day, a good deal. amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering tongue, staggering in his gait like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up, and seated himself before me. 'Whence come you' (said I), 'O father of gladness?' 'From home, please your worship,' said he; 'And pray where is your home?' (I rejoined) 'and what is the cause of your journey?' 'My home' (he replied) 'is near the great mosque, adjoining the poor-house; and I am come for the purpose of being married, and to beg you will perform the ceremony: the object of my choice is this long-tongued, importunate, hump-backed, scarlet-skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed daughter of my uncle.' 'Do you agree, Miss Longtongue' (said I), 'to marry this Mr. Pot-belly?' 'Ay,' said the lady, with a great deal of Doric brevity. 'Then accept, my friend' (cried I), this woman for your wife-take her home, cherish, and protect her.' So he took her by the hand and departed. Now it happened, that about nine months after that, they both returned to me rejoicing; and had hardly seated themselves, when my old friend Adonis called out, O, your worship, we have been blessed with a most sweet and fascinating child; and are come to request you will bless and give him a name, and offer up a prayer for his parents.' Now what should I behold but

Or, agreeably to the original word, www, its first letter is poison, its second sickness, and its third affliction; and again, its first is falness, its second enjoyment, and its third competency.

a little urchin, stone-blind, hare-lipped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked, not possessing one sense out of the five, and altogether frightful and deformed: in short, a perfect epitome of all the qualities of his parents. At this sight, I said to them, 'Be thankful for this darling boy, and call him Combs-roor,' for truly he has all your perfections combined in himself, and

that child is truly admirable who resembles his parents."

In the Annotations (page 103) Captain Lockett notices a species of paronymous composition, very frequent among the Arabs and Persians, and occasionally practised by the Greek and Latin Poets. Numerous examples of the Paronomasia are given, he observes, by Vossius, in his Rhetoric, and others may be found in Aulus Cellius, Plautus, Ennius, &c. The following Arabic couplet contains a delicate play on words, that cannot be preserved in a translation. Capt. L. quotes it in his remarks on Y, the common responsive negative, directly opposed to yes."

رايت ظبياً علي كثيب يخجل البدر و الهلال فقلت ما اسمك فقال لولو فقلت لي لي فقال لا لا

"I saw a fawn upon a hillock, whose beauty eclipsed the full moon: I said, 'What is thy name I' She answered 'Deer.' 'What, my dear?' said I; but she replied, 'No! no!'" Here the play on loo loo, lee lee, and lee

But we must not exceed our limits; and might, perhaps, close this article best by declaring generally, that the volume before us contains in every page something to instruct or entertain. We shall, however, more particularly direct our readers' attention to the learned translator's

Preface, and his important Remarks on the term (p. 195 and seq.) which are replete with curious and valuable criticism.

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### NOTICE OF

Tiberius Rhetor de figuris, Altera Parte Auctior; una cum Rufi Arte Rhetorica. Edidit Jo. Fr. Boissonade. Lond. in Æd. Valp. 1815. 8vo. pp. 98. Pr. 6s. 6d.

This little work is dedicated to Dav. Jac. Van Lennep, a celebrated Professor at Amsterdam. The circumstances, under which

Literally, "The joy of his parents," being compounded of pi mother, if futher, and joy.

this publication originated, and the manner in which the work has been executed, will be best explained in the very learned and ingenious Editor's own words:

"Casu ad Tiberium fui delatus, nihilque unquam minus cogitavi, quam me hujus fore scriptoris editorem. In Codice Vaticano 483, quem aliud quærens evolvebam, inveni Tiberii Σχήματα: et, cum voluissem conferendo experiri num essent editis emendatiora, non sine quadam voluptate (nam non carent nostra studia voluptate) animadverti Tiberium manu scriptum duplo majorem esse quam editum Tiberium, et alteram partem, qua Figuras Elocutionis exponit, Galeo defuisse, primo hujus libri editori, nec non Fischero qui Galeanam Editionem iteravit, indiligenter nimium et incuriose: etenim immania priorum typographorum peccata sæpius repetere non dubitavit. Tiberium integrum habere nihil erat, nisi et alii haberent. Ergo me ad editionem adcinxi; at levi manu rem peregi: nam non est Tiberius is auctor, a cujus editore multum exspectent lectores. Galeanas observationes servavi, et identidem Claudii Capperonnerii adposni notulas, a me descriptas ex margine exempli Oxoniensis, quod, post fata viri integrative, in Bibliothecam Regiam Parisinam migravit. Hoc eodem exemplo usus est Schneiderus, atque inde sumsit quas dedit ad Demetrium Phalereum Capperonnerii emendatiunculas. Præterea locorum a Tiberio excitatorum fontes quam potui diligentissime indicavi, varietatesque Codicum Vaticani et Parisini 2918 enotavi: e priore, cum maxima sedulitate; e posteriore, qui altera parte caret, non nimis anxie: nam fere cum Galeana conspirare videbatur.

"Parem in Ruso edendo rationem tenui. Rusum dederat olim Tiberio comitem Galeus, sed anonymum. Scriptoris nomen commode obtulit idem ille Regius liber. Inventi nominis fortuna Ruso profuit. Queln anonymum adhuc latere sivissem in Galei et Fischeri libellis, jam volui, recuperato nomine, publica notitia luce donare, et ipsi novus quasi pater existere. Meum enim movebat animum satum illud triste quod ipsi nomen inviderat, et alteram, post mortem, mortem attulerat. Nec tamen paterni affectus justum esse me judicem impediunt, et quam sit tenuis meus ille Rusus optime intelligo.

"Hic finem præfandi faciam; nam de Tiberio quæ scire forte cupis Testimonia a me collecta te docebunt. De Ruso autem, præter nomen, nihil novi."

The notes, with which the Editor has enriched the book, bear an honorable testimony to his learning, ingenuity, taste, judgment, and accuracy. Many of them are so excellent, that we shall easily obtain the pardon of our readers for thus occupying two or three of our pages.

Diotimi Epigr. ἀστραπηφόρος, ἀστραπηβόλος, ἀστραπηβολέω.

"De n pro u in vocibus huic similibus, cf. quæ notavi ad Marin. p. 105. Perpetua est harum syllabarum, propter soni similitudinem, permutatio. Diotimi Epigramma quartum in primo versu laborat.

มี 3"Agrepus auris i หลมแบ่ง Maries. Non faciunt satis Brunckii et Jacobsii conatus. Propono i I'Aeruus-Anonymus qui editur in Notitiis Manuscriptorum, t. 6. p. 500. eodem modo vitiatus est: 30 άξιθει βασιλεύων ciránas. Lege, η εξιώτη βασ-Alia obiter in hujus auctoris carmine emendabo: at meam mihi in ignobilissimo poetastro corrigendo sedulitatem nemo exprobret; nam dignus est emendatione, qui fuit habitus editione dignus. Vers. 5. Tyes Editor doctissimus proponit has to-THREE DE XEUTHARTON ELIOF. μικίο, ego όλος ταμκίο. Quam sæpe permutentur λ et χ docuit Bastius ad Gregorium. Sed rausso non mutandum; rausso versum facit 2quo longiorem. Metrum enim est iambicum politicum dodeczsyllabum, cum accentu in penultima, non servato ubique iambo finali. Ab hac norma recedere videtur versus undecimus, desinens in in inforces: sed accentum male imposuit vel librarius, vel typotheta. Legendum ἐωσφόρος.-v. 27. αὐτῷ διάσδαι χάριν ἀστραπηφόρου. Lego, αὐτοῦ. Voce dereumpies caret H. Stephani Thesaurus, qui nec habet epithetum ejusdem commatis, doreamsbides, inveniendum apud Eumathium vi. p. lioris, Philoxeno Athenzi i. 8. nocet particula y. Exercis as παύσειί γι, σοῦ τὸι πρωκτὸι ὑπελθώι. Non dicitur quid vel quem scorpius sedaverit. Lego: Du. au maverii er, ero v. m. v. vel Du. au maveri yi er, σοῦ τ. πρ. ὑ. Elmsleius, vir egregius, ad Acharn. Auct. p. 116. huic loco alia ratione mederi conatus est." p. 17, 18.

### Lysias Epitaph. explained.

"Lysias Epitaph. p. 95. R. 'Αθηνεῖοι μὶν ἐνίκων τῆ ναυμαχία, Λακιδαιμόνιοι δὶ, οὐδὶν ταῖς ψυχαῖς ἐνδιαῖς γενόμενοι. Supplementa hiatus proposuerunt docti interpretes, et Augerius, semper audacior, scripsit e conjectura Reiskii quem, de more, nominare neglexit, Λακιδαιμόνιοι δὶ ἐδυστύχησαν. Equidem credo hic esse ἀποσιώπησιν, et scribendum Λακιδαιμόνιοι δὶ · · οὐδίν." p. 25.

### PLUTARCH corrected.

" Sæpe notatum est quam frequenter as et s permutentur, et nuper a Letronnio, viro juvene a quo egregia speranda sunt, in Animadversionibus ad Dicuilum. Vide Porson. ad Odyss. Γ. 278. Hæc observatio Plutarcho proderit de Aud. poet. p. 90. Krebs. καθάπες ἐν νόθες φωνί καὶ κικεμμίνεις μύθεις ἀληθείας. Wyttenbachius, quam opportune obtulerunt codices lectionem, κικεμμίνης recepit. Jam locus erit omnino restitutus, deleto καί, nato e prava iteratione initialis syllabæ vocis κικεμμίνης: ' in adulterina luce veritatis temperatæ fabulis.' Hic perfecti reduplicatio, κι, peperit ex se conjunctionem καί: alibi syllabæ κι prorsus evanuit, mutata male in conjunctionem, verbi causa, καὶ χαρισμένως pro κιχαρισμένως. Vide notam ad Marinum p. 98." p. 26.

### Σαφήνεια, a rhetorical word.

In p. 30. Professor B. quotes the words of Mr. Blomfield in Gloss. ad Sept. Theb. "σαφήνεια, vox rarior," and adds that H. Stephens in the *Thes.* notices it as a word of rare occurrence in

proce. Mr. Bl. was in all probability led by H. Stephens to make the remark, which, however true it may be with respect to the historians, orators, and poets, is untrue in regard to the rhetorical writers. Boissonade well observes "rhetoribus placuit." and he appeals to Aristotle Poet. c. 37, to Theo Progymn. p. 31, 32. ed. Camer, to Aphthon. Progymn. p. 4. Commel., to Aristides T. II. p. 475, to Rufus s. 16, 17., Demetr. s. 202., Hermogenes de Form. II. 11, p. 489., to Matth. Camariota p. 10. 24. 26., to Apsines, and others. We had ourselves lately occasion to read a very considerable part of Hermogenes, and there we met with the word not only in the places referred to by Professor B., but in several other passages. It may be found often in Dionysius Halic. " Aristoteli σαφής λέξις est, quæ medium tenet inter άδολεσγίαν et συγτομίαν, loquacitatem et nimiam brevitatem Lib. III. Rhet. cap. 12. fin. Diog Laert. X. 10. commemorat Epicuri hikiv xuglav xal ίδιωτάτην, deinde addit: σαφής ήν ουτως, ώς και έν τῷ περί βητορικής άξιοι μηδεν άλλο ή σαφήνειαν απαιτείν." Ernesti Lex. Technol. Gr. Rhet. p. 305. Ernesti thus defines the word: " Zaphveia, claritas orationis, prima ejus virtus ex disciplina Hermogenis Lib. I. negl iδ. p. 26. quæ constat duabus rebus, τω καθαρώ et εὐκρινεί, puritate et perspicuitate."

PLUTARCH corrected.

"Plutarchus de Superstit. s. 16. p. 54. Matth. oidi duoir is manego modor ouias meios etaline interpretes in explicando vel corrigendo modor, nec proficiunt hilum. Conjeci máryos ouias quod verum esse omnino videtur. Locutio est poetica, quam potuit de more Plutarchus a poeta quodam mutuari, Æschylo forte, vel Pindaro. Парин опий est conus umbræ. Vide Albertium ad Hesychii Парин." p. 36.

We entirely agree with the Professor in the propriety of this

conjecture.

Æschylus Agam. v. 314. Φλογος μέγαν πώγωνα. Stanley translates the words thus, promissam ignis barbam. Schol. A. Πώγωνα λέγει τὴν εἰς ὀξὺ λήγουσαν ἀκμὴν τοῦ πυρός καὶ ὁ πώγων γὰς εἰς ὀξὺ λήγουσαν ἀκμὴν τοῦ πυρός καὶ ὁ πώγων γὰς εἰς ὀξὺ λήγει ὅσπερ καὶ ἀλλαχοῦ Λύθάδη γνάθον τὴν ἀκμὴν εἰςηκε, καὶ ὀξύτητα τῆς σφηνός (Prom. Vinct. 64.) σημείωσαι δὲ ὅτι ἐκ τούτου ἀνομάσθη παρὰ τοῖς μετεωρολόγοις πωγωνίας ἀστήρ. "Iisdem verbis," says Stanley, " rationem præbet Scholiastes Homeri antiquus, quare πώγων. Latinis Pogonus, Træzeniorum portus appellatus fuerit, πώγων δὲ, inquit, ἐκλήθη ἀπὸ μεταφορᾶς τοῦ πώγωνος, διότι λήγει εἰς ὀξύ. Porro ad hujus loci nomen allusisse videri Æschylum putat vir cl. in Pompon. Mel. ii. 3. Tanquam sì a face Agamemnonia esset appellatus. Hunc Æschyli locum respexit Jul. Pollux Onomast. II. 4. ἐν τῆ τραγωδία, Πώγων πυρὸς, ἡ εἰς ὀξὺ ἀναδρομὴ τῆς Φλογός." « Pogonias vocant," says Pliny, " quibus inferiore ex parte

in speciem barbæ longæ promittitur juba," Lib. II. 25. Manilius Lib. I. v. 837.

Et globus ardentis sequitur sub imagine barbæ.

We may observe that the astronomical use of the word as applied to comets with their fiery tails may have suggested to Plutarch, when speaking, as he appears to do, astronomically, the use of it in the passage under consideration.

Carcini nomen in Catalogo Rhetorum.

"Alexander Rhet. ii. 2. de anadiplosi: τοῦτο τὸ σχίμα ὁ μὰν Καςκίσες παλιλλογίαν καλεί. Normannus pro Καςκίσες, reponi volebat Καικίλιος. Vides iterum nomen Cæcilii depravatum; nam nullus dubito quin vera sit Normanni emendatio, delendumque Carcini nomen in Catalogo Rhetorum Fabriciano." p. 44.

δ γάμοι, γάμοι, proverbially used.

In p. 45 we have the phrase & γάμοι, γάμοι, numbered among the instances of the figure "epanalepsis." The Professor says in the note: "Hæc forte petita e Tragico. Apostolius XXI. 9. & γάμοι, γάμοι, ἐτὶ τῶν δυστυχούντων. Pantinus reponendum arbitratur, & γάμοι ἄγαμοι. Facile quis videt Pantinum errare." We are surprised that the real source of the phrase & γάμοι, γάμοι, which Apostolius numbers among his proverbs, should not have occurred to a memory so exact, and ready, and rich as that of the Professor on most occasions.

ὧ γάμοι, γάμοι ἐφύσαθ ἡμᾶς, καὶ φυτεύσαντες, πάλιν ἀνεῖτε τἀυτὸν σπέςμα, κὰπεδείξατε πατέρας, ἀδελφοὺς, παῖδας, αἰμὶ ἐμφύλιον, νύμφας, γυναῖκας, μητέςας τε, χώπόσα αἰσχιστὶ ἐν ἀνθρώποισιν ἔργα γἰγνεται.

Sophocles Œd. T. v. 1403. ex ed. Elms.

The Professor will recollect the notice taken of the passage by the Pseudo-Longinus  $\pi$ . v. sect. 28. The proverb cannot trace its origin higher than Sophocles.

Æschines corrected: ἐπίσταμαι, γιγνώσχω.

" Πλιονάζει Æschines in Timarch. p. 44. R. iπτιδάν . . . τοὺς νόμους γνῷ καὶ εἰδῷ. Sed Codex Coislinianus vocibus γνῷ καὶ caret, hocque adpictum habet scholium: εἰδῷ πιρισκυμένως ἀνωγνωστίων ἀντὶ τοῦ ἐὰν γνῷ καὶ μάδη. Crediderim Æschinem scripsisse tantum νόμους εἰδῷ, et e scholio marginali γνῷ καὶ irrepsisse." p. 55.

Though we are disposed to think with Mr. B. that  $\gamma \nu \bar{\omega} \times \alpha l$  is a marginal gloss, yet we are afraid to speak positively, and respectfully submit to the consideration of this truly enlightened Parisian the following instance of pleonasm, which seems in a great measure to vindicate the propriety of  $\gamma \nu \bar{\omega} \times \alpha l$  in the passage of Æschines:

τα χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,

Eurip. Hippol. v. 382.

θυσιάς ἐπιττάμεσθα καλ γιγνώσκομεν.

Eurip. Iphig. Taur. p. 490.

On this second passage J. Markland judiciously writes thus: Novimus et scimus: τῆς ταυτότητος suspicionem leviorem fore putaverit forte aliquis, si legatur, κ' εὐ γινώσκομεν, et probe cognita habemus. Sed reclamat ipse Euripides Hipp. 380. et D. Lucas Act. Apost. xix. 15. [Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι] Plautus Mil. Glor. II. 5. 42. Neque vos, qui homines sitis, novi, neque scio." But to the passage produced from the Acts it may be well objected that the two verbs are introduced, where one might have been sufficient, merely for the sake of variety, and do not in this instance bear the same appearance of pleonasm, which is visible in the passages of Æschines, Euripides, and Plautus; and therefore we subjoin the following example: Marc. xiv. 68. οὐχ οἶδα, οὐδὲ ἐπίσταμαι, τί σὺ λέγεις.

#### ATHENÆUS corrected.

"Non abs re erit Anaxandridem Athenæi 1. 62. ἀσυνδίτφ liberare, quod in ejus versus inopportune invexerunt librarii: ἰὰν λούσησθε τῦν, Ῥάρανόν τι πολλὰν ἐντράγητι, παύσετε Τὸ βάρος, διασκιδάτε τὸ προσὰν τῦν νέφος Ἐπὶ τοῦ μετάπου. Quis non offendet ad παύσετι, διασκιδάτε ! Lego: Ῥάρανόν τι πολλὰν ἐντράγητὶ, ἔπαυσί τι Τὸ βάρος, διασκιδά τι τὸ πρ.—Ἐπαυσι, ράφανος nempe.—Vel mutaverim tantum διασκιδάτι in διασκιδά τι, nempe ἐάρανος." p. 60.

### VELLEIUS PATERCULUS corrected.

"Morbo Paterculus laborare videtur ii. 7.— Factum Opimii, quod inimicitiarum quæsita erat ultio, minor sequuta auctoritas: et visa ultio privato odio magis quam publicæ vindictæ data.' Ingrata vocis ultio repetitio merito displicuit doctis interpretibus; sed locum non feliciter tentaverunt. Equidem, nescio an felicius, conjicio ultio post visa esse glossema, delendumque. Glossator metuebat ne quis visa referret ad auctoritas, et adposito ultio, errori cavebat; sed ipsa sedulitas auctori nocuit, et glossema textum invasit." p. 62.

### Demosthenes De Cor.

In p. 64. Tiberius, quoting the celebrated passage of Demosthenes, has,  $E\sigma\pi\acute{e}\rho\alpha$   $\mu\grave{e}\nu$   $\gamma\grave{a}\varrho$   $\mathring{\eta}\delta\eta$ , whereas in the editions of Demosthenes we have  $\mathring{\eta}\nu$ . This variation has escaped the notice of Professor B.

είλήχεσαν, πεποιήκεσαν, etc.

"Theodorus p. 88. f. reis ys mir ras vierus: et p. 86. rius ys mir sidir sidifferen redockir. Ad vocem sidifferen adpictum sic, dubitationem editoris celeberrimi indicare videtur. Sed in hoc scriptore talis forma ferenda est. Etenim tunc temporis tertia plurali plusquam perfecti Attici persona utebantur, loco perfecti vel aoristi. Tzetzes initio commentarii in Iliadem habet iniuexsiquesus, nuppersiment, numericalismo posita." p. 67, 68.

### Curious Latin Inscription.

In p. 69. M. B. quotes from the "Auctores Itineris literarii duorum Monachorum D. Benedicti" T. I. p. 301. an Inscription, which deserves a place in our Miscellany:

"HOSPES, QUID SIM, VIDES.

"OUID FUERIM, NOSTI.

"FUTURUS IPSE QUID SIS, COGITA."

#### Demosthenes corrected.

"Exord. Olynth. 1. 'Arri πολλών &, & άνδρις 'Αθηναίοι, χρημώτων δράς ιλίσθαι νομίζω, εἰ φωπρὸν γένοιτο τὸ μάλλον συνοίσειν τῷ πόλει. Sic vulgo distinguunt. Sed Dupinus, vir doctissimus, qui nuper Oratoris Olynthiacas fecit gallicas, commate posito post γάνοιτο, non εἰ φωπρὸν γάνοιτο, sed τὸ μάλλον συνοίσειν a verbo ἰλίσθαι pendere notavit: quæ sententia omnino vera esse videtur, et commode firmari a Rufo, qui συμφίρον ακὶ χρήματα συγκρίνεσθαι animadvertit, non χρήματα et τὸ φωπρόν. Demosthenes qui hic ἰλίσθαι τὸ μάλλον συνοίσειν scribit, paucis interjectis dicet μάδιαν τὸν τοῦ συμφίροντος αίρεσεν γενίσθαι: et hoc Dupinianam interpretationem tuetur." p. 78, 79.

### olxioxos, domus avium.

In p. 89. of Rufus the famous words of Demosthenes occur, καν εν οικίσκω τις αυτὸν καθείρξας τηρή. We embrace this opportunity of telling our readers that the word οίκισκος, in the sense usually assigned to it in this place, occurs in the "Geoponics," as edited by Niclas, that οίκος is there so used more than once, and that domus is so used by Lucretius at the opening of the first book: "Frondiferasque domos avium, camposque virentes."

### ON THE WORD PALIMPSESTUS.

"IT is well known" (says a Reviewer of a Volume of Fragments of Cicero, lately printed at Milan) "that we have to ascribe the loss of many valuable works to a practice, which prevailed in the middle ages amongst the monkish scribes, who used to pare off the surface of parchment manuscripts, or to obliterate the ink by some chemical process, for the purpose of fitting them to receive the works of some Christian author. Copies of books thus prepared and written on a second time are called Codices Palimpsesti. It appears, from the account given by Wetstein of the Codes Claromontanus of the New Testament, that it had originally contained the works of some tragedian, perhaps Sophocles. A very ancient Galen was detected under the text of the New Testament by Knittel, in the library at Wol-

fenbuttel: for the erasure (erasement, Johnson) of the original writing was not always so complete, but that parts of it might be deciphered

by holding it up to the light."

In a note on the word *Palimpsesti*, after quoting the two passages from Cicero and Catullus, referred to by Stephens, Gesner, Ainsworth, Cooper, Adams, and every other Latin or Greek Lexicographer, under the word *palimpsestus* or παλίμψηστος, he proceeds; "In both which passages some read *palimxesto*. Gloss. Vett. Παλίμψησρον *Deleticia*. Another has *Deleticia* Παλίμψηστος. Το say the truth, I do not see by what analogy παλίμψηστος is formed. It should rather be παλίμψηστος."

I will show him by what analogy; and will give at full length in gratian lectoris what is said on the subject by H. Stephens, under the word ψάω; from whence by an easy process we come at ψηστός.

Ψηστός, οῦ, ὁ. Tersus, Detersus; vel Rasus, Derasus, aut Redendo detersus. UNDE παλίμψηστος, ου, ὁ καὶ ἡ, iterum Derasus, vel Deradendo tersus. Pro quo ET malí Unoros scriptum reperitur, omisso μ. Dicunturque tabellæ vel chartæ aut membranæ παλίμψηστοι sive παλίψηστοι, quæ secundo rasæ et detersæ sunt: ut deleta priore scriptura, nova possit inarari; quas Latini deletitias chartas et membranas vocant, opponentes ei novam. Ut quum Ulpianus ait, charta appellatio et ad novam chartam refertur et ad deletitiam. Plut, in fine libelli quem conscripsit περί τοῦ ὅτι μάλιστα τοῖς ἡγεμόσι δεῖ τὸν φιλόσοφον διαλέγεσθαι, de Platone loquens in Siciliam ad erudiendum Dionyaium profecto, εδρε Διονύσιον Εσπερ βιβλίον παλίψηστον ήδη μολυσμών άνάπλεων, και την βαφην ούκ άνιέντα της τυραννίδος, έν πολλώ χρόνω δευσοποιον ούσαν. Idem in lib. περί άδολεσχίας, non ita procul ab initio, οι δε αποκναιούσι δήπου τα ώτα ταις ταυτολογίαις, ώσπερ παλίψηστα διαμολύνοντες. Latini etiam palimpsesti voce utuntur, ut Cic. ad Trebat. lib. 7. Epist. 18. "Nam quod in palimpsesto, (s. literas dedens) laudo equidem parsimoniam: sed miror quid in illa chartula fuerit quod delere malueris, nisi forte tuas formulas; non enim puto te meas epistolas delere ut reponas tuas. An hoc significas, nihil fieri, frigere te, ne chartam quidem tibi suppeditare!" Ubi satis apertè ostendit, palimpsesti nomine se accipere chartam deletitiam: hoc est, in qua, deleta priore scriptura, reponitur alia: Sic Catullus epigr. 19. (20) ad Varum de Suffeno quodam, "Idemque longè plurimos facit yersus. Puto esse ego illi millia aut decem, aut plura Perscripta: nec sit, ut fit, in palimpsesto Relata: chartæ regiæ, novi libri, Novi umbilici, lora rubra, membrana Directa plumbo, et pumice omnia aquata." Sed notandum est, in posteriore Plutarchi loco veterem codicem pro παλίψηστα HABERE παλίμψαιστα, a ψαίω; apud Catullum, quibusdam in exemplaribus legi palinxysto, seu palinxesto, ut quidam scribere malunt. Sunt porro duo illa comp. Παλίγξεστος ΕΤ Παλίγξυστος, ex verbis ξέω et ξύω, idem cum ψάω significantibus, nimirum Rado, Erado, Derado: sonatque παλίγξεστος sive παλίγξυστος Iterum rasus, Derasus, Rasus et pumice æquatus. nam fiere et hav ita significant radere seu eradere, ut simul rov buahleur et sequandi seu complanandi habeant significationem aliquam, et præsertim si tabellam

scriptoriam ψων sive ξύειν dicamur. Budseus scribtt Παλίνξυστος, nt et Παλίνξεστος alii."

So wretched a Greek scholar was Robert Ainsworth that he actually

proceeds to derive the word from maker and Eéw.

1815. • A. F.

P. S. Mr. Elmsley in his notes on the Medea (v. 842.) has the following passage. "Multum ad nostrum locum illustrandum valet Phænissarum locus a nemine, quod sciam, hue relatus. v. 838. τᾶs "Αμφιονίας τε λύρας ὕπο πύργος ἀνέστα διδύμων ποταμῶν, &c. Majori quidem jure Thebæ διδύμων ποταμῶν πύργος (i. e. πόλις) appellantur, quam Athenæ ἰερῶν ποταμῶν πόλις propter parvum flumen Cephisum [nothing said about the Ilissus], quod modo memoravit noster. Sed poetarum proprium est res exiguas dicendo amplificare." If Mr. E. will turn to p. 166. of our xth Vol. he will there find something on the subject.

# CAMBRIDGE PRIZE POEM

FOR 1790.

### ODE LATINA

NUMISMATE ANNUO DIGNATA
ET IN CURIA CANTABRIGIENSI RECITATA.

#### MARE LIBERUM.

Sic, quando vastum funditur in mare, Parvas et intermiscet aguas salo Rivus, profundo vix inaucti Percipitur pelagi barathro: Ut Musa nisu præcipiti mea Fertur, pusillum flumen et ingenî Sinu in capaci, liberique Laudibus Oceani recondit. Quin æstuosum ne metuas mare. Pimplea; mox et fontibus integris Gaudebis, et dulci Hippocreue, aut Castaliis potieris undis. Felix, amicæ qui monitis piè Fretus Minervæ, roboream ratem Construxit, effusoque primus Non timuit dare vela ponto.

.10

<sup>\*</sup> Metrum laborat. Penultima hujus vocis ubique legitur producta. Dixit Strabo, si bene memini, 'Ιππωμρήτη. 'Η πρήτη τοῦ ἔππου (Dor, ἔππω) scilicet. Quia et Hesiodus habet 'Ιππωμρήτη.

Ille et marini regna Dei nova	
Mortalibus subjecit, et æquoris	
Ærarium reclusit ingens,	
Auctor opum decorisque nostri.	20
Videsne rivos Hermus ut aureos	
Fundit, politumque India ebur, sua	
Molles Sabæi thura mittunt,	
Balsamaque, et croceos odores?	
Cydoniorum intendimus arcuum	
Subtile robur; Threiciis equis	
Insidimus, Phœniciique	
Regio honore nitemus ostri.	
Læti exterarum fructibus arborum	•
Carptis ab umbrâ vescimur; optimum	30
Uvæ liquorem Formianæ aut	
Nectareum bibimus Falernum.	
Quin et feraci terra sinu capit	
Fovetque longinquæ genitalia	
Sementa Methymnæ; recenti .	
Induitur foliorum amictu,	
Et poma mirans non sua, Lesbicis	
Rubet racemis fraxinus insito	
Ut gaudet efflorere malo, et	
In platano pyra læta canent.	40
Quid quas opertis in penetralibus	
Alit perennes divitias mare,	
Fœtuque Neptunum natantûm	
Innumero referam tumentem?	
Quid vasta quanto corpore se movent	
Ccte? revulsum credideris procul	
Montem avehi, radicibusve	
Ortygiam freta ferre ruptis.	
Quid delicatos Carpathii canam	
Scari sapores? aut acipenserem	£0
Laudatum, et extensi decorem	
Egregium spatiumque rhombi?	
Quas ergo larga fudit opes manu	
Omnes per undas Oceanus pater,	
Mæotis æquè vel remoti	
- Divitiis potiantur Indi.	
Nec tu solutum marmoreis iter,	
Hispane, campis obstrue, non tua	
Regna arrogans, circumfluique	
Publica jura maris coercens:	60

Victricibus firmata Britannia Si vellet armis,—sed modo vindicas Justos honores, liberique Asserit imperium profundi.

> THOMAS G. TAYLOR, Coll. SS. et Indiv. Trin. A. S. 1790.

## ON THE PROSODY OF GREEK VERSE

AS CONNECTED WITH DIALECT.

### TO THE EDITOR OF THE CLASSICAL JOURNAL.

THERE is a nice point in the Prosody of Greek verse as connected with dialect, to which I beg leave to call the attention of your critical readers.

In an Essay on the Composition of the Greek Sapphic Ode (Class. Journ. No. IX. p. 123.) it is doubted whether these words,

φαίνεται κείνω Ισόκληφος ἔμμεν,
can be considered as forming a legitimate line; when the fifth
syllable is a long vowel ad finem vocis, supported by the ictus, but
followed by an initial vowel in the next word. (Vide also Class.

Journ. No. XIII. p. 163.)

The writer proceeds with greater positiveness in his next re-

mark, thus:

"Of some other cases far more common in modern Sapphics, there is neither doubt nor difficulty; where, for instance, in the Trochaic movement, a long vowel or diphthong with an hiatus forms a short syllable.

"The following lines, therefore,

P. 108. καὶ Σθένος τοι μακρά βιβάν, καὶ ουρως

P. 116. δεσμῷ ἔμπλεξεν κρατερῷ πλανάτας and all other verses like these, Quintilius would bid you at once incudi reddere.

"The error lies in arguing or in seeming to argue from what obtains in dactylic to what is lawful in trochaic movement.

lliad. Δ. 88. Πάνδαςον ἀντίθεον διζημένη, είπου ἐφεύςοι evidently affords no justification for a Sapphic line ending thus,

είπου εύςοι:

nor Γ. 450. Είπου ἐσαθρήσειεν ᾿ Αλέξανδρον θεοειδέα for one thus beginning: "Ος καλ αλχματάν ταμίας κεραυνών."

Mr. Blomfield, on the other hand, in the Museum Criticum, No. I. p. 6. has edited the fourth stanza of the ode of Sappho signature, in the following manner:

αίπσα δ' ἐκσίκοντο· τὰ δ', ὧ μάκαιρα, μειδιάσασ' ἀθανάτφ προσώπφ ήρευ ὅττι τ' ἦν, τὸ πέπονθα, κῶττι δὴ τὲ κάλημι, ————

15

and with the following note on v. 15.

" " " " nor", omnes, quod Ionicum est."

If the change of text thus settled by Mr. Blomfield be received as correct, the two verses quoted above from the Musa Cantabrigienses, pp. 108, 116. become instantly legitimate.

First of all, however, melior conditio possidentis holds good in

the critical court as well as in the judicial.

And secondly, in what sense is ησεο Ionic, in which it is not Eolic also, at least as having free ingress into the Eolic verse of Sappho and Pindar? In πυλέων and πηληϊάδεω, πυλάων and Ατσείδαο, we immediately recognise Ionic as distinguished from Eolic forms of the noun. But is it equally clear, that, as forms of the verb, ησεο ever stood in that relation to ησευ?

Lastly, perhaps, Mr. Blomfield, with all that vigilant acuteness for which we so justly admire him, was yet not aware, that if #900 may be questioned on the score of dialect, #900 so posited is at

least as questionable on the score of metre.

I should apologise certainly for the minuteness of this discussion, were it not entwined with a subject of great annual interest to the young men of our University. When the Æolian lyre is awakened, the least tack, which fastens one of the strings, has its share of importance.

SIDNEYENSIS.

7th August, 1815.

### ADVERSARIA LITERARIA.

No. vII.

A Dictionary of Abbreviations would often prevent some strange mistakes. The following exhibits one of a curious nature. The words Juliani cum Ægyptiis V. mil. were, by the ignorance of a copyist, written at large, Juliani cum Ægyptiis quinque millibus. Thus the expression passed current, until a correct inquirer found that mil. was the abbreviation for militibus.

We beg leave to refer our Correspondent to pp. 262 and 263 of Vol. VII. of the Classical Journal, where he will find the different abbreviations of mille and mile.—ED.

A more modern blunder may be here introduced. An officer. who wrote an account of an expedition against Tippoo Saib, gave his MS. to an eminent writer to polish into a style of greater elegance. The original had stated that a sickly regiment landed at Joanna, and received so much benefit from the air and vegetables of the island, that all had recovered except 2 or 3. In these numbers the r was so indistinct that it was overlooked, and the printed copy gravely informed the reader, that such was the salutary influence of the air and vegetables of the island, that all recovered except two hundred and three.

T. M.

A. F.

OLYMPIC GAMES.—A MS. of Lucian, No. 2954, in the Royal Library in Paris, contains the following Scholium on the Pητόρων Διδάσχαλος, c. 9. which fixes the date of the suppression

of the Olympic Games:

Πόλις ην εν Ήλιδι 'Ολυμπία καλουμένη, Ιερον έγουσα επιφανέστατον 'Ολυμπίου Διός. 'Εν ταύτη άγων έπετελειτο παγκόσμιος, τα 'Ολύμπια, κατά πέντε έτη συγκροτούμενος διό και πενταετηρικός έκαλειτο, ός καί άνεγράφετο τοις δημοσίοις άελ, είς δήλωσιν των ένιαυτων, καλ ήν τουτο άκριβής του χρόνου επίγνωσις, τεσσάρων γάρ έτων μεταξύ διαβδεόντων. τω πέμπτω συνετελείτο. Και διήρχεσεν άρξάμενος άπο των Έβραικών Κριτών μεχρί του μικρού Θεοδωσίου εμπρησθέντος γάρ του έν 'Ολυμπία γαού, ἐξέλιπε καὶ ἡ τῶν Ἡλείων πανήγυρις.

### Latin TRANSLATION of SUIDAS.

Charles Stephens tells us, that the first Latin version of the Lexicon, which goes by the appellation of Suidas, was executed by Robert Grossetest, alias Grosthead; and, in the Latin form, Capi-This man was formerly Bishop of Lincoln, and died A. D.

Portus says nothing of this translation; nor Kuster, unless I am

much mistaken, although I have him not by me.

If any of your correspondents can give information whether or not that work was ever printed, and, if not, whether there are any MSS. remaining of it, he shall be entitled to the thanks of 1815.

Pontanus having made the following enigma on a hole. Dic mihi quod majus fiat quo pluria demas.

Scriverius answe ed,

Pontano demas carmina, major erit.

Latin Verses supposed to have been written by Bishop Pearson.

#### JUSTA EDOVARDO KING

naufrago, ab

Amicis mærentibus,

amoris

μνείας χάριν

#### CANTABRIGIÆ.—1638.

TUTA peregrinis sospesque virescit ab armis. Nec timet externam terra Britanna manum; Ambitus aequorei quippe irremeabilis alvei Difficiles aditus ambiguosque dedit: Dum brevia, et Syrtes, medioque latentia ponto Terrent ignotas naufraga saxa rates. Diis maris hoc, summae quibus est haec insula curae, Indulgent nostro praesidium imperio. Heu! tamen his periit queis nos servamur in undis, Gloria Cantabrici non reparanda chori. Mitte male impensas posthac persolvere grates Numinibus duris, terra Britanna, maris. Non hoc praesidium, non sunt ea munera tanti,

Nec placet hac nobis conditione Salus.

JO. PEARSON.

" Obsequies to the memorie of Mr. EDWARD KING, Anno Dom. 1638.

<sup>2</sup> "Joseph Pearson,"—T. Warton; on what authority W. has not stated. He informs us, that "the contributors were not all of Christ's College;" J. Pearson was at that time Fellow of King's College, and was collated by Bp. Davenant to the Prebend of Netherhaven, in the church of Sarum, in 1630.

<sup>1</sup> Milton's Lycidas of first appeared in this collection; it is the last poem of the second part, which is entitled

<sup>•</sup> I have put down those variations which have not been noticed by T. Warton in his second edition of Milton's occasional poems. It is to be regretted that the editors have not adhered more faithfully to the orthography of our great Bard; it should not be wholly abandoned. With this, however, I have no concern.

<sup>1.</sup> more; 2. never-sere; 4. rude; 10. He well knew-in the margin of the copy, which appears from v. 157. to have been collated with subsequent editions; 27. a-field; 49. hasil-copses; 51. Lord L. lov'd-in the margin; 66. stridly; 131. smites; 175. cazie-occie in margin; 177, in the margin.

Ammianus Marcellinus explained.

"Ammianus Marcellinus informs us of an observation, which Hormisdas, a Prince of Persia, made on Rome, and which is something remarkable, namely, That one thing only had there pleased

him-to find that men died at Rome as well as elsewhere.

"Mr. Gibbon, in his History, has told us to read displicuisse for placuisse, 'displeased' for 'pleased'—a correction, to which those of Bentley are innocent. He says, the contrary sense would be that of a misanthrope, whereas his affords a reproof of Roman vanity.

"The sense that strikes me is very different from either of these, and is this, that the Prince's envy at the pleasures of the inhabitants of Rome could only be moderated by the reflection that their plea-

sures were transitory.

"How would the miserable envy the happy, were not the grave the equal termination of pleasure and of pain."—R. Heron's Letters of Literature, Lond. 1785, 8vo. p. 68.

3. Καὶ ἔλεγον πρὸς ἐαυτάς. Τις ἀποχυλίσει ἡμῖν τὸν λίθον ἐχ τῆς θύρας τοῦ μνημείου;

4. Καὶ ἀναβλέψασαι, θεωροῦσιν ότι ἀποκεκύλισται ὁ λίθος ἢν γὰς μέγας σφόδεα.—St. Mark's Gospel, chap. xvi.

3. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. "(And when they looked, they saw that the stone was rolled away,) for it was very great."

I am disposed to believe that the latter part of the fourth verse (ην γας μέγας σφόδρα) ought to have been placed at the end of the third, for the following reasons:—

1st. Because the greatness of the stone was the occasion of the

question, "Who shall roll us away the stone?"

2ndly. Because the connective particle  $\gamma \lambda \rho$  now stands perfectly useless, but with the alteration proposed, it will have a reference to

the preceding question.

3rdly. Because the common English version tacitly acknowledges the propriety of my emendation, in an endeavour, by a most awkward parenthesis, to connect the words, which have been hitherto separated, with their proper subject.

The Translation may then be read thus:

3. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great.

4. " And when they looked, they saw that the stone was rolled way:

5. " And entering into the sepulchre, they saw," &c.

'Ακούσας ὁ Σεύθης τὴν Φανήν, ἡχώτα τὸν οἰνοχόον τι λέγοι. 'Ο δὲ οἰνοχόος εἰπεν' Ελληνίζειν γὰρ ἡπίστατο. 'Ενταῦθα μὲν ῆδη γέλως ἐγένετο.—Xenophon's Anabasis, Book VIIth. Hutchinson's Ed. 4to. p. 550.

"When Seuthes heard him speak, he asked the cup-bearer what he said, who told him, for he could speak Greek: upon this there

was a great laughing."—Spelman's Translation.

In my opinion, the passage ought to stand thus:

'Ακούσας ὁ Σεύθης την φωνήν, ήρώτα τὸν οἰνοχόον τι λέγοι ἐλληνίζειν γαρ ήπίστατο. 'Ο δὲ οἰνοχόος εἶπεν 'Ενταῦθα μὲν ήδη γέλως ἐγένετο.

1st. Because the real sense seems to require it; for it is more natural to suppose that Seuthes, knowing that his cup-bearer understood Greek, should ask him what was said, which occasioned the mirth; than that Seuthes, without knowing whether his cup-bearer understood Greek or not, should accidentally apply to him, and that he, by good luck, should understand Greek.

2ndly. Because the word οἰνοχόος so immediately follows οἰνοχόον, that any pronoun or relative would have sufficiently answered the

purpose, instead of a repetition of the same word.

#### Translation.

"When Seuthes heard him speak, he asked the cup-bearer what he said; for he understood Greek: the cup-bearer then told him; upon this, there was immediately a great laughing." J. W.

### EURIPIDES Emendatus.

In Eurip. Orest. 606. voces δούναι δίκην reddit Porsonus jus dare vel reddere, usu, ait ille, rarissimo; totumque locum sic distinguit, Μολών γαρ είς έχχλητον 'Αργείων ογλον, Εχούσαν, οθα άκουσαν έπισείσω πόλιν, Σοί ση τ' άδελφη λεύσιμον δουναι δίκην. Ut amoveatur id quod, apud bonæ notæ Scriptores, pænè nuncupaveram solæcismum, ad hunc potius modum distinxerim. Μολών γάς είς έκκλητον 'Αργείων όγλον, Έχουσαν, οθα ακουσαν, επισείσω πόλιν Σοί ση τ' άδελφη, λεύσιμον δουναι δίκην. Quin et sic verterim; Ubi enim perventum sit ad convocatam Argivorum turbam, Volentem, minime invitam, urbem commovebo In te tuamque sororem, ita ut panam pendatis lapidatione. Exemplum verbi eniociw cum dativo, ut dicunt grammatici, personæ suppeditabit ejusdem sabulæ, v. 249. 11 μητές, Ικετεύω σε, μη 'πίσειε μοι Τάς αίματωπεύς και δρακοντώδεις κόρας. Alexis Comicus apud Athenæum VIII. p. 339. citante Porsono. 'Ω μητές, ixereum σε, μη 'πίσειε μοι Τον Μισγόλαν. Ceterum haudquaquam aliter intellexit Scholiasta; cujus verba sunt bene interpretem agentis, κατά σοῦ καὶ τῆς άδελφῆς, ώστε δοῦναι ὑμᾶς δίκην δια λίθων. N. 4. 1815.

On the translation of the Iliad into French, by Madame Dacier, whose name was Le Fevre:

'Ιλιάδ' ή Φαβερή Κελτοϊσιν έδωκεν άληθες Νῦν Πηληϊάδεω μῆνιν ἄεισε Θεά.

Groot, the name of Grotius, signifies Great in the Flemish lauguage. Hence Vossius, speaking of that celebrated character, says that he was re et nomine Magnus.

Mary, Queen of Scots, wrote on a pane of glass, at an Inn, in Buxton:

Buxtona, quæ tepidæ celebrabere numine lymphæ, Buxtona, forte iterum non adeunda, vale!

The Poet Lainez, who died in 1710, spent all the morning in study, and all the evening at table; hence he said of himself—

Regnat nocte calix, volvuntur biblia mane:
Cum Phœbo Bacchus dividit imperium.

### De voce Bouxegos.

An, quod probabile est ex accentu, veteres Græci dixere βούκερος, a veteri nominativo κέρος (vide Pors. Præf. ad Hecub. p. ix.),
seriores βούκεςως, ideoque in Choricis, saltem Æschyleis, vetus forma
reponenda est? In Odyss. K. 158. varia lectio ψύκερον præbet pro
vulgatà ψύκεςων. Class. Journ. Vol. XI. p. 65.

Hanc meam conjecturam firmat vox Latina bucerus, quod antea prætermiseram. Vide Lucret. v. 864. vi. 1240. Ovid. Met. vi. 395. 1815.

### ÆNIGMATA.

- 1. Mitto tibi Navem prora puppique carentem.
- 2. Si quid dat pars prima mei, pars altera rodit.
- 3. Nil erimus, totas si vis existere partes:
  Omnia, scinde caput, lector amice, sumus.
- 4. Quem mea præteritis habuërunt mœnia seclis Vatem, si vertas, hoc modo nomen habent.
- 5. Primum tolle pedem, tibi fient omnia fausta; Inversum, quid sim dicere nemo potest.

- 6. Sume caput, curram; ventrem conjunge, volabo; Adde pedes, comedes; et sine ventre bibes.
- 7. Cortice sub gelido reserant mea viscera flammam. A capite ad calcem resecare ex ordine membra Si libeat, varias assumam ex ordine formas: Spissa viatori jam nunc protenditur umbra; Nunc defendo bonos, et amo terrere nocentes; Mox intrare veto; sum denus denique et unus. Unica si desit mihi cauda, silere jubebo.'

The inhuman Catherine de Medicis was terrified at the sight of a Comet, which appeared at the time of the League. To that circumstance the following verses allude:

Spargeret horrendas cum tristis in æthere crines, Venturique daret signa Cometa mali, Ecce suæ Regina timens male conscia vitæ Credidit invisum poscere fata caput.

Quid, Regina, times? namque hæc mala si qua minantur, Longa timenda tua est, non tua vita brevis.

That we have no characters to express the sounds of the French J, U, or final N, is an assertion of Mitford, History of Greece, c. ii. s. 3. He might have added the French A, and other sounds; but he probably meant that we have no similar sound in English to J, U, or the nasal N. This is accurate only with respect to U; for we have the sound of J in our S in the words measure, pleasure, &c. and we have the nasal sound in can't, won't, &c. The l mouillée is generally thought difficult of pronunciation to those, who do not recollect that we have the same sound in such words as billiards.

### MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur et Professeur Royal, de l'Institut de France.

1. ἀνῶσαι. (Thucyd. 8. 93. 2.) H. Etienne (t. iv. p. 766. c.) traduit ἀνῶσαι τὴν πόλιν, urbem hostibus objectare: c'est ne rendre ni le sens de ἄνω, ni celui de ὧσαι. Æmilius Portus en donne pour glose,

ἀνατραπείσαν ἐς rὰς τῶν πολεμίων χείρας ἐμβάλλειν: je l'adopterois à l'exception d' ἐμβάλλειν, qui me parolt faible; tandisque le grec &σας bien plus énergique, signifie, urbem protrudere: ce qui donne l'idée de force et de violence mieux que ἐμβάλλειν. Je proposerois donc: rempublicam pessum abeuntem ac interversam in manus hostium protrudere. Notez que ἀνα ou ἀνω renfermé dans ἀνῶσαι dépend, non de δσαι exprimé, mais d'un verbe sousentendu, tel que τραπείσαν.

Je pourrois citer quantité de verbes dont la préposition dépend de même, non du verbe auquel elle est jointe, mais d'un verbe sousentendu: donnons en deux exemples: διέπεμψαν, pour διαμερίσαντες ἔπεμψαν, (Thucyd. 4. 9. 1.) ἐκπλεῦσαι, pour πλεῦσαι ἐκφυγόντες: (Thucyd. 8. 102. 1.) le 8eme livre de Thucydide, que quelques Savans balancent, bien à tort, à attribuer à cet historien, nous fournira beaucoup de lo-

cutions aussi remarquables.

- 2. ἀνδράποδον, vient, nous disent les lexicographes, de ἀνὴρ et de ποῦς, ποδός. Mais c'est prendre pour désinence ce qui tient au radical. Car le dernier a de ἄνδρα n'est nullement désinence de ce mot: il appartient évidemment à l'a d' ἀποδόω. L'analogie et un passage formel de Pausanias prouvent incontestablement que la véritable étymologie est ἀνὴρ et ἀποδόω, λοπίπεω νεπόο. Voy. l'article ριμφάρματος.
- 3. ἀσφαλῶς δουλεύειν, Thuc. 2. 63. 2. H. Etienne, t. iii. p. 1172. H. cite ἀσφαλῶς τηρεῖν diligenter custodire. Mais au lieu de cet exemple, ou, si l'on veut, à la suite de cet exemple facile, il convenoit d'en citer un bien autrement difficile. C'est ἀσφαλῶς δουλεύειν de Thuc. 2. 63. 2. le repos, dit Periclès, ne se conserve que combiné avec l'activité, et il ajoute: le repos est bon, non dans une ville qui commande, mais dans une ville qui obéit; et cela pour être aesujetti avec moins de danger, c. à d. pour rendre son esclavage moins dangereux; ut secura serviat. La version de mes devanciers, neque civitati principatum obtinenti, sed subditæ, quietam securamque agere servitulem conducit, est évidemment fautive. voy. 1° la version latine de mon Thucydide; 2° mon memoire sur Thucyd. 3° mon Demosthène pro corona pag. 145, 146. Demosthène a emprunté, entre tant d'autres, cette locution à Thucydide.
- 4. ἀξίωσις, ἀξίωμα, Thuc. 2. 37. 1. l'illustre Henri Etienne qui paroît trop souvent étranger à l'analogie, dit ἀξίωσις idem quod ἀξίωμα. Pour moi, je propose de dire: ἀξίωσις, l'action de prétendre, postulatio; et non pas postulatum comme je l'ai dit à tort; ἀξίωμα le resultat des prétensions, la dignité, dignités. voy. mes essais sur les désinences 2. partie, p. 13. sq. j'essaye d'y prouver que les noms en σις expriment en général l'action de, et ceux en μα l'objet d'action; que dans toutes les désinences Grecques, Latines, Françaises, en ma me, la lettre m paroît servir à exprimer cumulation, agglomération, consistance, solidité, majesté, grandeur; que sur le seus de ἀξίωσις, ἄκουσις, ἄκουσις, ἀκόντισις, διάγνωσις, ἐπιτήδευσις, τείχισις, lesquels diffe-

rent de ἀξίωμα, ἄκουσμα, ἀκουτισμα, διαγνώμη, ἐπιτήδευμα, τείχισμα, et sur tant d'autres H. Etienne, Cattier, Abresch, Bauer, Ducker, et avant eux Budée, Thomas Magister, et Denys d'Halicarnasse lui-même se sont mépris.

- 5. δίαγνωσις discussion; διαγνώμη résultat de la discussion. voy. mon Demosth. pro corona p. 120. et mes désinences 2. partie, p. 14.
- 6. δειδήμονες. (Hom. Il. β. 56.) H. Etienne le rend par timidus, meticulosus, et cite le v. 56. de l'Il. άλλα μάλα Τρῶες δειδήμονες; conformement à cette version d'Etieune, M. Bitaubé qualifie les Troyens de timides, et un autre de lâches. Homere qui 3. 36. et passim les appelle άγερώχων et 3. 131. ἰπποδάμων, a-t-il bien eu la pensée de traiter les Troyens de lâches, et de mettre cette épithète dans la bouche d'un héros Troyen qui eût ainsi insulté sa nation. Je ne puis me le persuader. Je crois donc que la paraphrase du vers est: les Troyens sont trop respectueux pour un des fils de leur roi, nimis verecundi. Cependant le respect ne va pas sans un certain sentiment de crainte. Dans l'Iliade, chant 3. 172. et ch. 24. 435. ces 2 sentiments sont exprimés et réunis dans un seul et même vers. Voy. mon Thucyd. t. 9. p. 122. et mes obs. sur Thucyd. p. 78. sq.
- 7. eyépous bavos. H. Est, traduit d'après Nonnus, somnus è quo aliquis excitari potest. Fortifions son exemple d'un vers de Théocrite non compris (id. 24. 7.) c'est eyépous bavos, qui signifie non pas un sommeil suivi d'un doux reveil, comme le veut M. Geoffroy, mais un sommeil suivi de réveil, un sommeil qui ne soit pas celui de la mort: idée pleine de sensibilité, qui fait allusión au danger qu'avoit couru le fils d'Alcmène de dormir sans s'éveiller jamais.
- 8. ἔσβασις, (Thuc. 7, 30, 1 et 2.) mot composé, omis per H. Estienne; Robertson et autres lexicographes. Nous lisons dans Thucydide (l. l.) ἐν τῆ ἐσβάσει. On le traduit par dum naves conscenderent, version admise par le savant M. Douka: mais je propose, dum naves peterent: version qu'ailleurs j'expliquerai logiquement.
- 9. Θράκη et τὰ ἐπὶ θράκης. H. Et. se tait sur τὰ ἐπὶ θράκης. On rendoit communément ces deux locutions par la Thrace; mais en refléchissant et sur le génie de la langue et sur des faits historiques que je développe dans un mémoire, je proposerois la Thrace, au premier; et l'épi-thrace ou villes épithraces, au second: denomination qui indiqueroit les colonies Grecques établies sur la mer Egée, depuis la presqu'ile de la Pallène jusqu'à Byzance, et auxquelles les Athéniens, à une époque indiquée par Thucydide, (8, 64, 1.) donnèrent un gouverneur; ce que notre historien n'annonce pas comme une création de place. Un helleniste François fort habile ne partage point mon

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opinion, et traduit rà ént socies par les pays de la Thrace; ou les affaires de la Thrace: version conforme à celle de l'interprète Latin-qui donne ad obeundas res Thraciæ, tandisque Hudson le rend par in Thraciam pergens. Mais je crois tous les deux fautifs. Un mémoire que j'ai composé sur ce point de critique grammaticale et géographique, peut seul apporter la conviction.

- 10. κότος. Selon Etienne, d'après Eustathe, κότος se met simplement. pour χόλος. Eustathe parloit-il ainsi d'après ce vers où Homère (II. 3, 220.) dans son admirable portrait d'Ulysse, dit qu'il étoit Záxorov. On le traduit par iracundum. Mais dira t'-on d'un iracundus, ce que dit Homère de son Ulysse, ordoner, viral de ideone κατά Χθονὸς υμματα πήξας. 'Αστεμφές, &c.? Non certes. Rejettons donc le furiosum de Politus, l'iracundum de l'illustre M. Heyne. épithètes supposent une colère qui se manifeste par une agitation extérieure. Or l'Ulysse d'Homère, loin de se laisser aller à des mouvemens violents, à une agitation extérieure, concentre su colère : il tient son sceptre immobile, il a le regard louche, et la figure d'un imbecille (άφρονα, Il. 3, 220.) Záκοτος se dira d'un homme qui couve un profond ressentiment. Quant à kôros, il ne peut être synonyme de xôlos. Homère lui même réfutera Eustathe dans ces vers: (Il. i. 81, 82.) Lorsqu'un roi en veut à quelqu'un, il peut bien, un moment, arrêter les transports de su colère, (χύλον) mais le ressentiment (κότον) n'habite pas moins dans son ame, jusqu' à ce qu'il lui ait donné tout son effet. Voy. koréovre, Il. 3, 345, kóros, (Il. 13, 416) avec le sens de ressentiment; et yólos, avec l'acception de colère, Il. i. 224; i. 387; vi. 23; z. 106, 107.
- 11. πάνδοκος. (Pindare Ol. 3, 30.) H. Etienne traduit qui quemlibet hospitio excipit; omnes capiens. Pindare employe ce mot en parlant de l'Hiéron, ou enceinte sacrée de l'Olympie. Cet Hiéron ayant presque l'étendue d'une cité, n'est-il pas probable que πάνδοκος signifie omnia capiente, plutot que omnes accipiente? l'Hiéron qui embrasse tout, pour qui embrasse tant d'objets précieux, où se livrent 'tant de combats fameux, &c. &c. n'est-il pas préférable à l'Hiéron hospitalier de l'illustre M. Heyne, ou à l'Hiéron qui héberge tout le monde d'un autre savant? L'analogie ne le dit-elle pas? Pour avoir omnes capiente, παντ eût été, je crois, nécessaire dans la formation du composé: n'ayant que πᾶν, je traduirois par omne, et non par omnes. Dans cet article, j'ai dit l'Olympie, pour le territoire d'Olympie; car je n'admets pas de ville d'Olympie. Il p'a manqué à cette prétendue ville si fameuse que d'avoir existé. Voyez l'index critique de l'atlas géographique de mon Xénophon grec-françois Latin, dix Vol. in 4to.
- 12. πεδιὰς, άδος, ἡ. H. Etienne, au mot πεδινὸς traduit le subst. par planities, comme πεδίον. Mais ces deux mots différent: πεδίον sign. plaine; πεδιὰς vaste et immense plaine. Voy. 1°. mes essais sur les désinences. obs. prélim. p. xvi.; 2°. mes idiotismes grecs, 2de edit. p. 208.

- 13. προσφθεγκτὸς φωνής 68. Sophocles Philoct. v. 1096, edit. de Vauvil. donne trois mots: le Schol. donne pour glose προσφωνηθήναι άξιος. Brunck la répète. Au lieu de la juger fautive, H. Etienne donne προσφθεγκτικὸς au lieu de προσφθεγκτὸς, (mécounoissant ainsi les principes des désinences; car il existe une grande différence entre les désinences τος et κτικος) puis cite la glosse. L'ingénieux mais souvent trop hardi Wakefield propose de substituer φωνή à φωνής. Pour moi, je proposerois 1°. de réintegrer dans H. Et. προσφθεγκτὸς qu'il a omis; 2°. de traduire ayant l'oreille frappée de la voix de toi; et plus litt. frappé par le son de la voix de toi (φωνής régi par πρός). J' ajouterois enfin que desormais dans les lexiques, προσφθεγκτὸς ne doit pas être cité sans être suivi de σοῦ φωνής qui est comme l'appendice de προσφθεγκτός.
- 14. ριμφάρματος. (Sophocle, Œd. c. 1117. edit. Vauvil.) H. Etienne omet ce mot. Robertson, lexicographe soigné, le donne ainsi que le mot précédent, et le traduit par qui celeriter curru fertur; version adoptée par un de nos savans qui le rend par porté rapidement sur un char, qui fait voler son char avec rapidité. Cette version est-elle bonne? je ne le crois pas. Sur quoi fonde t'-il l'acception, porté sur un char? Sur la désinence souvent passive ros: mais dans ros le r appartient, non à la désinence mais au radical άρματς. En refléchissant donc sur les principes des désinences, je dirois que ριμφαρμάτοις joint à ἀμίλλαις (Soph. Œd. c. 1117, 1118.) signifie chare rapides. La version de curulibus præliis vaut mieux que celle de curribus de Brunck, qui en la donnant devoit bien, dans ses notes, présenter un Supplément à cette version. ἀμίλλαις ρίμφ. de l'Œd. c. me rappelle l'ἀμίλλαις χαλαργοῖς de l'Electre (867) du même tragique. Le premier des deux mots composés montre le char; le second, les coursiers.
- 15. σπεύδω την ήγεμονίαν, ad principatum propero. D'après cette version de H. Etienne, voila deux généreux citoyens transformés en vils intrigants. voy. mes obs. sur l'hucydide, 5, 16, 1.
- 16. συνθνήσκειν. H. Etienne l'admet et cite Sophocle qui l'employe dans son Philoct. v. 1488. mais comme les plus grands critiques, ne le comprenant pas, l'ont corrigé; licence que je combats dans mon Philoctete, expliquons le vers que cite, sans l'expliquer, H. Etienne: car la piété (συνθνήσκει) transmigre avec les mortels religieux, avec eux trépasse, avec eux va dans l'autre vie, avec eux se rejoint aux dieux.

Én terminant cet article, permettez, Monsieur le Redacteur, que j'aye l'honneur d'annoncer à vos compatriotes mon Thucydide Grec, Franç. Latin, que j'ai souvent cité dans les précedentes explications.

On s'empresse d'y porter l'attention des lecteurs du Journal dans la Prospectus du Xénophon du savant auteur, p. 227.—Ep.

## Literary Intelligence.

A Corrected Catalogue of the late Mr. Lunn's books; with the

prices affixed; for ready money. Price 3s.

We cannot refrain from recording the following Biographical Memoir of Mr. L. written by that illustrious scholar, Dr. PARR, whose actions are always foremost in the cause of humanity;

and prefixed to the Catalogue.

"Mr. Lunn resided as a Bookseller at Cambridge for ten years. In March 1797 he came to London, and succeeded Mr. Samuel Hayes in Oxford Street. On his removal into Soho Square in 1801, he, by the advice of Scholars and with the approbation of friends, established the CLASSICAL LIBRARY upon a new and extensive plan. His views were announced in a perspicuous and even elegant Advertisement, in which, with a tone of thinking far raised above the narrow and selfish views of a mind intent only upon profit, he endeavoured to interest in his own favor such persons, as habitually look with veneration to the memory of Bentley, to the erudition of Hemsterhuis, and his illustrious School, and to the sagacity, taste, and learning of our celebrated countryman, Richard Porson.

"Other Booksellers had been accustomed to provide for purchasers publications in the modern, as well as the ancient languages: Mr. Lunn resolved to act up faithfully and rigorously to the name, which he had chosen for his own collection. He immediately entered into various and important negotiations with Booksellers upon the continent. He confined his attention to such Works, as were interesting to Scholars only. But, in order to supply their demands, he took a wide and varied range. With an activity, and perhaps we may add, magnanimity, which men of learning cannot fail to applaud, he ventured to bring together many Principes Editiones. He did not shrink from the purchase of other editions, expensive from their bulk, their splendor, or their rarity. He amassed large numbers of the Delphin Editions, and of those, which are called Variorum. He was upon the watch to procure new editions of classical works published by foreign Scholars of his own time, and he took the most judicious measures for obtaining them early. To critical and philological Books he was peculiarly attentive; and whether we consider the number or the usefulness of those, which the CLASSICAL LIBRARY supplied, we cannot wonder that the zeal and the judgment of Mr. Lunn in collecting them attracted the notice of the curious, and the favor of the learned:

"The ardor of his mind induced him to take a large share in valuable and costly publications from the presses of Cambridge, Oxford, Edinburgh, Glasgow, and London. The cost of reprinting Brotier's Tacitus under the superintendance of Mr. Valpy fell upon

Mr. Lunn only. Among other Works, in which he was concerned with respectable men of the trade, Wakefield's Lucretius, Ernesti's Cicero, Drakenborch's Livy, Schleusner's Lexicon, Morell's Thesawrus, improved and enlarged by Dr. Maltby, and Scapula's Lexicon, deserve to be enumerated. He had engaged to take several copies of the Herodotus, which is now preparing for the press by Professor Schweighaeuser; and in consequence of the connexions, which he had gradually formed with the literati of this kingdom, he so far deviated from his original design, as to undertake the publication of a few Tracts in the Oriental Languages.

"His vigilance and integrity were manifested in the good condition of his Books; and perhaps we have to commend his munificence, rather than his discretion, in the fondness which he occasionally indulged for costly bindings. His pride indeed was gratified by the consciousness of pursuing such measures, as were alike agreeable to

the opulent collector and the profound scholar.

"The fortune, which Mr. Lunn inherited from his Father, was very inconsiderable. On his first settlement in London, a part of the property bequeathed to him ultimately by his Uncle, Mr. R. Labutte, a French Teacher in the University of Cambridge, and amounting nearly to 10,000l., came into his possession, and enabled him doubtless for some time to carry on with effect the concerns of the CLASSICAL LIBRARY. For this advantage he was indebted to the kindness of an Aunt, whose confidence in his honesty, and whose solicitude for his welfare, induced her to give up during her life a portion of that money, which by the Will of the Uncle was to descend to Mr. Lunn at her decease. Observing the importance of this concession in facilitating the success of Mr. Lunn, this excellent Woman was afterwards led, from the same motives of kindness, to transfer for his use the remainder before the month of January 1808, when she died. In the growing prosperity of Mr. Lunn, in his probity, and his gratitude she received the just reward of her unfeigned and disinterested friendship. "The whole of Mr. Lunn's property was embarked in his trade, and under circumstances more favorable his accumulation must have been rapid. But he had to struggle with unusual and most stubborn difficulties. Insurances were high-Goods were often delayed, for which Mr. Lunn had been obliged to pay before they reached him-The course of exchange ran for many years against England, and the loss, which Mr. Lunn sustained from this cause on the amount of the invoices, was sometimes 20, sometimes 25, and sometimes even 30 per cent. The sale of books, procured under these unavoidable and irremediable disadvantages, was in many instances slow and precarious. Mr. Lunn, like every other Bookseller, was doomed to losses from the inability of his employers to make their payments. He dealt with men, whose rank, whose delicacy, and upon some occasions whose poverty protected them from that importunity, with which the generality of tradesmen enforce their claims. He rarely expected immediate payment—he never demanded it-he allowed for it a reasonable discount-and in the mean time, for the support of his credit both at home and abroad,

he was compelled to fulfil his own engagements without deduction and

without delay.

"We have now to record the chief cause of those embarrassments, which disturbed his spirits, and shortened his existence. The return of peace, by opening a free communication with the Continent, was beneficial to other traders, but most injurious to Mr. Lunn. They accumulated their stock without the numerous impediments, which Mr. Lunn had encountered. They were exempt from many of those restrictions upon importation, to which Mr. Lunn had for many years been obliged to submit. They were able to buy, and therefore to sell, at a cheap rate those articles, for which Mr. Lunn had previously paid to foreigners a very high price. They purchased after a favorable alteration in the course of exchange, and with considerable diminution

in charges for insurance.

"Disappointed in his expectations-alarmed at the prospect of impending losses—perplexed by the application of creditors, whose demands he had frequently satisfied with exemplary punctualityconscious of having exhausted the whole of his property in procuring books, some of which he might be obliged to sell at a less price than that, which he had advanced for them—unaccustomed to propitiate the severe by supplication, to trick the artful by evasion, and to distress the friendly by delay, he was suddenly bereaved of that self-command, which, if he could have preserved it, would eventually have secured for him unsullied respectability, undiminished prosperity, and undisturbed tranquillity. But in the poignant anguish of his soul delicacy prevailed over reason, and panic over fortitude—Every expedient proposed by his faithful and affectionate advisers was at one moment adopted with gratitude, and at the next rejected with phrenzy -Every present inconvenience was magnified into an insurmountable obstacle—Every possible future mischance was anticipated as an inevitable and ruinous calamity—To his disordered imagination retreat seemed impracticable—To his unaltered and unalterable sense of honor resistance appeared unjustifiable—By his wounded pride submission was deemed alike ignominious and inefficacious—He reflected. and was impatient of reflection—he hoped, and was ashamed of hope he approved, and disapproved—he decided, and hesitated—he despaired, and perished.

"Happily for the human race, all the extenuations, which accompany such cases, are reserved for the tribunal of that Being, who knoweth of what we are made, and remembereth that we are but dust. In the mean time many a Christian will be disposed to commiserate the circumstances of Mr. Lunn's death, and many a man of letters may find reason to deplore the loss of his well meant, and well direct-

ed labors.

"Unfortunately Mrs. Lunn and her daughters have not the means of continuing the business, in which Mr. Lunn was engaged. Their doom is to lament an affectionate husband and an indulgent father. Their only resources lie in the exertions of their friends, and in the good will of every wise and every virtuous man, who contemplates the

acuteness of their sufferings, and who from experience can appreciate. the worth of their nearest relative, and most beloved protector.

" For the satisfaction of such persons enough has been already stated, and to others, who are seldom inclined to pardon human frail-

ties, or to pity human woes, more would be urged in vain.

"It remains for us more directly to lay open the purposes, for which the Catalogue is intended, and the principle, by which it was regulated.

"The debts of Mr. Lunn amount to eight thousand pounds. The worth of the property, which he has left behind him, is supposed to exceed that sum. His Executor is anxious to discharge those debts by the speedy sale of his effects, and to employ the surplus in making provision for Mrs. Lunn, and her two daughters. In order to facilitate the sale of the stock in Soho-Square, the price of every common and every choice article has been considerably reduced, and every possible encouragement has been given for literary men to partake of the various and precious treasures offered to them. It cannot often happen that books so valuable will be presented to their choice at so moderate a price. It may never be in their power again to gratify at once their curiosity, and their benevolence. They are respectfully invited to mark the good opinion which they formerly entertained of Mr. Lunn himself for skilfulness in his profession, and probity in his dealings. They are earnestly entreated to manifest their good will to a family, deprived of his protection, mourning for his death, and depending upon the successful sale of his books and other property as the only expedient, which can procure for them the necessary comforts and reasonable conveniences of life.

" " SAMUEL PARR, LL.D.

"THOMAS KIDD, A.M. Trin. Coll. Cam. EDMUND HENRY BARKER, Trin. Coll. Camb. " ROBERT MASTERS KERRISON, New Burlington St. "THOMAS EDWARDS, Executor, Soho Square."

The catalogue of the books published at the Leipsig Easter fair 1815, having just arrived, we extract for the use of our readers the titles of the principal works on Classical and Biblical Criticism. Catalogues have been procured by Bohte, York Street, Covent Garden, who also has imported many of the books contained in the annexed list.

Acta philologorum Monacensium, edid. Fr. Thiersch. 8vo.

Monachii, 1815.

Aristophanis Comæd.. edidit Phil. Invernizzio. Tom. VI. 8vo. Lips. 1815.

Æschinis et Demosthenis Orationes de Corona. Recensuit Im.

Bekker. Accedunt Schol. Part. inedita 8vo. Halæ, 1815.

Æschinis Oratoris opera, ad fidem optim. libr. edita. 12. Lips. 1815,

Anonymi Œconomica, quæ vulgo Aristotelis falso ferebantur. Elibris scriptis. et vers. antiqua emendavit J. G. Schneider, 8vo. Lips. 1815.

Antholog. Græc. ad fidem Cod. Parisini. ex apograph. Gothano.

edidit, Jacobs. tom. II. 8vo. Lips. 1815.

Apollonii Rhod. Argon. ad opt. libror. fidem accurate edit. 18. Lips. 1815. Benedicti T. F. Comment. Crit. in VIII. Thucydidis libros, 8vo. Lips. 1815.

Cæsaris Jul. Comment. de bello Gallico et Civili. 8vo. Marburg.

1815.

Ciceronis M. T. Orat. Philipp. 2da. übersetzt und mit einem mach Hand schristen berichtigen texte von M. G. G. Wernsdorf. 8vo. Lips. 1815.

Ciceronis Op. ad fid. opt. libr. accurate edita tom. I-III.

Rhetorica contin. 12. Lips. 1814.

Op. quæ supersunt omnia ac deperditor. fragm. cum var. lect. select. edidit, C. G. Schütz. tom. III—VI. 8vo. Lips. 1815.

Trium Oratt. pro Scauro, pro Tullio, pro Flacco partes ineditæ, cum scholiis ined. recensuit et not. illustravit, P Maius. 8vo. Francf. 1815.

Corpus historic, lat. cura F. E. Rühkopf. et J. D. Seebode.

tom. V. Velleium Paterc. cont. 8vo. Hanov. 1815.

Tom, XV. p. 1. Sext. Rufum. cont. Ib.

Tom. XV. p. 2. S. Rufi de regionib. urb. Rom. libellus edidit et Comment. instruxit. G. Münich. 1b.

Eichhorn's J. G. Einleitung in das Neue Testament. 3 bds. 2te

hälfte. 8vo. Lips. 1914.

—— Die Weltgeschichte 2r. Theil. 3r. und. 4r. Bänd. 8vo. Göttingen. 1814.

Eichhorn's Literargeschichte 2te hälfte. 8vo. Göttingen, 1814. Epistola D. Jacobi I. atque Petri I. cum versione germanica et

commentar. lat. edidit J. J. Hottingerus 8vo. Lips. 1815.

Euripidis Tragcedize et fragmenta. cum scholiis gr. e codd. MSS. et versione Latina. Edidit Aug. Matthize. tom. III. 8vo. Lips. 1815.

Frank O. Fragmente eines Versuchs über die dynamische Spracherzeugung nach Vergleichungen der Persischen, Indischen, und Teutschen Sprachen und Mythen. 8vo. Nürnberg, 1815.

Freytag, G. W. F. carmen Arabicum perpetuo commentario, et

versione iambica germanica illustratum. 8vo. Göttingen, 1815.

Friedrich, C. G. Symbolæ philologicocrit. et lectionis varietatem continentes ad interpretationem Peal. CX. 8vo. Lips. 1815.

Gesenius, G. de Pentateuch. Samar. origine, indole, et auctoritate, commentatio. 4to. Halæ. 1815.

Kritische Geschichte der Hebräischen Sprache und Schrift. 8vo.

Lips. 1815.

Geusau, A. von, Geschichte der Römischen und Griechischen Kaiser, von Julius Cæsar bis Franz. 11. mit ihren Vildnissen. 5 bde. 4to. Wien. 1814.

Griesbach's D. J. J. Vorlesungen überdie Hermeneutik des N.T. mit Anwendung auf die Leidensund Auferstehungsgeschichte Christi. Herausgeg. von 1. C. S. Steiner. 8vo. Nürnberg. 1815.

Halbkart. C. G. Tentamina criscos in difficilioribus quibusd.

auct. vet. et Græc. et Lat. locis. 8vo. Wratislav. 1813.

Haldersonii, Biörn. Lexicon Island. Lat. Danicum, edidit Ras-kius. tom. II. 4to. Havniæ. 1815.

Homeri Ilias. Gr. et Lat. cura J. G. Hageri tom, I. 8vo. Chem-

mitz. 1815.

Homer's Werke, übersetzt von J. H. Voss. 4 bde. 8vo. Tübing.

Horatii op. recensuit C. F. Döring. tom. I. 8vo. Tübing. 1815. Jacobs, Fr. Elementarbuch der griechischen Sprache für Anfän-

ger. ir. Thl. ir. u. 2r. cursus, 8vo. Jena 1815.

'Ιαμβλίχου Χαλχηίδεως περί βίου Πυθαγορίκου λογός. Iambhchi Chalc.de vit. Pythagorica liber. Textum post Lud. Kusterum ad fid. codd. MSS. recognovit, Ulr. Obrechti interpret passim mutavit, Kusteri aliorumque animadd. adjecit suas M. T. Kiessling. Accedit Porphyrins de vit. Pythag. &c. 8vo. Lips. 1815.

Lowth Rob. de Poesi Sacr. Hebr. Prælect. Not. J. D. Michaelis suis animadd. auxit F.C. Rosenmüller. Accedit C. F. Richter, de ætate lib. Jobi defin. et Weissii de metro Hariano Com-

ment. 8vo. Lips. 1815.

Matthiæ, P. Handbuch der Griechischen und Römischen Lite-

ratur 8vo. Jenæ. 1815.

——Prologus de Pherecydis fragmento. 4to. Altenburg, 1815. Meinecke, A. Curæ Crit. in comicor. fragm. ab Athenæo servata. 8vo. Berol. 1815.

Ovidii, P. N. quæ supersunt, ad opt. libr. fid. accurate edit.

Tom. i. 18mo. Lips. 1815.

Pappelbaum, G. T. Cod. MS. Græc. Apost. Act. et Epist. continent. Berolin. asservatum, descripsit, contulit, animad. crit. adjecit. 8vo. Berol. 1815.

Platonis opera, ex recens. Stephani, adject. Scholiis et not. crit.

edidit C. D. Beck. tom. II. 12mo. Lips. 1815.

Plutarchi Vitæ. edidit G. H. Schaefer. tom. VIII—IX. 12mo. Lips. 1815.

Edidit A. Coray. 8vo. Paris. 1815.

NO. XXIII. Cl. Jl. VOL. XII. P

Poets Gr. Gnomici ad opt. lib. fid. acc. edit. 18mo. Lips. 1815.

Rubnkenii ad Velleium Paterc. Not. Integr. 8vo. Hanover.

1815.

Sappho's Oden, griechisch, und dentsch mit erklärenden anmerk...

Sichelie, M. C. G. LAApuna seu antiquies. græcor. historia res

insigniores usque ad Olympiad, i. 8vo. Lips. 1815.

Spitzuer, Pr. de versu Gracorum heroico, maxime Homerico. Accedit M. Fr. Tr. Fridemanni Dissertatio de media Syllaba Pentametri Gracorum elegiaci. 8vo. Lips. 1815.

Spohn, F. A. G. de agro Trojano in carm. Hom. descripto,

Commentatio. Svo. Lips. 1815.

Stösner, C. C. explicatio vulgaris et orthodoxa locor. Ebr. i. 3. et Col. i. 17. ab injuriis recentiorum interpretum vindicat. 4to. Lips. 1815.

Theognidis Eleg. Ex fide MSS. recensuit, et auxit, c. not. Fr. Sylburgii et R. Fr. Phil. Brunckii, Imman. Bekker. 8vo. Lips.

1815.

Thiersch, P. Griechische Grammatik für Schulen. 8vo. Leips. 1815.

Twesteni, A. Comment. crit. de Hesiodi Carm. quod inscribitur.

Opera et Dies Svo. Kilize. 1815.

Walchii, D. G. L. Emendationes Liviana. 8vo. Berol. 1815. Xenophontis Opusc. polit. equestr. et venat. accedit Arriani libellus de venatione, cura J. G. Schneideri 8vo. Lips, 1815.

---- Que extant, recens. et interpretatus est J. G. Schneider.

Tom. vi. Lips. 1815.

Lips. 1815.

#### CLASSICAL

Prospectus de la Traduction complète des Œuvres de Xénophon par J. B. Gail, Lecteur royal. [L'ouvrage se vend, à Paris, chez Auguste Delalain, Imprimeur-Libraire, rue des Mathurins-Saint-Jacques; et chez Charles Gail neveu, au Collége royal; place Cambrai.]

Les Œuvres complètes de Xénophon (onze volumes in-4.9), comprenant, Texte grec, Versions latine et françoise, Observations historiques et critiques, Collation et specimen de ma-

Avec les heaux caractères de Garamont, qui, trop rarement employés depuis Louis XIV, aut été remis en activité pour cette édition.

auscrits, Cartes géographiques; Tableaux chronologiques, Plans de batailles et de siéges, et une belle collection d'estampes, d'après les dessins de MM. le Barbier, Boichot et Moreau, seront distribuées en sept livraisons, dont la première a paru le 20 Décembre 1814, et les autres successivement de mois en mois. Elles n'éprouveront aucun retard; car tout est imprimé et gravé. Si le tirage des estampes et cartes, qui exige beaucoup de soins, étoit terminé, on pourroit, au moment même, se procurer tout l'ouvrage. Il pourra être demandé, en son entier (l'Atlas excepté), par ceux qui consentiront à réunir les estampes dans l'Atlas, vœu exprimé par plusieurs souscripteurs.

Quoique cet ouvrage, décoré d'estampes, s'annonce avec une sorte de magnificence qui semble devoir en augmenter le prix, on s'apercevra facilement que les propriétaires ont satisfait, par sa modicité réelle, au vœu de l'auteur, qui a voulu rendre accessible

à toutes les fortunes le Féuélon de la Grèce.

Prix des sept livraisons, 160 francs, beau papier ordinaire, et 320 francs, papier vélin satiné. Il en existe 45 exemplaires, estampes avant la lettre et eau-forte. Ceux qui n'auront pas souscrit au 1er. juin paieront 200 francs au lieu de 160 francs, et 400

francs au lieu de 320 francs.

L'Avertissement annonce les Observations militaires et géographiques de M. Gail; d'après Xénophon et autres auteurs. Quoique très-utiles à la lecture de Xénophon, dont elles expliquent souvent le texte, elles feront néanmoins un ouvrage à part, lequel aura plusieurs volumes. Le 1er. volume, in-8.°, sera donné gratis aux souscripteurs de Xénophon, lors de la septième livraison. Chacun des volumes suivans leur coûtera 5 francs: 10 francs chaque volume pour les non-souscripteurs de Xénophon.

Nota. Thucydide, et Xénophon son continuateur, allant ensemble, on rappelle que le prix de Thucydide, grec-latin-françois, in-4.°, papier véliu, est de 145 fr.; papier ordinaire, 80 francs.

Le même, in-8.°, 45 francs.

La collection complète (in 4.°, papier vélin, estampes avant la lettre,) contenant Xénophon, Thucydide, Théocrite, Musée, Anacréon, Mythologie de Lucien, 506 francs.—La même collection, papier ordinaire, fig. après la lettre, 280 francs.

Un a tiré deux exemplaires de Xénophon, peau vélin satiné,

dont un exemplaire est complet et à vendre.

L'ouvrage (imprimé en grande partie aux frais du Gouvernement) appartient en toute propriété, d'après un acte passé par devant notaire, à un particulier qui a fait imprimer à ses frais une partie de l'ouvrage, et graver à ses frais l'Atlas tout entier et la collection des estampes. J'ai du faire cette remarque, étant forcé de déroger, pour Xénophon, à l'usage où j'étois de faire, à des gens de lettres, hommage de cinquante à soixante exemplaires de chacun de mes ouvrages.

M. Tullii Ciceronis trium Orationum in Clodium et Curionemi de ære alieno Milonis, de Rege Alexandrino, Fragmenta inedita; Item ad tres prædictas Orationes, et ad alias Tullianas quatuor editas commentarius antiquius ineditus, qui videtur Asconii Pediani; Scholia insuper antiqua et inedita, quæ videntur excerpta e Commentario deperdito ejusdem Asconii Pediani ad alias rursus quatuor Ciceronis editas Orationes—Omnium ex antiquissimis MSS. cum Criticis notis edebat Angelus Maius Bibliothecæ

Ambrosianæ a linguis orientalibus Mediolani.

In the month of November, 1814, the literary world was informed of a discovery of a manuscript in the Ambrosian library at Milan, containing some fragments of three Orations of Cicero, which were supposed to have been lost; the publication of these was almost immediately followed by that of several fragments of three other Orations of Cicero, which had also been discovered in the same library; together with an ample commentary, supposed to be by Asconius Pedianus on the above, and on eight others of Cicero's Orations, which had been already published.

The first of the inedited Orations of Cicero is "In P. Clodium et Curionem," that is relative to a violation of public decorum committed by P. Clodius during the ceremonies of sacrifice to the

Goddess Bona.

The second is entitled, "De ære alieno Milonis," that is, respecting the debts of Milo, and was pronounced on the occasion of that person becoming caudidate for the Consulate.—The discovery of the fragments of this Oration is of great importance, as it does not appear that the learned had preserved any record of its ever having existed.

The third inedited Oration is entitled "De Rege Alexandrino," and was delivered in a discussion which took place in the Roman Senate respecting the re-establishment of Ptolomæus Auletes on

the throne of Egypt.

The Fragments of Cicero are illustrated by an inedited and ample commentary, which has also been discovered, and is now published for the first time. It relates to the Orations already published of Cicero, pro Archia, pro Sylla, pro Plancio, in Vatinium: and also (but with much more brevity) to the Orations Quarta Catilinaria, pro Marcello, pro Ligario, pro rege Deiotaro.

This commentary is highly valuable on several accounts—1st, as it is extremely probable, nay, almost certain, that it is the production of Asconius Pedianus—2ndly, because it is of the purest Latinity, is replete with historical allusions and illustrations, and contains some Latin words, of which we had no knowledge—3dly, It refers to two productions of Cicero, of which we were altogether ignorant, viz. Edictum L. Racillii Tr. Pl. in invection

mem P. Clodii, and "Epistola ad instar voluminis de consulatu suo ad Pompeium." It also contains an inedited passage of the comic author Afranius, and an interesting Fragment of an Oration

of the tribune of the people Caius Gracchus.

The discoverer and editor of these Fragments has prefixed to them a dissertation, wherein he relates the manner in which the discovery was made, and points out its classical importance. He then enumerates all the arguments on which he founds his opinion, that the commentary is that part of Asconius Pedianus, of which the injuries and accidents of time had deprived us. He examines with critical acuteness, and endeavours to ascertain the precise period at which Asconius wrote, a subject on which ancient and modern writers have been divided in opinion. The result of his researches is, that Asconius, the commentator of Cicero, was acquainted with Virgil and Livy, that he continued his literary pursuits at a very advanced age under the Emperor Claudius.—Finally, he discusses the age of the manuscripts from which he has taken these Fragments, and proves their great antiquity.

The editor has illustrated the Fragments of Tully, and the commentary with Notes, explanatory of the ancient Text; and has added accurate engravings of the characters in which the manu-

script was written, from whence the work is taken.

A copy of the above having been obtained from Milan, it will soon be republished in this country.

#### ORIENTAL.

Extract of a Memoir, By Dr. CAREY, Dr. MARSHMAN, and Mr. WARD.

The languages, in which we are now translating and printing the Scriptures in the Middle of India, are, the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee, with its dialects, the

Brij-bhasa, and those current in Oodya-pore and Joy-pore.

1. The Sangskrit.—The Sungskrit, as the parent of the other Indian Dialects, demands the first place. It has been already said, that in this language the New Testament and the Pentateuch have been long printed. The Historical Books are nearly printed off, the

Second Book of the Chronicles being now in the press.

2. Bengalee.—In the Bengalee Language, the fourth edition of the New Testament, containing five thousand copies, is more than half through the press. This is the largest edition we have yet printed, and we have reason to think, the most accurate, as the corrections made in it, which are by no means few, are the fruit of twenty years' acquaintance with the language.

3. The Orissa.—In this dialect, four volumes of the Scriptures have been long published; and this year will probably complete the printing of the whole Scriptures. The Pentateuch is printed to the middle

of Leviticus. The publication of the other parts of the Old Testament

has been already particularized.

4. The Mahratta.—In this language, among the most extensive of the dialects of India, the New Testament and the Pentateuch are in circulation. Of the Historical Books in the press, five books are printed off, the First Book of Kings being begun. The translation of the whole Scriptures in this language, the Psalms excepted, has been long finished.

5. The Hindee.—This language, which, with its varieties, embraces to great a part of India, has long had both the New Testament and the Pentateuch in circulation; and the increasing desire manifested for the Scriptures, has exhausted the first edition of the former, and called for more than half the latter, which consisted of a thousand copies each. A second edition of the New Testament may be said to be finished, as only a few chapters of the Revelations remain to be

printed off. This edition consists of four thousand copies.

6. The Brij-bhass.—In this dialect, esteemed by Gilchrist the purest dialect of the Hindee, and which is spoken in the upper parts of Hindoostan, from Agra to Sirdhana, the Gospels are printed as fur as St. Luke, which is in the press. Mr. Chamberlain, now at Sirdhana, is vigorously advancing with the rest of the Scriptures, for which his acquaintance with Hindee in general, as well as that dialect in particular, emineutly qualifies him. The following versions may be

considered as varieties of the Hindee.

7. The Joypore.—This variety of the Hindee is spoken in the little territory of this name, which lies west of Agra toward Guzurat, and is governed by its own Prince. The points in which this dialect differs from the Hindee are not very numerous, the great body of the language being the same. The alteration, however, of a few terminations, and a few leading words of frequent recurrence, to acquire which would cost a man, accustomed to philological studies, scarcely a month, causes such a difference to the unlearned and the poor, for whom the word of God is intended, as to render the version which has it perspicuous, while one without it will be scarcely intelligible, and be therefore laid aside. As this version is printed in the Naguree Character, it is already in the press, and a few chapters of St. Matthew printed off.

3. Oodyapore. —South-west of Agra, and toward Bombay, lies the district of Oodyapore, governed by its own prince, which differs in certain instances both from the Hindee, and from the other dialects spoken around. The character, however, is the same. The Gospel of St. Matthew in this version is also in the press. There are several other dialects of the Hindee, for which preparations of the same kind are making, as that of Bekaneer, west of Joypore, and of Marwar, still farther west, which will almost complete the Scriptures in the various dialects of Hindee. Having thus mentioned the dialects in the

<sup>&#</sup>x27; Pinkerton, " Oodypour."

middle part of India in which we are engaged, we turn to those in the south.

9. The Telings.—The languages on the southern side of India in which we are engaged are two, the Telinga and the Kurnata. In the Telinga, a very large fount of types is now prepared, and the printing of the New Testament advanced as far as St. Luke's Gospel. The whole of the New Testament is translated; and a considerable progress made in the Pentateuch.

10. The Kurnats.—In this language, which begins to the south where the Mahratta ends, and is current through the whole of the Mysore Country, the alteration requisite in the types has caused some delay; but we have at length been enabled to complete a suitable fount of types, and to put the Gospel by St. Matthew to press. The translation of the New Testament is finished, and the Pentateuch begun.

11. The Kankona.—The Kankona is the first to the west of India in which we are engaged. This language begins where the Mahratta ends to the west, and is spoken from Bombay to Goa. In this dialect the New Testament is nearly translated, and the Gospel by St. Matthew is in the press. The type is the Deva-Naguree.

12. The Watch.—Still more to the north-west, on this side the Indus, the Watch dialect is spoken, which also has a character of its own. Learned natives of this province too have been found in Calcutta; a translation has commenced, and a fount of types has been cut. In this dialect, the Gospel of St. Matthew is in the press. The language of the province of Sindh, the capital of which stands in the Delta; formed by the river Indus, differs somewhat from this; but the character is nearly the same. In this too a version of the New Testament is begun.

13. The Bullochee.—On the west bank of the Indus is the Bullochee country, of which an account was given in our last report. In this language, the progress in printing has been slow; but the Gospel by St. Matthew is printed off, and St. Mark is in the press.

14. The Pushtoo.—The Pushtoo Language follows, or that of the Afghans, possibly descended from the Ten Tribes. In this language the New Testament is translated, and the three first books of the Pentatench. The Gospel of St. Matthew is printed off, and St. Mark begun. We proceed to the north-west.

16. The Punjabee.—Northward, within the Indus, we come to the Punjabee language, or that of the Shikhs. In this language it is with pleasure we add, that the New Testament is printed off within a chapter or two; which version makes the sixth, in which we have been enabled to complete the New Testament. The Pentateuch is nearly translated.

16. The Kushmeer.—To the north of the Shikhs, lies the province of Kashmeer, in the language of which the translation of the New Testament is now finished; but the progress made in printing has been small: the Gospel by St. Matthew is, however, nearly printed

off. It has been already said, that this language has a beautiful character of its own.

17. The Nepual.—Proceeding eastward from the Punjab, we come to the kingdom of Nepaul, on the north-east of Hindoostan. In the language of this kingdom a translation has been begun nearly two years. The four Gospels are nearly finished, and that of St. Matthew in the press. It has a very close affinity with the Hindee; and the character is the Deva-Naguree.

18. The Assam.—To the north-east of Nepaul we have the kingdom of Assam, in the language of which a translation has been going forward for some years. The whole of the New Testament is translated, and the Pentateuch nearly finished. The Gospels of St. Matthew and

Mark are printed off, and that of St. Luke is in the press.

of China, is the Kassai.—Still more eastward, and within a hundred leagues of China, is the Kassai Nation, a race of whose honesty and fair dealing English gentlemen who have resided near them give a pleasant account. These mountaineers, who have a constant intercourse with the people of Sylhet, have no character of their own; nor, strictly speaking, a written language. The few among them who can write, use the Bengalee character. The language has a much greater affinity with the Chinese, however, than with the Bengalee, which may be inferred even from their personal pronouns.¹ In the language of these mountaineers a translation has been begun, which is advanced to the Gospel of St. John; and St. Matthew is in the press, in the Bengalee character.

20. The Burman.—To the south-east of the Kassai mountains we come to the Burman empire; from which country, since we have sent a press thither, we have not particularly heard respecting the progress of the translation. The press has, we believe, been ordered up to

. Ave, the seat of government, together with Mr. F. Carev.

21. The Chinese.—This language terminates our work of translation eastward, respecting which the various leadings of Divine Providence in furnishing and continuing to us the means, till the translation of the New Testament is finished, together with that of the Old as far as the middle of the Book of Psalms, and founts of types prepared to print them both, seems proportioned to the importance of the object. We have put the Peutateuch to press in a new fount of Chinese types, in which we shall be able to carry it forward, while we are completing that of the New Testament in the former types, as three or four of the epistles are already through the press. In printing Chinese with moveable types, an edition proceeds slowly at the beginning, as the number required for the first few forms is very great, particularly in such a work as the Old Testament. The first twenty chapters of Genesis contain most of the names which occur in the Pentateuch; hence

	ΣI,	Thou,	He.
Bengalee, Chimese, Kassal,	Amme, Ngo, Nga,	Toomee, Nee, Fee,	Tinnee. Tha.: Ta.

these chapters have occupied the better part of the year in preparing the requisite types. This delay in the beginning is, however, amply compensated by the ease and speed with which the latter part of the version, and indeed successive and improved editions, can be completed with the same types. In proceeding with these types, we have ascertained, that the use of a press, and the cheapness of labor in Bengal, which has enabled us to furnish the Hindee New Testament of more than six hundred pages octavo for a rupee, will enable us to print editions of the Chinese Scripture, containing any number of copies, at less than half the expense of printing in China. This will not be matter of wonder to those who consider that provisions, which regulate the price of manual labor, can be obtained in Bengal for little more than a third of the price they bear in China.

On reviewing these languages, we shall perceive that of those which have been more recently entered upon, the Oodyapore, the Joypore, and indeed the Nepaul, are varieties of the Hindee; that the Kankona is a variety of the Mahratta; and that the Kassai has a strong affinity with the Chinese. Nearly all the languages in which we are engaged, may therefore be traced to two great sources, the Sanskrit and the Chinese, to which they approximate in various degrees. To the cul-

tivation of these two, our attention is directed.

Histoire Abrégée de la Littérature Romaine, par F. Schoell, conseiller de cour de S. M. le Roi de Prusse, &c. 4 vol. 8vo. Paris, 1815.

Essai sur les Mystères d'Eleusis. 2d. ed. St. Petersbourg, 1815.

(par M. Ouvaroff.)

#### IN THE PRESS.

Mr. DYER, the author of the 'History of the University and Colleges of Cambridge,' has in the Press, a work entitled "The Privileges of the University of Cambridge," containing a chronological table of all its charters, with their titles, from the earliest to more modern times, arranged in exact order, according to the Christian era, and the kings of England; together with a series of the principal charters themselves, and the statutes of Queen Elizabeth. It will be also accompanied with other public instruments and documents; being intended to serve as Fasti to the History of Cambridge. To the end will be subjoined various additions and emendations to Mr. Dyer's own History of the University and Colleges. The greater part of the work will be in Latin: to the Latin part will be prefixed a Latin Dissertation, addressed 'Viris Academicis;' to the English, will be subjoined an English Dissertation on the contents of the whole volume. The work, we understand, is nearly all printed, but not to be published till the winter. It will be published by Subscription.

M. Thiebant de BERNEAUD intends to publish an edition of all the works of Theophrastus, including all the fragments of his NO. XXIII. Cl. Jl. VOL. XII. Q

author, dispersed in the whole circuit of classic literature. It will be preceded by an introduction, containing the Life of Theophrastus, and a critical estimate of his works, besides an account of all the extant MSS. of his works, and an enumeration of all the editions and translations of Theophrastus, since the fifteenth century.

We understand that a son of a very celebrated engraver is attempting to unfold, under the directions of the Rev. JOHN HAYTER, F. A. S. one of the six Herculaneum MSS. presented by his Sicilian Majesty to the Prince Regent. We believe this MS. to have been previously attempted by Dr. Young.

A Selection of Esop's Fubles, with English Notes and Questions, for Schools.

Ovidii Metamorphoses Selectæ, et in usum Scholarum expurgatæ; cum Notis Anglicis. By the Rev. C. Bradley.

A New Edition of Mr. Jones's Latin Grammar.

#### JUST PUBLISHED.

A Neat Edition of the *Greek Testament*. The text is taken from the edition now publishing by the Rev. E. Valpy. It is printed in duodecimo, for the use of Schools.

M. Tullii Ciceronis de Officiis, Libri Tres; juxta editionem J. M. et J. Frid. Heusingerorum. Accedunt, in gratiam juventutis, notæ quædam Anglice scriptæ. Pr. 6s. boards.

Diatessaron, seu Integra Historia Domini nostri J. C. Latine ex quatuor Evangeliis inter se collatis; ipsisque Evangelistarum verbis apte et ordinate dispositis confecta. E Versione præcipue Castellionis castigata et emendata. Cui præfiguntur Tabula Palæstinæ Geographica, necnon Ordo Rerum. Opera et studio T. Thirlwall, A. M. Edit. sec. Pr. 4s. 6d.

An Introduction to the Greek Language; containing the most useful rules of Syntax, and a new set of Exercises, on an improved plan. By the Rev. Mr. Picquot. Pr. 3s.

Elements of Latin Prosody, with Exercises and Questions, designed as an Introduction to the scanning and making Latin Verses. By the Rev. C. Bradley. 4s. bound. A Key may be had by private application. Pr. 2s. 6d.

#### NOTES TO CORRESPONDENTS.

The Dissertation on the Origin of the Abyssinians has not yet been received by us. We hope the author will make further inquiries on the subject.

Remarks on 1 Tim. iii. 16. will shortly appear.

Loci quidam Luciani emendati, &c. will be continued in our next.

A Notice of Rich's Memoir on the Ruins of Babylon in our next.

Professor Brown's Latin Prize Essays will appear in our future Nos.

M.'s valuable articles will shortly appear.

Abbé Morso's Chart of Arabic Grammar will certainly appear in No. XXIV. We are sorry to disappoint Tyro, but if he would call on the Printer, a satisfactory reason for the delay would be offered to him.

A French writer of the 17th century seriously advises authors not to send well-written copies to the printer; for he says that in that case the work will be given to a young apprentice, and be full of errors; but if the copy be badly written, it will be put in the hands of a correct compositor. We presume that T. P. has had this advice in view.

A Friend to Consistency informs us that "a critic who sarcastically reproved us for once printing Mytilene for Mitylene, has since adopted the former spelling." We had observed the reproof, but not the recantation; we hope that the latter was as candid, as the former was severe.

The critical notice of Smith's Greek Translation of Jewell's Apologia Ecclesia Anglicana, lately republished by Mr. Campbell, of Pontefract, was too late for our present number. It shall be inserted in our next.

We are much obliged for the loan of Burton's tract Pers. Ling. Hist. &c., of which we shall make use in a future No.

We are surry that an accident into deprived our renders of No. III. On Greek and Latin Accents in this Number. It shall certurally appear in the next.

The same observation applies to the Notes on Plate.

- 1. Ave.
- o Do-man
- 3. S----
- 4. Mars. Rome.
- 5. N-omen.
- 6. Mus-ca-turn.
- 7. Siles—iles—les—es—s—sile.

#### END OF NO. XXIII.

#### [ADVERTISEMENT.]

# CHEAPEST HEBREW BIBLE, GERMAN EDITION.

### T. BOOSEY, 4, BROAD-STREET, EXCHANGE,

Respectfully informs Biblical Students, School-masters, Oriental Scholars, and the Literary World in general, that he has just imported a number of HEBREW BIBLES, edited by REINECCIUS, DOERDERLEIN, and MEISNER, with very extensive Readings, Collations, and Masoretic Notes, &c. by KENNICOTT and DE ROSSI, forming Two Volumes, 8vo. with Points, Accents, &c. on very good Paper, and at the moderate Price of 16s.; a price so reasonable, it is to be hoped, will meet the attention of Oriental Scholars, &c. who have been prevented from purchasing by the exorbitant prices they are charged in England.

#### DECLARATION

OF THE

# ARCHBISHOP OF CONSTANTINOPLE,

IN PAYOUR OF THE

### MODERN GREEK TESTAMENT,

Printed by the British and Foreign Bible Society.

From the Rev. Henry Lindsay, Chaplein to the British Embassy.

British Palace, Constantinople, Jan. 12, 1815.

I INCLOSE for the Society a Paper from the Greek Patriarch of Constantinople. What gave occasion to it was this: Upon making inquiry relative to distributing, either gratis, or by purchase, the Modern Greek Testaments, which the Society had entrusted to my care, I was generally given to understand, that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go at once to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large Extract from the "Summary Account" of the Society, which I left with him, together with a Copy of the Modern Greek Testament: When I next saw him, he told me, that he considered the object of the Society highly faudable, and presented me with the inclosed Declaration.

As the present Patriarch is considered a person of great literary attainments, the opinion of so competent a judge respecting the version adopted by the Society, may be thought in itself satisfactory; but I conceive the Declaration may be also extensively useful, if the Society should think proper to print and prefix it to each Copy of the Romsic Testament which may hereafter be issued. I have been credibly informed, that many Greeks have scrupled to purchase or even received the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Zante, are of opinion, that the sale of the Testaments, transmitted there, has been materially retarded by those accuples.

We are nowy that an accident has necessari our remiens of No. 111 On Green and Later Accounts in this Number. It shall containly appear is the next.

The same somervation applies to the Notes on Plate.

- i. Are
- 2 In-
- 2. S-0000
- 4. Maria Kima.
- 5. N-smes.
- 6. Mm-ca-tra
- 7. Sues ics ics cs s suc.

#### END OF NO. XXIII.

[ADVERTISEMENT.]

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#### DECLARATION

OF THE

### ARCHBISHOP OF CONSTANTINOPLE,

AND PATRIARCH OF THE GREEK CHURCH,

EN FAVOUR OF THE

### MODERN GREEK TESTAMENT,

Printed by the British and Foreign Bible Society.

From the Rev. Henry Lindsay, Chaplain to the British Embassy.

British Palace, Constantinople, Jan. 12, 1815.

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We are sorry that an accident has deprived our readers of No. III. On Greek and Latin Accents in this Number. It shall certainly appear in the next.

The same observation applies to the Notes on Plate.

- 1. Ave.
- 2. Do-mus.
- S. S-omnia.
- 4. Maro, Roma.
- 5. N-omen.
- 6. Mus-ca-tum.
- 7. Silex—ilex—lex—ex—x—sile.

#### END OF NO. XXIII.

#### [ADVERTISEMENT.]

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### (Translation.)

#### CYRIL, ARCHBISHOP OF CONSTANTINOPLÉ, NEW ROME, AND ŒCUMENICAL PATRIARCH.

Our Lowliness notifies by this present Patriarchal Declaration, that having examined accurately, and with the necessary attention, the Edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Saviour, we have found in it nothing false, or erreneous; wherefore we have judged right to give permission for it to be used, and read by all plous, united, and orthodox Christiam; to be sold in the Booksellers' shops; and to be bought freely by all who wish it, without any one making the least hesitation; for the manifestation of which, this our present Patriarchal Declaration has been issued,

In the thirteenth day of the month of December, 1814.

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## CLASSICAL JOURNAL

N°. XXIV.

DECEMBER, 1815.

#### BIBLICAL CRITICISM.

Your correspondent M. in Vol. x. p. 268. has noticed, what he thinks, an error, in my article, Vol. viii. p. 377. viz. "In the ninth century—Jerome began to mend the first Latin translation by the Hebrew," and he asks, "are we to believe him right when he tells us that Jerome did not live until the ninth century?" Were I disposed to cavil, I might ask what ninth century that Jerome began to correct the first Latin translation. If your correspondent will read, after the words, "in the ninth century;"—the words, "after the captivity," which were accidentally omitted in the second MS. for the press, he will find I was right; viz. In the ninth century after the captivity Jerome began, &c. Jerome was born A. D. 329, and the Hebrews returned from the captivity 536 years before Christ, which was in the ninth century after the captivity.

Your learned correspondent R. M. C. also makes a remark Vol. x. p. 335. concerning the word Elohim in my History of all Religions, second edition; he is also pleased to give this work a very high character; he says—"a work which undoubtedly does the author the highest credit, equally as the Gentleman, the Biblical Scholar, the Orthodox Theologist, and the Genuine Christian." I have not the pleasure of being personally known to this writer. With regard to my orthodoxy, I was brought up in the established church. I believe her doctrines to be perfectly consistent with the sacred scriptures; and if I have any claim to the character of "genuine Christian," I believe with the church that

it is not on the ground of my own merit.

If this gentleman be not already satisfied with what has been said in proof that DYTM is a nown singular, comprehending the Divine Trinity in Unity, perfectly conformable to that admirable definition of the belief of the apostolic churches, which we call the ATHANASIAN CREED: I hope he will be, when he reads the note on Gen. i. 1. which will appear in my new translation of the book of Genesis, as soon as a sufficient number of subscribers (who are already of the most respectable and learned class) enable

me to go to press.

OPHION, a work I lately published.

He expresses surprise, "that Differ should be still conceived of the singular number, by Mr. Bellamy, contrary to the now generally received opinion of every biblical student." To assume the point in dispute is an easy way of settling it, and therefore he adds, "as this can therefore be no longer considered as a controverted point, to attempt to go over the ground again, with the abundant proofs that may be deduced from the sacred volume, and which is already done by the many able writers of the present day, particularly by the author of the Commentaries and critical Notes on the Holy Scriptures, could manifestly add no farther weight to the now decided argument respecting the plurality of the word Elohim." The proofs adduced by "the author," to whom he alludes, Dr. A. Clarke, have been laid before your readers, and have been objected to in your pages; nor have the objections been yet answered. They may also be further seen at large in the

R. M. C. having begged the question, would have done well, if he had abstained from all farther remark; but he enters the field of controversy with an argument highly injurious to the cause which he attempts to advocate. "No classical reader," he observes, " needs to be reminded, that nothing is more frequently to be met with, than grammatical anomalies respecting the agreement and the government of words. The Arabic, the Hebrew, with all their dependent tongues, abound with them. Hence we find singular nouns connected with plural verbs, and plural nouns. with singular verbs." If so, what becomes of the argument drawn by Hutchinson, Parkhurst, Hailes, and Dr. A. Clarke, from a few passages, which they have supposed so connected, when, in every other instance throughout the scriptures, that word is found joined with nouns, adjectives, and verbs, singular? As to his quotations from common Hebrew Grammars, they may prove satisfactory to some, but they are not consistent with the genius, phraseology and grammar of the sacred language. By the word anomaly, as applied by your learned correspondent, I cannot allow that it will authorise him to consider, that a noun plural may be connected with a verb singular, or vice versa; in such case, the world " grammatical" would be very improper; for throughout the

289

scripture, and in all languages, such kind of "anomaly," as this writer means, cannot be understood. By anomaly, I understand a deviation from rule; but there is no rule to be found in Scripture, that will authorise us to deviate from good sense; which would necessarily be the case, if such kind of anomaly were admitted.

J. BELLAMY,

North Place, Gray's Inn Lane.

#### NOTICE OF

UTRIUSQUE LEONIDE CARMINA. Cum Argumentis, varietate lectionis, scholiis, et commentario, edidit et indice ornavit Albert. Christ. Meineke, apud Susatenses Rector. Lips. in libr. Weidmannia. small 8vo.

THIS is a very useful edition of two very middling writers, Leonidas Tarentinus, and Leonidas Alexandrinus. Meineke, a scholar of some reputation in Germany, undertook the edition for a double reason: to collect into one volume the principal researches. which different critics had made on his authors; and to assist such young men as might be inclined to form an acquaintance with them. The text is that of Brunck, with a few differences, some readings, which he afterwards proposed, having in this edition been received into the text. Some of the notes exhibit various readings, collected from different editions: others are explanatory, in which parallel passages from other writers are adduced, and the senses of unusual words investigated. For this reason it may be of some use to the editors of the new edition of Stephens' Thesaurus.— Upon the whole, to such as turn their thoughts towards the illustration of the writers of the Anthology, the book will be of cousiderable use: as it is frequently necessary, in order to understand the best writers of Epigrams, to read with attention the worst. We do not indeed rank either of our authors in the latter class: to those who wish to read pretty conceits on love and wine; or to learn all the various formulæ by which superannuated heroes, or decayed rakes, in days of yore dedicated themselves to the innumerable inhabitants of the celestial Billingsgate, Olympus, this volume may be a very agreeable companion. In reading it, they will be much better employed than in perusing similar jeux d'esprit of the present day.

#### NOTICE OF

"AGENERAL INTRODUCTION to the Study of the HEBREW SCRIPTURES, with a Critical History of the Greek and Latin Versions, of the Samaritan Pentateuch, and of the Chaldee Paraphrases. By the Rev. G. Hamilton, Rector of Killermogh." Dublin, 8vo. pp. 197. 1813.

WHY will not these Historiae Criticae Scriptores first read the. latest and best writers on the subject of which they treat? and if the proper books are either inaccessible to them, or unintelligible, because written in languages which they do not understand, why will they write at all? These questions have been suggested to us by the perusal of Mr. Hamilton's work. We have not, indeed, much reason to complain of faults of commission: for what he has done, he has done well: but we must be permitted to say, that he has omitted a great deal, of which he ought to have been particular in treating. The author has, it is true, acted up to what he promised in his Title Page; but there he did not take in a sufficiently wide range. Of the Peshito, or Syriac Version, he has not said a word: yet this version is decidedly one of the most valuable, and he has promised (Preface, p. vi.) to "give in a form, calculated for general circulation, satisfactory information. on some subjects connected with the study of the Hebrew Bible. and of the best known of its ancient versions." This defect is more inexcusable because much information respecting it is: contained in books written in Latin, namely in Walton's Prolegomena in Biblia Polyglotta, in Asseman's Bibliotheca Orientalis, and in Dathe's Preface to his edition of the Syriac Pealter (840. Halæ Sax. 1768). In the same manner he has omitted the Arabic Version, though it has been treated of in Latin works innumerable: neither has he even so much as hinted the existence of an Æthiopic or Egyptian version, though Ludolf has treated of the first in his Historia Æthiopica, Francf. 1699. and Woide has excellently described the latter in his Dissertatio de Bibliorum versione Ægyptiaca, Oxon. 1799.

Another great defect is, his apparent ignorance of the Geteman language, which to a Biblical Critic is almost essential, on account of the numerous discoveries which have lately been made in Germany, and which are recorded in the Orientalische und Exegetische Bibliothek of Michaelis, in Eichhorn's Repertoriam für Biblischen und Morgenländischen Literatur, and his Allgemeine Bibliothek der Biblischen Literatur, and other periodical works of the same description; not to mention the innumerable valuable commentaries and other works of the German critics: from not having read these, Mr. H. is nearly a century behind hand, in his information.

From Eichhorn's Einleitung in die Schriften des Alten Testaments, most important information might have been given; but Mr. H. does not appear to know that such a book even exists. His work, therefore, is decidedly inferior, even to a small octavo volume published many years ago by Dr. Bauer, as a guide to his Academical Lectures. Mr. Hamilton, however, if he will attend to German Literature, may raise a very useful superstructure upon the foundation he has laid in his present work: we have already said, that what he has done, he appears to have done well, and we have complained, not of his prolixity, but of his conciseness. But imperfect and unsatisfactory as his book is, we hail it with considerable pleasure, as affording some beginning of tritical literature in a country, which has been hitherto, of all others, Spain and Portugal excepted, the most unprolific.

#### **ORATIO**

Habita Cantabrigiæ in Sacello Collegioque S. S. et Individuæ Trinitatis Solenni festoque die Fundatoris memoriæ sacro, octavo kalendas Junii MDCCLV. Ex Testamento optimi nuper viri Joh. Wilsoni, S. T. P. Perorante Gul. Maskelyne, A. M. Ejusdem Collegii Socio.

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<sup>&</sup>lt;sup>1</sup> Entwurf einer Einleitung in die Schriften des Alten Testaments. (Sketch of an Introduction to the Scriptures of the Old Testament,) 8vo. Nürnberg und Aktorf, 1794.

#### NOTICE OF

"AGENERAL INTRODUCTION to the Study of the HEBREW SCRIPTURES, with a Critical History of the Greek and Latin Versions, of the Samaritan Pentateuch, and of the Chaldee Paraphrases. By the Rev. G. Hamilton, Rector of Killermogh." Dublin, 8vo. pp. 197. 1813.

WHY will not these Historize Criticae Scriptores first read the. latest and best writers on the subject of which they treat? and if the proper books are either inaccessible to them, or unintelligible, because written in languages which they do not understand, why will they write at all? These questions have been suggested to us by the perusal of Mr. Hamilton's work. We have not, indeed, much reason to complain of faults of commission: for what he has done, he has done well: but we must be permitted to say, that he has omitted a great deal, of which he ought to have been particular in treating. The author has, it is true, acted up to what he promised in his Title Page; but there he did not take in a sufficiently wide range. Of the Peshito, or Syriac Version, he has not said a word: yet this version is decidedly one of the most valuable, and he has promised (Preface, p. vi.) to "give in a form, calculated for general circulation, satisfactory information. on some subjects connected with the study of the Hebrew Bible. and of the best known of its ancient versions." This defect is more inexcusable because much information respecting, it is: contained in books written in Latin, namely in Walton's Prolegomena in Biblia Polyglotta, in Asseman's Bibliotheca Orientalis. and in Dathe's Preface to his edition of the Syriac Psalter (8ve. Halz Sax. 1768). In the same manner he has omitted the Arabic Version, though it has been treated of in Latin works innumerable: neither has he even so much as hinted the existence of an Æthiopic or Egyptian version, though Ludolf has treated of the first in his Historia Æthiopica, Francf. 1699. and Woide has excellently described the latter in his Dissertatio de Bibliorum versione Ægyptiaca, Oxon. 1799.

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tum revertamur.

opera docti atque edocti sumus probe, quia persecta erant ipsi pietate, ideo ne minores quidem consecutos esse laudes.

Quis autem melius optimorum virorum laudes concinet, quam qui facta enarraverit? cujus item hominis majus unquam in nos beneficium extitit, aut prius antiquiusve, quam Hervici Stanton, Suffolciensis? qui jam inde ab Edvardi secundi regis temporibus privatis opibus vere magnificum ausus opus sanctam Michaelis, id nomen erat, domum ex adverso in latere australi Musis feliciter posuit. Sic deinde ex mente ipsius positam, nequid tanto numeri deesset, iis annuis reditibus firmavit ac locupletavit, quibus vel adhuc gloriari nobis jure maximo licet. Is tum ibi vir bonus pulcherrimo facto suo gaudebat intuens, nescius sane quanta mox incrementa secum esset allatura dies; cui tum urbi, ut ita dicam, lapidem angularem ipse manu sua fundasset, ac primas tantum lineas designasset.

Nec longo deinde ánnorum intervallo consimili flagrans literarum bonarum atque artium amore Edvardus tertius rex aulam hic regiam, ab ipsius fundatore sic vocitatam, turre illa sua observabilem, faustis magis dicam auspiciis, an secundo rerum exitu, an pio magis consilio construebat? Jam tum inimica gens Gallia regis illius, illius inquam nostri sapientiam, atque animi magnitudinem perspicientes superbiam suam melius deposuissent: cum jamdudum non dubiis signis, nisi eorum mentes obcœcasset Deus, præsagire poterant qui motus animorum, quæ ipsorum fuga, quæ strages, siquando in Pictavinum campum descenderet, essent futuræ. Quinimo plane furere, quando in lubitum fuerit, iis hostibus suo semper cum periculo sinimus: nos vero ad propositum institu-

Hic tamen, quantumvis arctati simus temporis angustiis, pium, probum virum, atque liuic loco et his studiis benevolentissimum Henricum sextum regem præterire esset nefas. Qui cum istis fundamentis, quæ rex ille dudum hostium victor, proavus autem suus Edvardus jecerat, impensius faveret, aquam aliam fistulis subter alveum fluminis salubriorem ex longinquo deducebat. Quæ res, quanto sit ornamento, videtis: quam ad multa sit perutilis, ci-

Proximus deinde Edvardus quartus rerum omnium, parta victoria, potens nihil horum permutari, nihil sua sede moveri, per eas denique literas, quæ patentes vocantur, nihil non ratum confirmatumque esse voluit. Ita dissidentes inter se Eboracensis domus et Lancastriæ principes hic saltem omnes honeste certaverunt, uter utri benefaciendo sit prior.

Huc addamus, minorum quamvis gentium munera, non aspernenda vicina illa quidem hospitia Margaretana, Fesviciana, Onethana, Jaretana. Quæ cum nullis essent opibus, nullis legibus, nondum certo aliquo doctrinæ investigandæ duce, morum itidem nullo censore uterentur, hoc tantum præ se ferebant, huic unico commodo inserviebant, studiosis omnibus tectum, larem, perfugium interim dando, commune quoddam sese quasi asylum litera-

rum aperuisse.

Jamque pro ea, qua semper fuit, ammi majestate Henricus octavus rex, fundator, pater nostrum omnium, rem magnam ausus novo prorsus consilio has senas ædes omnes conjungendi, dein sub uno eodemque magistro in perpetuum zvum stabiliendi, ne sit alicubi in terris florentior Musarum sedes; (absit tantis dictis invidia, dum vera tota mente proferam, quodque alienis meritis testimonium redderem, in eo cives non defraudem meos), hoc, inquam præclaro consilio usus, ut ex immenso illo Chao ordinem quendam, usum, lucem, gratiam ac dignitatem explicaret, intermedia omnia ædificia disjecit; quæ minus decora officiebant oculis, aut huic formæ, quam pulcherrimam intuemini, inservire ullo modo negabant, sustulit; reliqua hæc mira arte ac diligentia consarciebat; monachorum, pessimæ gregis hominum, quos ille suis sedibus exules egerat, præda atque opimis spoliis ditabat; magistrum deinde præposuit. Sic demum universa illa materia in unum quodammodo corpus redacta, ita ut nihil truncum atque informe, aut etiam quovis loco deficere videretur, nihil rursus abundaret, una identidem anima, unus sensus, eadem cogitatio prorsus inesse omnibus videbatur. Ouod quidem opus omnibus suis numeris absolutum, perfectumque videns ille ipse qui condiderat artifex, nequid religionis aut ominis boni deesse videretur, bona, felicia, faustaque omnia precatus hanc ædem suam Deo propriam fieri, ejus numine semper atque imperio regi, sacrosanctæ et individuæ Trinitati sacram esse voluit, inde ei nomen dedit. Cujus autem beneficii gratiam et commune commodum ad vos omnes, Academici, pertinere sæpius intellexistis, Henricus noster, quod bono esset publico, tres illos lectores constituit, qui de Deo rebusque divinis, qui Græce, qui Hebraice optimorum ac juratorum insuper septemvirorum judicio plurimum callerent. Qua tamen ratione dignitatis exinde aliquid huic collegio suo accederet, hic locum, tectum dedit; mensam iis viris apposuit; societatem, siquando velint, addidit; ex hoc potissimum tot florentium virorum numero deligi voluit.

Quid? ipsius postea conditoris filius Edvardus sextus rex quo erga nos animo in diem futurus videbatur, cum vel in ipso brevissimæ vitæ cursu patris ea benefacta rata nobis fecerit, et certissima manu sua confirmaverit? Quid? altera deinde soboles Maria regina, cum inter alia munera hujusce sacelli fundamenta poneret, cujus tandem pietatis esse videbatur? quod fenestras jam tenus eductum, ne sola eadem ad summum fastigium perduceret, mors

fuit impedimento.

Quid? illa etiam altera, Henrice, stirpis tuze gloria, filia Elisa regina qualis erat nutrix fautrixque horum omnium, condita autem

schola Westmonasteriensi, mater mea alma, pia, felix, numquid hoc sermone meo attigisse satis sit? num, festinante me quidem ad tuas iterum laudes repetendas, hoc tantillulum sibi habeat præconium? numquid hanc nomine tantum salutatam sic dimittamus? idque audire modo tibi, pater, tuoque huic populo in præsens sufficiat? an omni potius contentione virium hoc loco sapientem principem celebramus? Quæ cum patriis virtutibus olim res publicas administraret, ac forti supra fœminas animo teterrimam illam tempestatem Hispanicam his oris avertisset, colonias Americanas commercii causa, et in his unicam præcipuam eam, quam nunc Galli suis injuriis ereptum eunt, Virginiam condidisset, hostes ubique terra marique perdomuisset, pacis perinde artibus idonea nequaquam minorem laborantis tum religionis ac doctrinæ rationem secum interim instituerat. Cujus tam doctæ olim patronæ desiderio pios multos literatosque viros etiamnum teneri censeo. Quas singulari quodam consilio ab utriusque Academiz Cancellariis sciscitabatur, increpationibus interdum minisque flagitabat, " quinam in his ædibus cum singulis tum universis, quanam in re, quantumque eminerent : id certiorem eam facerent, planeque edocerent:" hac mente scilicet, ne cujuspiam latere ingenium posset regiis negotiis suo mox tempore præficiendum. Quod ad nos atfinet maxime pro ea, qua singulari fuit, prudentia annuos hujusce collegii reditus, cum vilior indies fieret pecunia, præfinitis frumentorum modiis solvi statuto publico jussit. Ad hæc collegium divi Petri apud Westmonasterienses scholamque celeberrimam illam quidem, et totius Britanniæ longe maximam, quam rem præteriens acu modo quasi tetigeram, in usum literarum elegantiorum Elisa regina condidit: unde discipuli quotannis in utramque pariter Agademiam eligantur, et in hanc ædem nostram, quasi fonte quodam perenni, feliciter deducantur. Prima quoque legibus ac statutis hanc domum fundavit, quibus deinceps oraculo tanquam Pythio comprobatis obtemperandum est. Hanccine vero tantam, ita me Dei filius amet, tam divitem hodie patriam, haberemus, tam omnibus copiis navalibus instructam, literis excultam, vera atque unica religione gaudentem, nisi ea omnia in ipsis pæne primordiis interitura hæc Deæ proprior quam fæminis regina conservasset, atque insuper a tantæ calamitatis metu in posterum vindicasset.

Vos quoque piæ animæ, qui aliquam domus hujusce nostræ partem opibus vestris illustrastis, universos simul jubeo salvere, valere: cum omnes sane longo ordine commemorare esset infinitum. Vestra, vestra inquam pietate, quod hos omnes licet attestari, et ea tot beneficiorum copia, velut rore matutino, non singulam tantum artem scientiamve irrigastis, sed totum quantus est

disciplinarum campum recreastis atque refecistis.

Atque eccam bibliothecam, quanta sit, nostram! qualis autem quotidiano usu plerique pernovistis: quod insigne pietatis et mu-

nificentia monumentum ex privatorum donis conflatum est. Hic coemtos undique nobiles libros consulere est: hic poetarum chorum optimum, hic mathematicorum universam supellectilem, hic Socraticam domum, hic omnigenæ scientiæ monumenta, quæ vel antiquissima manu scripta inveniantur, vel arte feliciore quotidie imprimuntur. Hinc siqua olim veteribus scriptis exciderunt minus indies desiderantur: quorum tantis nos ipsi naufragiis ditamur; quanta stante adhuc et florențe Græcia, atque incolume urbe Roma, ne per longa quidem sæcula in terrarum orbis ultimam tum hanc insulam fors ulla devexisset: nunc autem toto æquore jactatos nec opinantibus nobis Deus, ille adeo, qui tempestatem eam certe excitaverat, his oris atque his maxime hospitiis appulit Deus. Hinc solida veritate pascitur mens humana, adornatur, locupletatur: ut incredibile nobis prorsus videatur tantum malorum omnium diluvium aliquando extitisse, quantum represserit, atque revera hic quoque doctrina quotidie reprimat. Quare nequis in os mihi doctrinam inter privatos cujusque parietes inveniendam laudare amplius audeat: neu sobrius vitam fere totam ibi actam traductamque leniter narret: multo minus alienas longe petendas esse disciplinassuadeat: aut insanas et nimium diu jam deridiculas hasce puerorum nostrorum peregrinationes alicui in animum inducat. Cum. idem perfodere montes, sistere fluminum cursus, et in hortulum suum derivare magno mehercle conamine, sed infelice plerumque exitu moliri prorsus videantur. Quanto satius est nobis in ipsa. ripa fluminis sedem posuisse, labores, studia, mores tot hominum perspexisse, literarum quoddam inter nos quasi commercium instituisse.

Quæ enim urbs, quæ gens antea unquam in terris, quæ dicam natio, cum rudes adhuc artium essent homines, et dextro Mercurio maxime indigerent, totidem literarum miracula vaticinata est, suo deinde tempore protulit, patefecit, perfecit, quot et quanta ex æde unica hac nostra provenerunt in commune commodum, atque humani generis decus? Quid vero, Academici, dignum vestris auribus, aut iis operibus immortalibus, aut eorum virtuti sempiternæ par ullo modo protuli, aut fortasse prolaturus videor? contentus poene tantummodo nominasse hos viros, cum adæquandæ laudum eorum majestatis spes omnes abjecissem. Baconos scilicet, Neutonos, Cotesios, Smithios; Drydenos insuper, Couleios, Barovios; sacerdotes castos, pios vates, philosophos autem poene divinos, quos ipse aliquando consortio suo propriore dignabitur Deus.

Natura sine disciplina cœca est, et vi ruit sua: illa contra, si a natura destituatur, manca est et deficit: utraque ubi, dante ac volente Deo, convenerunt, exercitatione tamen opus est et certaminum studio. Ne ipsa quidem Græcia, mihi credite, artibus a Deo armisque abundasset, nisi Lycæa, porticus, sylvas Academiæ seposuissent: nisi gymnicos præterea ludos, paltestras, circus, theatra

nobili quodam studio frequentassent: agone demum illo Olympico præmia omnibus, justos simul juratos sanctosque judices proposuissent.

Vos tamen fortunatos! si vestra satis nostis ea bona, quos Musze severiores secernunt populo: quibus doctarum illæ indies præmia frontium novas aliquas palmas decernunt: quorum gravissimis dictis ac factis Pythagorez disciplinz ritu cum silentio stupemus. Utque Cereris aliquando olim arcanis initiati beati dehinc credebantur, vos perinde quietis his ordinibus adscripti de vitæ exitu, et universo zvo spem habetis conceptam meliorem: tantoque rectius doctrinæ illius, quam Neutonus noster toto terrarum orbe disserninavit, fruges ac primitias vos auferetis, qualia Atheniensibus quondam persolvebantur, quanto mentem humanam coluisse pluris est, quam terram inventis plaustris renovasse. Vile solum est Attica: Tibridis arenis prope occlusum est ostium: ipsaque Ægypti Alexandria tot quondam scientiis librisque suis superba, iis omnibus exhausta penitus, incensaque hostiliter, jam inter cineres illas sedens tacita quodammodo vestram opem reposcere videatur: sicut, Nilo jampridem alveo suo egredi nolente, aut aquas illas debitas solito hæsitantius ac pedetentim quidem educente, illa ipsa supplex hæc vestra Ægyptus sole usta tum atque arida Trajanum imperatorem fruges suas reposcebat: Gallia suam sero palmam tradidit: Cartesianum illud somnium evanuit: et in hoc perventum est fastigium, ut non nisi cum mundo interiturus sit Neutonus.

Quem vero finem jam faciam? aut quis astantium, ut Graccho clim Romano, ita mez nunc voci in his rebus statuet modum? quis aliquem mihi suggeret exitum? Bene itaque suo præteritum loco, quo pia sit ac perpetua beneficiorum memoria, et mentibus vestris inhæreat, atque exemplo prosit, Henrici præconium repetatur. Quid simile, quid secundum huic tanto, tam pulcre pieque collocato beneficio inveniemus? aut quemnam mortalium Henrico nostro vel sapientia, vel fortitudine, vel munificentia nisi ex longo intervallo proximum reperiemus? Unicum post hominum memoriam, magni scilicet sapientisque viri Thesei consilium vel ipsius rei nobilitate, vel utilitate cum hoc nostro conferri quodammodo videatur. Qui, consimili olim ratione inita, civitatem Atticam, qui prius sparsim et vicatim habitabant, compulit in unum locum, et congregavit. Quid vero? cum adunatis totius gentis opibus, viribus, consiliis plurimum quidem patriam suam amplificasset, ipsius quomodo capiti et fortunis consultum est? Cum Athenarum arcem celeberrimam peregre inde in exilium abiens, et superba illa moenia sua opera constructa, et ingratam civitatem brevique ruituram respiciens precibus, et diris, exsecrationibusque in perpetuum devoveret.

<sup>1</sup> Non nisi cum toto debuit orbe mori. Hug. Gret. de Brasmo. Bo.

Agite vero ad lætiera illa nostra revertamur, gratias, et gratulationes, et pias beneficiorum commemorationes, et sestos dies institutos, et cœtus hominum celeberrimos, et commune omnium gaudium. Quum stare hanc domum præclaram, tot linguis, artibus,
scientiisque ornatam, opibus deinde amplificatam, fama auctam, et
novo jam quasi fundamine cœptam iterum strui videant; cum probam docilemque juventutem esse audiant, sapientes senes, et, quod
huic tanto populo est instar omnium, magistrum certe in quolibet
laudum genere præstantissimum, quidni maximam olim in terris
huic ædi diuturnitatem non vanis auguriis, minimeque dubiis tot
signorum interpretationibus polliceantur?

Neu quis humanis opibus provenire tot ac tanta hæc arbitretur, Dei, Dei inquam ductu atque auspiciis jacta sunt fundamenta, aucta, perfectaque omnia. Hinc omne principium, huc prospesi referendi sunt exitus. Unus igitur qui ab initio condidit hanc ædem, qui sacrosanctæ et individuæ Trinitatis ei nomen impertivit.

conditam imperio suo semper regat Deus.

## REMARKS

On 1 Tim, 111. 16.

As I live in a remote corner of the country, and have not an opportunity of seeing many new books, I had not till lately the pleasure of perusing some volumes of the Classical Journal. I am greatly pleased both with the general plan, and with many particular papers in that work; and it would give me much satisfaction if I could, in any way, add to its value. With this hope, I send you the following remarks on 1 Tim. 111. 16, 80% (or, according to

others & or &2) idavegaby iv sagxi.

This passage (with the exception of the three heavenly witnesses, 1 John v. 7) has been the subject of more discussion than any other in the New Testament; nor can it, like this latter, be regarded as fully settled to the conviction of Biblical critics. Of the two great editors, Wetstein and Griesbach (both of whom agree in rejecting the common reading  $\Theta \epsilon \delta \epsilon_0$ ) the one wishes to substitute  $\delta \epsilon_0$ , the other  $\delta \epsilon_0$ , the first of which appears to have been the reading of the Alexandrian, the other of the Western Recension. That  $\delta \epsilon_0$  is the most probable of all the readings, is evident from the margin of Griesbach's edition, where it appears that it is supported (1) by the most ancient manuscripts, (2) by the most ancient versions,

Hinc omne principium; huc refer exitum.—Hor. ED.

<sup>&</sup>lt;sup>2</sup> Is not the doubtful reading, be or by some proof in favor of Ocos? EDIT.

mobili quodam studio frequentassent: agone demum illo Olympico præmia omnibus, justos simul juratos sanctosque judices proposuissent.

Vos tamen fortunatos! si vestra satis nostis ea bona, quos Musze severiores secernunt populo: quibus doctarum illæ indies præmia frontium novas aliquas palmas decernunt: quorum gravissimis dictis ac factis Pythagorez disciplinz ritu cum silentio stupernus. Utque Cereris aliquando olim arcanis initiati beati dehinc credebantur, vos perinde quietis his ordinibus adscripti de vitæ exitu, et universo evo spem habetis conceptam meliorem: tantoque rectius doctrinæ illius, quam Neutonus noster toto terrarum orbe dissemimavit, fruges ac primitias vos auferetis, qualia Atheniensibus quondam persolvebantur, quanto mentem humanam coluisse pluris est, quam terram inventis plaustris renovasse. Vile solum est Attica: Tibridis arenis prope occlusum est ostium: ipsaque Ægypti Alexandria tot quondam scientiis librisque suis superba, iis omnibus exhausta penitus, incensaque hostiliter, jam inter cineres illas sedens tacita quodammodo vestram opem reposcere videatur: sicut, Nilo jampridem alveo suo egredi nolente, aut aquas illas debitas solito hæsitantius ac pedetentim quidem educente, illa ipsa supplex hæc vestra Ægyptus sole usta tum atque arida Trajanum imperatorem fruges suas reposcebat: Gallia suam sero palmam tradidit: Cartesianum illud somnium evanuit; et in hoc perventum est fastigium, ut non nisi cum mundo interiturus sit Neutonus.

Quem vero finem jam faciam? aut quis astantium, ut Graccho olim Romano, ita meze nunc voci in his rebus statuet modum? quis aliquem mihi suggeret exitum? Bene itaque suo præteritum loco. quo pia sit ac perpetua beneficiorum memoria, et mentibus vestris inhæreat, atque exemplo prosit, Henrici præconium repetatur. Quid simile, quid secundum huic tanto, tam pulcre pieque collocato beneficio inveniemus? aut quemnam mortalium Henrico nostro vel sapientia, vel fortitudine, vel munificentia nisi ex longo intervallo proximum reperiemus? Unicum post hominum memoriam, magni scilicet sapientisque viri Thesei consilium vel ipsius rei nobilitate, vel utilitate cum hoc nostro conferri quodammodo videatur. Qui, consimili olim ratione inita, civitatem Atticam, qui prius sparsim et vicatim habitabant, compulit in unum locum, et congregavit. Quid vero? cum adunatis totius gentis opibus, viribus, consiliis plurimum quidem patriam suam amplificasset, ipsius quomodo capiti et fortunis consultum est? Cum Athenarum arcem celeberrimam peregre inde in exilium abiens, et superba illa mœnia sua opera constructa, et ingratam civitatem brevique ruituram respi-

ciens precibus, et diris, exsecrationibusque in perpetuum devoveret.

Non nisi cum toto debuit orbe mori. Hug. Grot. de Eramo. En.

Agite vero ad lætiera illa nostra revertamur, gratias, et gratulationes, et pias beneficiorum commemorationes, et festos dies institutos, et cœtus hominum celeberrimos, et commune omnium gaudium. Quum stare hanc domum præclaram, tot linguis, artibus,
scientiisque ornatam, opibus deinde amplificatam, fama auctam, et
novo jam quasi fundamine cœptam iterum strui videant; cum probam docilemque juventutem esse audiant, sapientes senes, et, quod
huic tanto populo est instar omnium, magistrum certe in quolibet
laudum genere præstantissimum, quidni maximam olim in terris
huic ædi diuturnitatem non vanis auguriis, minimeque dubiis tot
signorum interpretationibus polliceantur?

Neu quis humanis opibus provenire tot ac tanta hæc arbitretur, Dei, Dei inquam ductu atque auspiciis jacta sunt fundamenta, aucta, perfectaque omnia. Hinc omne principium, huc prospesi referendi sunt exitus. Unus igitur qui ab initio condidit hanc ædem, qui sacrosanctæ et individuæ Trinitatis ei nomen impertivit.

conditam imperio suo semper regat Deus.

## REMARKS

On 1 Tim, 111. 16.

As I live in a remote corner of the country, and have not an opportunity of seeing many new books, I had not till lately the pleasure of perusing some volumes of the Classical Journal. I am greatly pleased both with the general plan, and with many particular papers in that work; and it would give me much satisfaction if I could, in any way, add to its value. With this hope, I send you the following remarks on 1 Tim. 111. 16, 000; (or, according to

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This passage (with the exception of the three heavenly witnesses, 1 John v. 7) has been the subject of more discussion than any other in the New Testament; nor can it, like this latter, be regarded as fully settled to the conviction of Biblical critics. Of the two great editors, Wetstein and Griesbach (both of whom agree in rejecting the common reading  $\theta \epsilon \delta \epsilon$ ) the one wishes to substitute  $\delta \epsilon$ , the other  $\delta$ , the first of which appears to have been the reading of the Alexandrian, the other of the Western Recension. That  $\delta \epsilon$  is the most probable of all the readings, is evident from the margin of Griesbach's edition, where it appears that it is supported (1) by the most ancient manuscripts, (2) by the most ancient versions,

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<sup>&</sup>lt;sup>2</sup> Is not the doubtful reading, & or &, some proof in favor of Geós? EDIZ.

(3) that the ancient Fathers could not have read Esis, as their reasoning, and even their very silence (in those controversies concerning the divinity of Christ, where the common reading would have been expressly to their purpose) strongly militates against such a notion. But, though  $\delta_5$  is, beyond all doubt, the best supported of the three readings, it appears, according to the usual way in which the verse is read, to make something very like nonsense; and Griesbach himself says, Lectio  $\delta_5$  difficilior est et insolentior ceteris. Accordingly, the opponents of the reading  $\theta$  (Erasmus, Grotins, and Sir Isaac Newton) have, as appears from Wetstein, embraced the reading  $\delta$  or quod, in which they have been joined by that great critic himself. This they have been probably induced to do from the difficulty of making sense of  $\delta_5$ , which they ought, in consistency with the canons of criticism, to have adopted, and which has accordingly been adopted into his text by Griesbach.

In a perusal of this epistle some time ago, without any particular view to this discussion, and in a Greek Testament without notes, or various readings, it occurred to me that the difficulty of this whole passage consists in the word  $\delta\mu o\lambda o\gamma o\nu\mu i \omega s$  at the beginning of the verse. This (as the ancient MSS, were written without distinction of words) has been read as one word,  $OMO\Lambda OFOTMEN\Omega\Sigma_s$  whereas, it ought, according to my conjecture, to be resolved into four, OMOT, and AOFOT, and MEN, and  $O\Sigma$ , which would remove the whole difficulty. Upon turning to the place in Wetstein and Griesbach, I became convinced from the passage of Fathers there quoted, that this is the true reading; and I shall shortly state to you my grounds for this supposition, after a few general re-

marks on the Epistle itself.

The first Epistle of Timothy appears to have been principally directed against the Therapeutæ, a Jewish sect, concerning which volumes have been written. Since the time of Philo, who gives an account of them at considerable length, they have been supposed to have been so named from the Greek word begareous, to keal (viz. the soul), nor does it appear that this absurd etymology has ever been disputed. They seem, however, to have been so named, not from healing or pretending to heal either soul or body, but from and and and, Thure and Patah, two Hebrew words, which literally signify to open or expound the Law. In short, the Therapeutæ were no other than Expositors of the Law, and were literally the Nomolodianalous of Scripture. They are described by Philo as spending the whole time, from morning to evening, in the meditation and expounding of the Scriptures, where they pretended to discover a vast number of symbolical and allegorical meanings.

<sup>&</sup>lt;sup>12</sup> See Philo πepl βίου θεωρητικού, or Euseb. Hist. Eccles. Lib. ii. cap. 17. <sup>44</sup> All the interval of time," says Philo, " from sun-rise to evening they exercise

St. Paul's chief object, in this Epistle, seems to have been to caution Timothy against this class of people, who seem to have got footing at Ephesus; and indeed, as Philo tells us, were spread over the whole world, and communicated their instructions both to Greeks and Barbarians. The Apostle begins by ridiculing their absurd allegories, and states, Chap. 1. 7, that they had turned aside to vain janglings, desiring to be Nouobibas xahoi teachers of the Law (or Therapeutæ) understanding neither what they say, nor whereof they affirm. It appears, that of these Therapeutæ, or expositors of the Law, some were females; and, accordingly, the Apostle enjoins Timothy not to permit women to expound or teach, Chep. 11. ¥ 10-15. The Therapeutæ were adversaries of marriage, and, accordingly, the Apostle mentions that the Bishop should be a married man, 111. 2. They gave up all care of their families, and he insists on the necessity of the Bishop's ruling well his own house, and having his children in subjection with all gravity, 111. 4, 5. Similar injunctions are given to the deacons and deaconesses; and then follows the celebrated passage, These things write I unto thee, hoping to come unto Thee shortly, but if I tarry long that thou mayest know, &c. And the Apostle, after this passage, subjoins a reason for his anxiety, and the particularity of his injunctions: For the spirit. (says he) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and to abstain from meats which God hath created to be received with thanksgiving. Against all this the Apostle cautions Timothy. and (with a manifest reference to the Therapeutic old women) he tells him to refuse profane and old wives' fubles, chap. IV. 7; and states, that so far from there being any merit in giving up the world, and dedicating one's self wholly to a contemplative life, if any provide not for his or her own, and specially for those of his or her own kindred, that person hath denied the faith, and is worse than an infidel, chap. v. 8.

Such is the Apostle's train of reasoning; and it is evident to the most careless reader, that, as it stands at present, the famous pasage, And without controversy great is the mystery of Godliness, is totally devoid of connexion, either with what goes before or comes after it. Nor is it less evident, from the above remarks, that the

themselves in the study of the Scriptures, which they philosophize and expound allegorically. They consider the words as merely notes and marks of hidden mysteries, which are to be explained figuratively. They have also the commentaries of ancient persons who had been leaders of their sect, and who have left them many monuments of allegorical learning, which they use as archetypes, and endeavour to imitate. The Therapeutæ rejected markinge, but there were ancient females among them, as well as mixes,

Apostle, in what goes before, was speaking not of the conduct of Timothy himself, but of the general conduct of the males and firmales of the christian community. The passage, accordingly, I would thus read and translate: Ταῦνά σοι γράφα, ἐλπίζων ἐλθεῖν πρὸς σὰ τάχιον ἐὰν δὰ βραδύνω, ἐνὰ εἰδῆς πῶς δεῖ, ἐν οἴκφ θεοῦ, ἀναστρέφεσθαι, ἦτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἐδραίωμα τῆς ᾿Αληθείας, καὶ ὁμοῦ Λόγου μὰν, ος μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. ος ἐφανερώθη ἐν σαρκὶ, κ. τ. λ. These things I write unto thee, hoping to come to thee speedily; but if I tarry long, that thou mayest know what, in the house of God, ought to be the conduct of one who is a church of the living God, a pillar and support of the Truth, and also of the word [or Logos], which is the great mystery of godliness which was

manifested in the flesh, &c.

That this was the reading of the early Fathers, I shall now proceed to show, after a very few previous observations. And, first, it is to be remarked, that the whole passage is highly figurative, but is in the usual metaphorical style of St. Paul. In Ephesians, chap. 11. 22, he speaks, also, of the Christian as a church of God, and the same figure is employed in 1 Pet. 11. 5. It is remarkable, also, that in this, and the second Epistle to Timothy, the Apostle frequently uses the word 16405 in a very ambiguous sense, so that it is sometimes difficult to know whether he employs it personally or impersonally. Thus, for example, talking of his own fetters, he says, 2 Tim. chap. 11. 9, But the Logos of God is not bound; and in the phrase which he so frequently repeats in this Epistle, Hisros 6 Abyes, it is occasionally not easy to know whether he takes Logos in a personal sense, or not. The Apostle also uses 'Anteles in the' same ambiguous sense, making it sometimes personal, as it were, (28 St. John does, when he says, I John, chap. v. 6, ὅτι τὸ πνεῦμά irrn ή 'Αλήθεια), and at other times coupling it with the Logos, 2 Tim. 11. 15, rov Abyor rys 'Adybelas. Finally, it is not anusual with the Apostle to connect two phrases together (as in the above text) which are in some respects synonymous, as when he calls himself in this very Epistle, chap. 11. 7, a teacher of the Gentiles, iv कारना सबी बेश्रिकेशिय. I may add, that in the passage which is the subject of discussion, the Apostle, perhaps, was led to a twofold method of expressing himself from his having given a twofold injunction,—that is, both with regard to the conduct of males and the conduct of females in the church; and it is probable that the meaning of the text is, But if I tarry long, that thou mayest know what ought to be the conduct of a FEMALE who is a church of the living God, ήτις έστην εκκλησία Θεού ζώντος, and of A MALE who is a pillar and support of the Truth; and from this twofold view of the subject might arise, perhaps, the reduplication 'Adolesa and Abyov.

These things being premised, I shall now proceed to show that the early Fathers seem to have read out Abyou wer be in the above-

passage; and shall confine myself to the examples in Wetstein and Griesbach. I before stated, that the interpretation which I have given occurred to me without any previous notice of these passages; and, when I saw them, I could not help wondering that when so many great minds have been occupied with this verse, the simple enunciation which I have given should never have occurred.

I. "Ad Christum referri potuit," says Griesbach in loc. "hoc dictum a Patribus, sive of legerent sive of ut a Latinis factum hoc esses jam notavimus. Hinc Christum ipsum nonnulli muorigeor nominare solebant, et scribere potuit, v. c. Justinus ad Diognet. : inferente Λόγον Ινα πόσμα φανή, ος δια άποστόλων κηρυγθείς ύπο έθνων έπιστεύθη." The same passage is given by Wetstein, who continues thus,-4 Addit I. Millius, ex quibus manifestum est, a B. Martyre lectum Peóc. Mihi aliter videtur. Si enim lectio recepta loci istius tunc obversata fuisset animo Justini, quod putat Bengelius, non utique scripsisset ἀπέστειλεν, cum δεδς ἀπεσταλμένος nusquam in scriptura sacra legatur, et vix recte, ut puto, dici possit." Wetstein argues (it is observable) on mere theological grounds, but neither he nor Griesbach seem to have had the smallest idea of Abyos, which must have been read (and, as in the text, without the article) by Justin. II. Cyril of Alexandria (as quoted by Griesbach) de recta fide ad Theodosium, thus writes: To maya the edge belas mugtholog, Toutests Χριστός, δς έφανερώθη-οίμαι ούχ έτερον το της εύσεβείας μυστήριον, αὐτὸς ἡμῶν ὁ ἐκ τοῦ Θεοῦ πατρὸς Λόγος ος ἐφανερώθη, &c. et ad Regin. t. τίς δ έν σαρχί φανερωθείς; ή δηλον ότι πάντή τε και πάγτως δ έκ θεοῦ πατρός Λόγος. ούτω γάρ έσται μέγα το της εύσεβείας μυστήριον. ΙΙΙ. Gregor. Nyssen. in Antirrhet. adv. Apollinar. quoted also by Griesbach, writes thus, το μυστήριον εν σαρχί εφανερώθη καλώς τουτο λέγων ούτος ὁ ἡμέτερος Λόγος. IV. Origen (says Griesbach) thus writes in Rom. 1.2, interprete Rufino, Is qui Verbum caro factus apparuit positis in carne, sicut Apostolus dicit, Quia (l. qui, says Wetstein; fortasse QUI, says Griesbach) manifestatus est in carne, justificatus, &c. It is not unlikely that Origen, or his interpreter, might read out Abyou wir os, and hence Quia instead of Qui.

From all these passages, quoted from no less than four Greek Fathers, it appears that the idea of the Abyos was constantly suggested to them by this text; and that it must therefore probably, I might almost say necessarily, have been read by them in the manner that I have proposed. The same circumstance will account for the Western reading of ô, instead of S<sub>5</sub>. Among the Latins the word Verbum or Abyos was neuter, and therefore they would natu-

<sup>2 &</sup>quot;Ceterum notatu dignum est," says Griesbach Symbole Critice, tom. r. p. xxxv, Hale, 1785, "in omnibus operibus Origenis Græcis oraculum noc Paulinum nunquam laudari, si unicum locum excipias, ubi legitur, . λησοῦς ἐν δόξη ἀναλαμβάνεσθαι λέγεται.

ental Grecian, 8 was considered as the occidental reading; because the Latin Fathers continually wrote Quon manifestatum est; not that 8 was in their Greek copies, (though this indeed is the reading of the Codes Bene,) but that it was necessary to make the relative neuter, as both the antecedents verbum and mysterium were neuter.

I have thus, with all the shortness in my power, given you my reasons for the resolution of the word 'Ομολογουμίνως. Several other arguments might be adduced, but those which I have given are of the most importance; nor, perhaps, could what I have further to say essentially add to the evidence already produced. If I am not deceived, I have had the good fortune to elucidate this very difficult text, as well as to throw new light on the subject of the Therapenda—a subject which has been equally controverted with the other, and which, as far as I know, has been hitherto equally obscure. I am, &cc.

Coulton Manse, Ayrshire, 24th July, 1815.

J. BROWN.

## REMARKS

On the Meaning of the Hebrew Word מליץ."

Is the Classical Journal, (vol. VIII. p. 162,) Sir W. Drummond, in answering the objections of your correspondent S. of Norwich to his philological creed respecting the ancient dialects of Palesfine and Egypt, has found it convenient to explain away the Scripture, as S. has somewhere since observed: and he has accordingly endeavoured to show, that the word מליץ, translated in our version "interpreter," means merely an "interlocutor." On the meaning of the word, Sir W. D.'s argument very materially depends; and it may therefore, perhaps, not be uninteresting to endeavour to ascertain with precision the true meaning of the word. In the Hebrew text, Gen. XLII. 23, is worded in the following manner: ההם לא ידעו כי שמע יוסף כי המליץ בעתם, these words have been translated in our common version, "and they know not that Joseph understood them; for he spake unto them by an interpreter:" but Sir W. D. contends that it should be rendered "and they knew not that Ioseph heard, because the interlocutor (דוֹמוֹלִין) was between them." The word prin is derived from the root prin according to Sie

monis, (Lexicon Heb. Chald. Edit. Eichhorn Halæ Saxon. 1793, vol. I. p. 864, 8vo.) and we learn from him that Weller in his Treatise on Biblical Philology, Abhandlungen aus der Biblischen Philologie, p. 50, explains the word to mean verba inflectere, invertere, convertere, mutare: now an interpreter certainly does change the words he interprets; and, as Simonis remarks, a mocker (for ludere, illudere, is the primary meaning of 1717) changes the words he intends to burlesque; the meanings therefore are more nearly connected than appears at first sight. What grounds Weller may have to go upon, I cannot pretend to say, never having seen his work; but I do not know any unanswerable objections to his hypothesis.

In 2 Chron. XXXII. 31, we read of "X"D, "ambassadors," sent from the princes of Babylon to Hezekiah; now here I think we have rather the idea of interpreting, since the Jews, at that period, would hardly, immediately, have understood Babyloniah. But here

I will allow the sense to be dubious.

The best proof, however, is the use of the derivative word in the last provers. The best proof, however, is the use of the derivative word in the last provers. In Prov. 1. 6. A man—shall attain—to understand a provers (2003), and the interpretation (1003): here in the last cannot signify an "interlocution:" it sometimes also signifies a speech needing interpretation: e. g. Hab. 11. 6. "Shall not all these take up a parable (2003) against him, and a taunting provers (2004) against him?" Every one, at all acquainted with the nature of Hebrew poetry, will perceive, that in the last perceive with 2003, unless he prefer to translate "a parable, and a taunting interpretation against him." Sir W. D. perhaps, will contend for "a taunting interlocution;" to which I shall not object, provided he can make it intelligible.

If the אָלים, who was present (I will not, for obvious reasons, say interpreted) at the conference of Joseph and his brethren, merely repeated the words uttered by the parties, Reuben was very bold to make the speech he did, because there was a chance that Joseph himself might hear it: but if this אולים was really an interpreter, and they had reason to believe that Joseph was ignorant of Hebrew, the risk must to him have appeared much less.

If the meaning I have contended for be the right one, yow will here have the sense of "understand," which, for obvious reasons, I shall not spend time in vindicating.

July 19th, 1815.

M.

# REMARKS On the DEFENCE of GABRIEL SIONITA.

In the Classical Journal, vol. xi. p. 70. a Correspondent has very kindly undertaken a defence of Gabriel Sionita, the editor of the Syriac and Arabic versions printed in the Paris Polyglott. However greatly we may be disposed to respect the motive which has induced the writer to endeavour to shield his client, it may be prudent to pause, until we have examined the justice of the censures which have been passed on Sionita, before we acquit him; and in consequence condemn the late learned Michaëlis as a severe and unjust judge. It shall therefore be my endeavour to lay before the reader a few instances of Sionita's deficiencies: from which, I conceive, it will be made plain, even to I. T., that no censure has been passed upon him, which is not amply justified by his errors.

It will be conceded without difficulty to I. T., that Gabriel had a very difficult task to perform: but the errors of which he has been guilty, are of such a nature, that they are by no means excused by this task: we complain not of casual error: but we maintain that he has systematically done wrong, and committed faults unpardonable in a critic living in the seventeenth century. I quote Michaelis as my authority, partly because I have not the Polyglott at hand, and therefore am unable to collect instances: and also, because he has not been either accused or convicted of having

falsely accused Sionita.

Speaking of the Arabic version of the N. T. Michaelis says; Gabriel Sionita has taken very unnecessary pains in correcting what appeared to him to be bad Arabic in this version, before it was printed in the Paris Polyglott. A translation of this kind is recommended, not by modern ornaments, but by its genuine anti-

quity."

To alter the text of Scripture, particularly of ancient versions, is certainly a very unpardonable fault in a critic: because this completely destroys, or at least very greatly diminishes the authority of the version, as a source of various readings: yet of this fault has Sionita been repeatedly guilty. The value of the Polyglott Arabic is scarcely worth mentioning in a list of various readings: since in consequence of Sionita's alterations, we never can be sure whether we are quoting a various reading of the version, or a various reading made by its editor.

With respect to the Syriac version, Michaelis 2 has "a strong

Introduction to the N. T. vol. ii. pt. i. p. 88, edit. 1802.
Introd. to N. T. vol. ii. pt. i. p. 15.

suspicion that the text of this edition," (namely, that printed in the Paris Polyglott) "has been altered from mere conjecture, at least many passages in the book of Revelation differ from the first edition, without any reason being assigned for the alteration: and Gabriel Sionita—was not a man on whom we can rely." I do not proceed to cite the censure passed by Michaëlis on his Latin version; because I consider it as an unpardonable act in a collector of various readings to take them from the Latin translations of the Oriental versions, and therefore am not inclined particularly to blame Sionita.

In transcribing or in correcting the Syriac versions, Gabriel certainly has not always paid proper attention to the Hebrew text: if he had he would never have permitted المدعد to pass in Job, xiii. 16. instead of المدعد when the Hebrew has אווי. and the Arabic version which was made from the Syriac, reads بالمديد عند من المدعد عند ألمديد من المدعد ا

If such, then, be the case, I do not perceive how Michaëlis can justly be said, to have "treated him with merciless severity;" nor can I see any thing in his language deserving of such a censure. He only states undoubted facts; and he closes his remarks by observing, that "the more he considers him as a critic, the less reason he finds to value him;" and he therefore has omitted in the third and fourth editions of his Introduction, what he had written in the two first editions to the disparagement of Gutbier, who had, in his edition of the Syriac Testament, followed a different system of pointing. To this judgment of Michaëlis, every unprejudiced reader will probably assent: nor does it much signify, whether his edition has failed from his ignorance, his carelessness, or his involuntary haste: the critical value of his labors will in any case be precisely the same: but after what Michaëlis

On these words, Dr. Marsh (Notes on Michaëlis, vol. ii. pt. ii. p. 544.) has a note: he simply refers us to Walchii Bibliotheca Theologica, tom. iv. p. 170. and Waltoni Prolegom. p. 89. I believe he appeals to them in support of what Michaëlis has said; because where he corrects Michaëlis, he does so at length in a note, and does not content himself with barely referring to other writers.

Michaelis Grammat. Syr. p. 6. 4to. Halæ, 1784.
Michaelis Gram. Syr. p. 25.

<sup>4</sup> Introduct. to the N. T. vol. ii. pt. 1. p. 15.

has said, I cannot easily doubt, that all the three causes were com-

The "milder sentiments of our Walton," do not much contride bute to make the reader condemn the judgment of the German critic: but in the short paragraph I. T. has quoted, enough has been said, to set Sionita's pretensions to the character of a sound critic for ever at rest.

The hint respecting candor is inapplicable to Michaelis; who certainly possessed a greater share of it, than often falls to the lot of critics: and that he was not in general unwilling to defend the reputation of scholars who have been unjustly condemned by their brethren, must be evident to every one, who has read his Introduction to the N. T.; particularly that part where he defends Wilkins

from the censures of Jablonski and La Croze, and Emser from those of the Lutherans in general.

Upon the whole, therefore, it is not possible for me to agree entirely with I. T. in his defence of Gabriel Sionita: and I think it may be doubted whether he has not in some measure, though unintentionally, committed the same fault, which he has censured in Michaelis.

July 24, 1815.

M.

## REMARKS

On some Statements of the Right Honorable
SIR W. DRUMMOND.

I REQUEST permission to make a few observations on some papers written by your learned correspondent Sir W. Drummond: and I make them, not with the desire of provoking a controversy, but merely from a wish to defend and maintain, what I conceive to be truth.

In an examination of a work of Mr. Bryant, we find the following words: "Now the Coptic word for an ass's colt is CHX (see the Lexicon of La Croze) and it appears from Woide's Grammar, that the X is often sounded like th; consequently the Egyptian word may be written Seth, an ass's colt." If I be not, however, very much mistaken, the words of Woide bear a meaning exactly opposite to that given them by Sir W. D.: they are as

Introduct, vol. ii. pt. i. p. 78.

Introduct. vol. ii. pt. i. p. 430.

Class. Journ. vol. vii. p. 294. (No. xiv.)

follows; " X pro g ponitur in voce TEXI, Tegius. Bonjour Exerc. in Mon. Copt. p. 4. et Apoc. xviii. 10. 4121PX21-PITHC pro papyagirns: Gen. xlvii. 10, 27. XCCCU pro yereu, Deut. xxiv. 6. X II pro yal, nomen oppidi. Hang literam Græci accurate exprimere non possunt, modo per y, modo per 0, modo per c, modo per x, modo per r indicant. Vide Jablonski Dissert. vii. de Terra Gosen, p. 81—83. e. g. &XIIIP& άθως et άτρις (hæc derivatio videtur dubia W.) ΧΕΙΗΟΥΤ: Sebennythus' nomen urbis: XUIXEU, γωσεμ, i. e. terra Herculis: UCAXICCACK sæpius in MS. Fidelis Sapientiæ Sahidico, pro Melchisedek.-Hebræi eum per 3 exprimunt." It is scarcely possible to have more distinct and determinate evidence, that th is not the proper power of X: "Græci accurate exprimere non possunt:" and among the various wrong powers they have given it, \$\theta\$ is one. The passage that seems to have misled Sir W. D. appears to be the following, which occurs in Woide's Explication of the Coptic Alphabet (Grammat. p. 2.): "X Genga XXHXIX TA Arabicum, vel g Gallorum in Gique: vel Gi; vel uti TH blæsum Anglorum:" here, however, " th blæsum" cannot be 0, because Woide would then contradict himself in page 8.: the proper power, therefore, in this case, would approach, in some degree, to that given by some grammarians to the Arabic an namely ths: but the right force appears to be that of J or G soft, Arab. Z Jim.—In this event, then, Sir W. D. loses a great part of his argument, which is to prove that the Hebrew I'w and Coptic CHX mean the same; and that when Balaam predicted, that "a Sceptre should rise out of Israel, —and destroy כל-בנישת," he merely meant to say " that the worshippers of Typhon" should be destroyed, "who was symbolized under the form of an ass."

The next particular on which I shall remark, occurs in Sir W. Drummond's Essay "concerning Egyptian Idols ?" he there says; " Aiboiov, in Greek, comes from aiboios, venerabilis." lexicographers, however, whose writings I have seen, derive it from aidais, "pudor," with one meaning of which it is synonymous. In Scapula's Lexicon, aldwe is put first, as the primary root: and in Constantine, to which, however, I have not at present access, if

La Croze (Lexicon Ægypt. p. 164.) calls this city Semanutha:

<sup>&</sup>quot; Semanutha, urbs Ægypti. Kircher. p. 308."

<sup>&</sup>lt;sup>2</sup> Woide Grammat. Ægypt. p. 8. 4to, Oxon. 1778. 3 Num. xxiv. 17.

<sup>\*</sup> Class. Journ. vol. ix. p. 579. (Supplement to No. xviii.)

I remember right,' the note on the word αἰδοῖον, is closed with an etymology from Clemens Alexandrinus, who clearly derives it from αἰδως: and Hederic, who is generally reckoned good authority, says, "ab αἰδως."—Sir W. D. then, would have done better had he given the same explication of it that he has done of the Latin "veretrum," which, as he says truly, is "equivalent to PARS YERENDA."

Sir W. D. asserts, that "the Greeks expressed the Hebrew ain by their own gamma, and the consequence has been, that they have written the names wrong, in which the ain occurs." If I remember right, in some former Essay, he asserted that this was "always" the case: but as I am unable to find the passage, I cannot be positive. The following collation, however, will sufficiently show, that the substitution of  $\Gamma$  for V seldom occurs: I have not studiously selected my instances, as the occurrence of two or three exceptions from what generally is the case will show; the Greek words are taken from the text adopted by Dr. Holmes, in his valuable edition of the Septuagint;

עלי עלי 'AA עלי 'Aβενεζές 'Aβενεζές 'Aβενεζές 'Aαςαω' 'Πσηὶ Γάζα 'Ακκαςω'ν 'Ακκαςω'ν 'Ακκαςω'ν 'Ασταςω'θ 'Ασταςω'θ Εηρσαβεέ Ένγαλίμ.

We see, then, that out of eleven instances, (not peculiarly selected) in two only is y expressed by Gamma. Sir W. D.'s argument, that *Peor*, not *Phegor*, is the right reading, remains indeed the same; and if the state of the question be at all altered, it is clearly in Sir W.'s favor: at the same time, it was proper to notice the inaccuracy, which might, perhaps, at some future time, or by some other writer, be employed where a mistake would be more important.

Nov. 5, 1814.

M.

Perfectly correct. Ed.

<sup>&</sup>lt;sup>2</sup> Class. Journ, vol. ix. p. 581.

## ARABIAN TALES.

ORIGINALLY PERSIAN.

In a little volume bearing the title of Les Voyages de Sind-bûd le Marin, which issued from the royal press at Paris, during the year 1814, Mons. Langlès, an Orientalist of very high celebrity, has given

us the Arabic text of قصد السند بالد الدعري Kisseh al Sind-bad al bahri, or Story of Sindbad the Sailor (so well known through M. Galland's French Mille et une Nuits, and our common English editions of the "Arabian Nights' Entertainments,") with a new literal translation, and many excellent notes: besides a preface of thirty pages. In this M. Langlès states his opinion concerning the true origin of these Arabian tales; and would trace them to a Persian source. It has been remarked, he informs us, by several writers, that Sind-bad, Hindbad, and even the names of principal personages in the "Thousand and one Nights," belong to the Persian language, a circumstance which confirms the assertion of a most learned and judicious Arabian author, who declares that those tales were borrowed from the Persians. This author is Masudi the historian, and we shall here quote his words-" I have already mentioned," says he, "the books brought to us, and those translated for our use from the Persian, Indian, and Greek languages, and the manner of their composition. Such, for instance, as the work entitled in Persian Hezar afzaneh or the "Thousand Tales," of which the Arabic paraphrase is called Alef Khirdfet (الف خرافة) a name wherein Khirafet is synonymous with the Persian word afzaneh, and this work is generally designated under the title of Alef leilet we leilet (الفي لملة و ليلة) "The Thousand and one Nights."—It contains the history of a king, his vizier, and two daughters, one named Shir-zad, (شيرزاد) the other Din-azad (دينازاد).) Such also is the book of Tsegil (or Tsegiled شعباس) and of Shimds (شعباس) and the anecdotes it relates concerning a king of India, and his vizier. We may add likewise the Book of Sind-bad, (كناب السنرباد) and other compositions of the same kind,"

This formal testimony of Masaoudi renders it unnecessary for me, says M. Langlès, to offer any further argument against the conjectures of some learned men, who have considered the "Thousand and

one Nights," as a work originally Arabian, and perhaps even European. He believes that the names of Arabians, and many pictures of their manners, are interpolations of the translators or imitators; and the conspicuous figure which Harun al Rashid makes in these stories may arise from his celebrity among the writers of Eastern Romance; equal to that which Charlemagne enjoyed among the old Frenck Romanciers.

Under the auspices of Harin al Rashid, and of the Khalifs who immediately succeeded him, his sons Al Amin and Al Mamin, (that is, during the last years of the eighth and the beginning of the ninth tentury of our era) the Arabs enriched their literature by the translations of Coptic, Greek, Syriac, Persian, and Indian works. But amidst the wars and other calamities that desolated Asia, after the Khalifat of Baghdad had ceased (in 1258) the Gabrs or Fireworshippers of Persia, driven by religious persecution from their unhappy country, were heartely able to preserve some mutilated fragments of their Zendaverta; the code of their great legislator Zentusht or Zoroaster, and we may suppose that but few volumes, written in the pahlavi or uncient dialect of Persia escaped the general destruction: although the most interesting or popular works may be still known, however imperfectly, through the medium of translations made by the Arabs.

Monsieur Langlès could not discover that any copy of the Thoutind and One Nights, nor even of Sindbad's story, exists in modern
Persian, those in the more ancient dialect having perished, it is to be
feared, many centuries ago. He has consulted in transcribing the
Arabic text of Sindbad, and in translating it into French, two Manuiscripts of that noble collection, the Bibliothèque du Roi—an establishment wherein (as we understand from several who have lately visited
Paris,) he fills the important office of Conservateur des Manuscripts,
in such a manner as to afford the most general satisfaction. He also
collected others procured for him by M. Caussin de Perseval, and by
his colleague Don Raphael, Professor of Arabic, and by M. Marcel,
director of the royal press, who brought three copies from Egypt.

After Sinbad, M. Langlès has added the Keidalnesa (Lind)
"Stratagems; Frauds, or Cunning Devices of Women," a title much more happily expressed in French by "Ruse des Femmes." 'Of this entertaining little story which occupies but mine pages, we shall offer an account in some future Number of the Classical Journal, remarking here that of both works, the Arabic text is, as might well be expected from the superintendance of so able an orientalist as M. Langlès, printed with considerable accuracy and neatness.

## MOMI MISCELLANEA SUBSECIVA.

No. III.

1. Although Portus was a useful pioneer in literature, he seems, notwithstanding, to have been but a raw adept in metre. His note on the word ματευομένην, in Suidas, shows this clearly enough.

Μαιευομένην, άντί του νεοττοτροφούσαν. Εδρον γυναϊκα δονιθας μαι-

evouévor. Suidas.

Espor yuraïka] senarius erit, si legas, ut legendum suspicor, Espor yuraïkas öpribas µaisuoµéras. In sextà erit anapæstus. In quarta spondæus, loco iambi, quod et alibi [qu.? where] factum monumus.

vel tò ve jam corripietur, ut sit iambus. Portue.

The following is the true metrical order of the *Portéan* senarius  $|--| \lor -| \lor -| - \lor |--| \lor \lor -|$ ; which being prenaised, I shall leave it to others to descry the number of blunders contained in it. This reminds one of Markland's, and, after him, Brunck's way of marking off the fifteen-hundred-and-eighty-second line of Euripides's Phænissæ. See Porson's note.

2. Quis multà gracilis te puer in rosa
Perfusus liquidis urget odoribus
Grato, Pyrrha, sub antro?
Cui flavam religas comam,
Simplex munditiis?—Hor. Odd. i. 5.

In the fourth line it is not improbable that Horace had in his eye a line from a Greek Epigram quoted by Suidas under the word Βόστρυχος. Βόστρυχος πλέγμα τριχών γυναικείων. Έν ἐπιγράμματι Είπὲ τίνι πλέξεις ἔτι Βύστρυχον; I have not seen this adduced as a

parallel before.

3. The family of the Didymi seems, if we are to believe what Suidas says, to have engrossed a degree of literary talent, or literary industry, unprecedented in the annals of book-reading. One of these, the spes gregis of a salt-seller, or bacon-facturer, or something of the kind, and surnamed moreover Chalcenterus or Brass-gut, appositely enough, is said to have left behind him the enormous number of three thousand five hundred volumes. Δίδυμος, Διδύμου ταριχοπώλου, γραμματικὸς Αριστάρχειος, Άλεξανδρεύς. Γεγωνώς [γεγονώς] ἐπὶ ἀντωνίνου [Αντωνίου] καὶ Κικέρωνος, καὶ ἔως Αὐγούστου. Χαλκέντερος κληθεὶς διὰ τὴν περὶ τὰ βιβλία ἐπιμονήν. Φασὶ γὰρ αὐτὸν συγγεγραφέναι ὑπὲρ τὰ τρισχίλια πεντακόσια βιβλία.

4. Έφιάλτης ή eis την κεφαλήν άνατρέχουσα άναθυμίασις έξ άδηφαγίας, καὶ άπεψίας, παρὰ ζατροῖς Εφιάλτης λέγεται. Ο λεγόμενος παρὰ πολλοῖς

Βαβοντζικάριος. Suidas in Έφιάλτης.

This distemper is neither more nor less than the Nightmare, called by the later Latin writers Incubus. No poet has perhaps described this

better than Virgil (Æn. xii. 908), as any one will confess, who has felt its influence.

Ac velut in somnis, oculos ubi languida pressit Nocte quies, nequidquam avidos extendere cursus Velle videmur, et in mediis conatibus ægri Succidimus; non lingua valet, non corpore notæ Sufficient vires; nec vox, nec verba sequentur.

The idea was perhaps borrowed from Homer. (Iliad X. 199.)

'Ωο δ' έν δνείρφ οὐ δύναται φεύγοντα διώκειν, Οὐτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν, οὕθ' ὁ διώκειν.

How much Virgil has improved upon it even the blind may discover.

5. One would imagine that, when Bartolozzi engraved his Venus, he had either seen the following Greek Epigram from the fourth book of the Anthologia, or a translation of it.

Τέσσαρές είσιν ξρωτες ὁ μèν στέφος άμφικαλύπτει Μητρὸς ἐῆς ὁ δὲ χεῖλος ἔχει ποτὶ πίδακι μαζοῦ. Οι δὲ δύω παίζουσι παρ' ίχνεσιν' εἶμα δὲ κρύπτει Μηρῷ γείτονα χῶρον ὅλης γυμνῆς 'Αφροδίτης.

- 6. We remark for the sake of such of our readers as may not have observed it, that the Greek Scholia in Barnes's Euripides abound with interpolations even more than those in his Homer. What wonder indeed, when we see that this foolish Greek Professor has repeatedly stuffed in even Scholia of his own, and affixed his signature to them in mongrel Greek, forsooth! Let the reader only refer to Alcest. 549. and 581. In his note on the Iph. Aul. 775. he refers us with all the gravity imaginable to his Franciad, an heroic poem we suspect by the title, but which we never heard of elsewhere, and certainly have never seen. It appears also from Hippol. 525. that this astonishing genius wrote a poem, amatory or otherwise, yeleped Esther. He wrote it probably when the widow fell in love with him.
  - 7. Piscis in disco
    Mihi datur
    Ab Archiepiscopo sed non ponatur,
    Quia non mihi bibere datur.

TRANSLATION.

They sent me fish In a dish, From the Archbishop is omitted here, Because there is no beer.

Who wrote these lines? Who translated them?

## INQUIRY

INTO THE

## CAUSES OF THE DIVERSITY OF HUMAN CHARACTER

AGES, NATIONS, AND INDIVIDUALS;
By the late Professor Scott, King's College, Aberdeen.

No. VII.-Continued from No. XXIII. p. 66.

#### SECT. IV.

Of the Opinions of various Writers concerning the Effects of Climate.

Thus, then, it results from the preceding investigations, that climate produces very remarkable and permanent effects upon the human character and constitution. It invigorates or enfeebles the corporeal frame; it braces or relaxes the tone of the fibres; it prompts to activity, or encourages indolence; and thus inspires courage or timidity, and promotes or retards the spirit of enterprise and improvement. It has, besides, a very considerable effect on the headstrong appetite which unites the sexes, which it, in many cases, stimulates to an unwarrant-

able excess, or chills into apathy.

Such are the effects which proceed, as it were immediately, from the influence of climate, and which seem as certainly to be due to an ardent or frigid atmosphere, as the luxuriancy of the Egyptian palm, or the stunted growth of the Norwegian oak. There are other effects of equal importance, which, though not so obviously dependent upon climate, yet appear, upon investigation, to be fairly ascribable to that source. These are the permanent condition of the female sex, which, by the influence of climate, arises to more dignity in one region of the world than in another. By the same influence also the ordinary occupations, manners, and amusements of a people are much controlled, and become either innocent and rational, or grovelling and vicious. In the last place, the influence of climate is to be detected in the important concern of laws and government, which in some regions have a natural tendency to perfection, while in others they seem doomed to a perpetual debasement.

In ascribing so many important effects to the influence of climate, I may seem to have fallen into the error of which many of the ancient writers, and some of the moderns, have been justly accused, who have been inclined to derive the diversities of human character and disposition from this cause alone. The authors, indeed, who have supported this opinion, are of high respectability, and their names carry with them the weight of authority; but I am by no means disposed implicitly to subscribe to their doctrine, for reasons which will immediately

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IN VARIOUS

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Such are the effects which proceed, as it were immediately, from the influence of climate, and which seem as certainly to be due to an ardent or frigid atmosphere, as the luxuriancy of the Egyptian palm, or the stunted growth of the Norwegian oak. There are other effects of equal importance, which, though not so obviously dependent upon climate, yet appear, upon investigation, to be fairly ascribable to that source. These are the permanent condition of the female sex, which, by the influence of climate, arises to more dignity in one region of the world than in another. By the same influence also the ordinary occupations, manners, and amusements of a people are much controlled, and become either innocent and rational, or grovelling and vicious. In the last place, the influence of climate is to be detected in the important concern of laws and government, which in some regions have a natural tendency to perfection, while in others they seem doomed to a perpetual debasement.

In ascribing so many important effects to the influence of climate, I may seem to have fallen into the error of which many of the ancient writers, and some of the moderns, have been justly accused, who have been inclined to derive the diversities of human character and disposition from this cause alone. The authors, indeed, who have supported this opinion, are of high respectability, and their names carry with them the weight of authority; but I am by no means disposed implicitly to subscribe to their doctrine, for reasons which will immediately

appear.

Among these authors, one of the earliest, and no doubt most respectable, is Aristotle, who states, in the most unequivocal terms, the all-powerful control of climate, and ascribes to this cause alone the proud superiority which his countrymen enjoyed over the surrounding nations in arms, in arts, and in literature. They were, he supposes, placed in that happy temperature which was most favorable to the perfection of the human faculties, and by which they were naturally fitted to hold in subjection the less happily constituted nations around them.

The same superiority which Aristotle ascribes to the climate of Greece is assumed by Vitruvius to the peculiar atmosphere of his countrymen, the Romans. "As," says he, "the planet Jupiter lies between the fervid heat of Mars and the piercing cold of Saturn; so Italy, in the centre of the temperate zone, enjoys every thing that is favorable in the opposite climates. It is thus that by conduct in war the Romans overcome the impetuous force of Northern barbarians, and by the vigor of their arms confound the politic schemes of their Southern neighbours. Divine Providence appears to have placed the Romans in this happy situation, in order that they might become mas-

ters of the world."

This writer has entered into the investigation of the effects of climate with peculiar copiousness; and the whole of the first chapter of his 6th book is occupied in describing the influence of the atmosphere on the human constitution and temper. "The sun," says he, "where he draws out a moderate degree of moisture, preserves the body in a temperate state; but where his rays are more intense, he drains the body of its moisture. In very cold regions, where the moisture is not destroyed by heat, the body, imbibing the dewy air, rises to a great size, and the voice acquires a deep tone. Northern nations, accordingly, by means of cold and moisture, have large bodies, a white skin, red hair, grey eyes, and much blood. Those, on the contrary, who are near the equator, are of small stature, tawny complexion, curled hair, black eyes, slender legs, and little blood. From want of blood they are cowardly, but can bear feverish disorders well, their constitutions being accustomed to heat. The people of the North, on the contrary, sink under a fever; but, from abundance of blood, they are bold in war."

In another part of the chapter, he adds, "From the thinness of the air and enlivening heat, Southern nations are quick in thought and acute in reasoning. Those in the North, on the contrary, who breathe a thick and cold atmosphere, are dull and stupid." This position he illustrates from the history of scrpents, which, in the heats of summer, are active and vigorous; but during the winter become torpid and immoveable. He then goes on to add: "It is not, therefore, at all surprising that heat should sharpen the understanding, and cold blunt it; that the Southern nations should be ready in counsel, and acute in thought; but make no figure in war, their courage being exhausted by the heat of the sun; while the inhabitants of cold climates are prope to war, and rush on vehemently without any fear, but are slow of understanding."

derstanding."

Vegetius accounts for the different characters of men upon principles precisely similar. "Nations," says he, "near the sun, being dried up

by excessive heat, are said to have a greater attreness of understanding, but a deficiency of blood; on which account they are destitute of firmness and resolution in war, and dread a wound, as if conscious of their want of blood. The Northern people, on the contrary, removed from the ardor of the sun, are less remarkable for the powers of the mind; but, abounding in blood, they are prone to war."

In a similar strain of reasoning, Servius says, in his Commentary upon Virgil's Æneid, "The Africans are crafty, the Greeks fickle, and the Gauls of dull understanding; all which arises from the influence

of climate."2

The limited knowledge and want of experience of the ancients form an apology for their ascribing more to the influence of climate than was justly its due. They were acquainted with but a small portion of the habitable world, and from the imperfect state of their navigation and commerce had penetrated but a little way into the countries of barbarous nations. They were, therefore, unable to contrast the manhers of these rude tribes one with another, and to observe those minuter diversities of manner and disposition, which could scarcely be ascribed to the mere influence of their atmosphere. In the ancient world the number of polished nations was inconsiderable, and they had not experienced those vicissitudes of condition, those alternate elevations and depressions, that sudden succession of grandeur and declension, which demonstrate the instability of all sublunary establishments, and the fatility of ascribing to permanent causes the temporary superiority of my particular race of men.

But the moderns are placed in a situation which enables them to appreciate more accurately the permanent advantages of any particular region or climate. The page of history informs them that the boasted pre-eminence of the inhabitants of Greece in arts and arms has passed away, and left scarcely a vestige of its existence. The empire of the Romans, too, has long ceased; although Italy, more fortunate than the soil of Athens and of Sparta, has continued for many ages to be the nursery of art and emporium of taste. The moderns, therefore, ought to be aware that there are other causes which affect the pre-eminence of the human character, besides mere physical situation. They ought to be convinced, that even in the most favorable soil the seeds of genius may be choked, and the blessoms of talent withered.

they are not sheltered from storms that gather from without.

Notwithstanding the apparent obviousness of this truth, several writers of great name among the moderns have been strenuous advocates for the sole and paramount influence of climate in determining the human character; while others have been guilty of the opposite.

2 " Afri versipelles, Græci leves, Galli pigrioris ingenii, quod natura cli-

anatum facit."—(Lib. 6, v. 724.)

quidem sapere, sed minus habere sanguinis dicunt; ac propterea constantiam ac fiduciam cominus non habere pugnandi, quia metuunt vulnera, qui se exiguum sanguinem habere noverunt. Contra, septentrionales populi, remoti a solis ardoribus, inconsultiores quidem, sed tamen largo sanguine redundantes, sunt ad bella promtissimi."—(De re militari, lib. 1, vap. 2.)

error, and have denied that climate, unaided by moral causes, possesses

any control whatever upon the dispositions of men.

Mallet, in the Introduction to his History of Denmark, adopts the reasoning of Vitruvius and Vegetius, and strenuously endeavours to derive the courage and ferocity of the Scandinavians from the physical influence of their climate alone. "A great abundance of blood," says he, "fibres strong and rigid, vigor inexhaustible, formed the temperament of the Germans, the Scandinavians, and of all other people who live under the same climate. Robust by the climate, and hardened with exercise, confidence in bodily strength formed their character. A man who relies on his own force, cannot bear restraint, nor submission to the arbitrary will of another. As he has no occasion for artifice, he is altogether a stranger to fraud or dissimulation. As he is always ready to repel force by force, he is not suspicious nor distrustful. His courage prompts him to be faithful in friendship, generous, and even magnanimous. He is averse to occupations that require more assiduity than action, because moderate exercise affords not to his blood and fibres that degree of agitation which suits them-Hence his disgust at arts and manufactures; and, as passion labors to justify itself, hence his opinion, that war only and hunting are honorable professions."

Had Mr. Mallet carefully examined the dispositions of the various tribes whom he includes under the title of Germans and Scandinavians, he would have found evidence that some of them are not altogether averse to contemplative occupations, or addicted solely to war and hunting. He would have found the inhabitants of Iceland, for example, from the most remote periods, a pacific and industrious people; affectionate and friendly in their intercourse with other nations, and considerably advanced in the knowledge of letters. According to the best evidence which we possess, the study of history has been a favorite pursuit with the Icelanders from the most remote ages; and they have long been possessed of historical chronicles of great curiosity, the perusal of which forms one of their principal amusements during the te-

dious nights to which the winter of their climate is exposed.

Even Tacitus, in his account of the German tribes, affords evidence, that ferocity and the love of war, though generally prevalent, yet did not universally obtain among the people whose manners he has so philosophically illustrated. The Chauci, who inhabited an extensive diatrict in the North of Germany, he describes as "a race of people, the noblest among the Germans, who choose to maintain their grandeur by justice rather than by violence. Without the desire of plunder, and free from the apprehension of weakness, they live in quiet and security; they provoke no wars, and are enriched by no rapine. It is (he adds) a remarkable proof both of their power and of their virtue, that without oppressing any, they have attained a superiority over all. Yet, if occasion requires, they are ready to take the field, and their troops are speedily raised."

implent: populus inter Germanos nobilissimus, quique magnitudinem suam

The most respectable of all the modern writers who have ascribed to the sole influence of climate the principal diversities of human character, is the President Montesquieu, to whose opinions a more than ordinary degree of deference is certainly due; as there are few authors who have illustrated in so truly philosophical a manner the causes which affect the various institutions and progressive improvements of civil society.

In the second chapter of the fourteenth book of the Spirit of Laws, Montesquieu has entered into a minute and even anatomical discussion of the direct effects of climate upon the human body, from which he deduces its influence upon the mind. Cold, he observes, shuts up the extremities of the external fibres of the body, by which their elasticity is increased, and the return of the blood from the extremities towards the heart is promoted. It likewise diminishes the length of these fibres, and thus also increases their force. Heat, on the contrary, relaxes the extremities of the fibres, and prolongs them; it therefore diminishes

their tone and elasticity.

On this account, says Montesquieu, the people of cold climates have most vigor. The action of the heart, and the re-action of the extremities, are better performed, the juices are in a juster equilibrium, the blood is better determined towards the heart, and reciprocally the heart has a greater degree of power. This superior force ought to produce important effects: for example, more confidence and courage: a greater assurance of superiority, that is to say, a less desire of vengeance; more opinion of security, that is to say, a greater degree of frankness, less of suspicion, of policy, and of stratagem. Place a man. says our author, in a close and heated place; he will suffer, from the reasons here assigned, a great depression of spirit. If, in this situation, we were to propose to him a bold action, we should probably find him little disposed to execute it; his present feebleness will effectually discourage him. He will fear every thing, because he feels that he can accomplish nothing. The people of hot countries are timid like old men; those of cold climates are courageous like the young.

Montesquieu next carries his anatomical investigations into the effects of heat and cold upon the nervous system, and corroborates his opinions by experiments upon the papillæ of a sheep's tongue. The result is that the people of warm climates, though timid, are of exquisite sensibility, prone to the pleasures of love, and easily transported into the excess of joy or grief. But the people of the North, though courageous and of great bodily strength, are destitute of vivacity and sentiment. "J'ai vu," says this lively author, "les opera d'Angleterre et d'Italie; ce sont les mêmes pièces & les mêmes acteurs; mais la même musique produit des efféts si différens sur les deux nations, l'une est si calme, & l'autre si transportée, que cela paroît inconcevable."

malit justitia tueri. Sine cupiditate, sine impotentia, quieti, secretique, nulla provocant bella, nullis raptibus aut latrociniis populantur. Idque presoipuum virtutis ac virium argumentum est, quod, ut superiores agunt, non per injurias assequuntur. Promta tamen omnibus arma, ac, si res poscat, exercitus."—(De mor. Germ.)

These physical causes, according to our author, are amply sofficient to account for the permanent characters of the inhabitants of the different regions of the earth; for the spirit of enterprise and improvement which has produced such beneficial effects in the temperate climes of Europe; and for the want of that spirit which has so long characterised the tropical regions. "If," says he, "with that delicacy of organs, which renders the people of the East sensible to every impression, you join an extreme indolence of spirit naturally accompanying that of the body, and which renders the spirit incapable of any action, of any effort, or any struggle; you will comprehend that the mind, when once it has received impressions, is unable to change them. It is this that occasions the laws, the manners, and the customs, even those which appear most indifferent, as the fashion of dress, to be the same in the East at this day, as they were a thousand years ago."—(Liv, 14, ch. 4.)

It is sufficiently apparent from the reasonings of the preceding sections, that I am by no means inclined to refuse to climate the most important influence in regulating the natural propensities and dispositions of men. From the examination of facts, the only evidence that is entitled to much weight in an investigation of this sort, I have been led to maintain that the inhabitants of temperate climates are naturally possessed of many important advantages over those either of the tropical or polar regions; that they are, as is maintained by Montesquieu and the other authors just quoted, naturally of greater strength, of more activity, and less addicted to sensual indulgence; nay, that these physical advantages are calculated to produce yet more important moral effects; that they elevate the rank and estimation of the female sex, give dignity and usefulness to the ordinary manners and pursuits of the people of temperate regions, and promote the establish-

ment of good government and equitable laws.

But in deriving these important effects from the influence of climate, I am by no means disposed to consider this as the sole cause of the natural diversity of the dispositions of the various tribes of men. The influence of climate is indeed powerful, but it may be counteracted; its effects are very important; but there are other causes of not less efficacy, which, if they be fairly brought into action, may either prevent the baneful influence, or oppose the beneficial operation of this purely physical principle. It is for overlooking the power of these moral causes that the writers, whose opinions I have been quoting, are censurable. They, perhaps, have ascribed no more to climate than it is really qualified to effect; but they have not considered the important principles by which its operation may be checked, promoted, or altogether counteracted.

Were it true that certain climates are calculated always to produce men of certain talents and dispositions, we should find some favored regions of the earth assuming a permanent superiority, and constantly giving law to the rest. We should invariably find eminence in arts or prowess in arms confined to a certain longitude and latitude. We should have only to consult the map to discover where the sciences are doomed to arrive at maturity; where legislation will be perfected; or

where the warlike spirit will finally produce the most formidable effects. We should have to arrange the nations and countries of the world, lets by geographical divisions, than by a scale of temperature suited to ex-

press the gradations of permanent excellence.

But the history of nations completely refutes this principle of calculation. It shows that pre-eminence, both in arts and arms, has successively belonged to people the most remote from each other, and who have lived under every variety of climate and atmosphere. We find the sceptre of extensive dominion first assumed by the nations of the East, and passing successively from the Assyrians to the Medes, and from the Medes to the Persians. We then behold the genius of the Western nations expanding itself, and the Greeks carrying on a successful contest with the formidable power of the Persian monarch. In Greece it was that intellectual pursuits attained the highest eminence to which they arose in the ancient world. But even the philosophy and literature of Greece were not exclusively her own; by her own avowal they were borrowed from Egypt and India; and thus, like the spirit of conquest, first sprung up in the torrid regions of the earth.

The gradual developement of the genius of Greece, and her advancement from an inconsiderable beginning to the sway of the most powerful nations of the ancient world, forms one of the most interesting objects of contemplation that history affords. But her political reign was short. The conquering progress of Alexander over the Eastern nations, as it resembled in its splendor the dazzling of the meteor, resembled it no less in its fleeting duration. It soon faded away; and the glory of the Grecian name faded with it to revive no more.

The heroic achievements of Greece are succeeded, on the theatre of ancient history, by those of Rome. The conquests of the Romans were more permanent, and more completely combined with the parent state than those of the Greeks. The history of this people exhibits the remarkable phenomenon of a dominion gradually extended from the most trifling commencement over the fairest and most fertile portion of the known world; and at length swallowing up, like a growing torrent, almost every nation and every state in one immense empire. But it was by moral, not less than by physical causes, that victory was so long attached to the Roman arms. While frugality, activity, and public spirit, prevailed at Rome, the commonwealth florished and increased its power; but when luxury and vice were introduced with the spoils of conquered nations; and corruption took place of patriotism; the Roman glory was extinguished, and the mighty empire was torn to pieces with much greater rapidity than it had been at first consolidated.

How vain then was the boast of Aristotle, that his countrymen were placed in a climate most favorable to the perfection of human talents; and how unfounded the assertion of Vitruvius, that the Romans, by their peculiar situation, seemed intended by Providence to become permanent masters of the world! The soil of Athens and of Sparta, the birth-place of Societies, of Plato, of Euripides, of Sophocles, and

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Demosthenes; the scene of the martial achievements of Militades, of Leonidas, of Themistocles, and Agesilaus, has for many revolving ages bowed under the yoke of the most oppressive despotism. It has continued subject to a conqueror equally regardless of its letters, its science, and its laws, and who has effaced almost the very ruins of its ancient grandeur, and obliterated even the titles by which the memory

of its former fame might be preserved.

If Rome has suffered a less degrading fate, it has at least long ceased to give laws to the surrounding nations; it has been reduced within its ancient limits, and obliged to compensate by the cultivation of the arts of peace for the loss of military fame. Those Northern tribes, who were stigmatized by the ancient Romans as rude Barbarians, unqualified to excel either in arts or arms, have, in their turn, assumed the sway. They have overthrown the mighty fabric of the Roman power, and erected on its ruins many independent empires, which now vie in celebrity with the fame of ancient Italy and Greece; they have transplanted the sciences and arts of the ancient world into a colder, though not less genial, soil; and have proved that mental superiority is not confined to those regions where the pride of former philosophers had fixed its limits. The prowess in arms, the wisdom in counsel, the philosophy and literature of the ancient world, have travelled even into the Hyperborean regions, and have taken up their abode among a people said by the Romans to be severed from the civilized part of the globe; they are now found to florish even among

penitus toto divisos orbe Britannos.

Thus there is a period of infancy, maturity, and decay in the history of nations and progress of civilization. Where the situation is favorable for the developement of human talents, there we may expect that improvement in arts or in arms will first naturally arise. By the concurrence of fortunate circumstances, a superiority may be gained over the surrounding nations. The spirit of conquest will then predominate, and if not checked by the dictates of reason and prudence, will draw after it the love of pomp, of luxurious indulgence, and at length corruption and complete effeminacy. A hardier and poorer people will then be tempted to attack the tottering fabric of a corrupt empire. They will find its spoils an easy conquest; but they will be exposed in their turn to the degeneracy which so commonly attends the easy acquisition of wealth or power, and to the decay of valor and public spirit which luxury introduces, and by which they become ready to fall a prey to the first hardy invader.

Such are the revolutions to which states and kingdoms are naturally liable; and such have been the principal causes of the declension of the great empires which have in succession figured upon the theatre of history. The contemplation of this fact has given rise to the doctrine, that as in the human body there is a period of infancy and manhood which are necessarily succeeded by decrepitude and decay, so in the political constitution of states, the period of maturity necessarily carries along with it the seeds of future corruption; and the attain-

ment of grandeur and power is certainly followed by feebleness and final dissolution. It must be acknowledged that the history of the world gives plausibility to this opinion, and serves rather to prove that such is the natural progress of all human institutions. But it is yet reasonable to hope that the body politic may be so constituted as effectually to resist, not only attacks from without, but also the sources of corruption which it carries within itself. That an equilibrium may be established among the different jarring interests of the state; and a principle of reform and salutary correction be introduced, by which the tendency to dissolution may be counteracted, and fresh vigor instilled into the decaying members of the constitution.

If, then, there is a succession of eminence and inferiority, of glory and ignominy, in the annals of nations which have long occupied certain regions of the world, it is in vain to pretend that any climate is qualified to give a permanent superiority to the people who enjoy it, or that the beneficial or injurious effects of the soil and atmosphere may not be counteracted by other causes which are not less powerful. It will scarcely be pretended that the climates of nations have changed, as they themselves have risen into eminence or become degenerate; or that their political revolutions have been accompanied by corres-

ponding changes in the state of their atmosphere.

But even this assertion, unfounded as it would appear to be, would not serve to vindicate the doctrine of those who assert the paramount influence of climate. For it were easy to prove, that in climates, altogether similar, nations have existed who at the same period of time have exhibited very different degrees of improvement; and have in their contemporary history, the one attained to eminence in arts and arms, while the other showed no tendency to emerge from barbarism.

In the history of the Carthaginians we have a striking example of a people counteracting, by the spirit of enterprize, the natural disadvantages of climate and situation. Though placed amid the burning deserts of Africa, and exposed to the debilitating action of a tropical sun, they were eminent for their industry and activity. They built spacious and highly ornamented cities; they cultivated and improved all the useful and elegant arts of life; they possessed the most extensive navy of the ancient world, and carried the adventurous spirit of commerce to an extent that has scarcely been rivalled by modern en-They also gave proofs of skill in legislation, and furnished a remarkable example of a republican government situated in a tropical climate. With respect to their valor in arms, the history of their wars with the Sicilians and Romans proves, that in this, as in other accomplishments, they had attained a more than ordinary emi-The memorable invasion of Italy by Hannibal sufficiently establishes, that if at length the fortune of the Roman arms prevailed, it was not without an arduous struggle that the Carthaginians resigned their liberties, and that they alone of all the contemporary nations were able to wage a contest with the predominating genius of Rome, which for a long period continued doubtful.

While the Carthaginians had thus carried the arts and embellishments of life to a high degree of perfection, the neighbouring nations

on the African coast were sunk in ignorance and barbarism. Nor have they at any succeeding period emerged from the insignificance to which the want of all intellectual improvement condemns them. The only nations of Africa who have risen into any considerable degree of eminence for political wisdom, the cultivation of the arts, or military enterprize, are the Egyptians and Carthaginians; and we may, perhaps, add the modern Abyssinians. The celebrity of the two former has long ceased to exist but in tradition, and that of the latter is at best but dubious. It is, therefore, plain, that the climate of Africa is not naturally adapted to the perfection of human talents; yet even in this unfavorable soil, by the concurrence of peculiar circumstances, arose the mighty rival of Rome, and the emporium of the chief commercial enterprize of the ancient world.

The modern Moors of Africa, who are descended from the enterprising followers of Mahomet, have, under the most scorching sun, retained a great share of activity and acuteness of intellect, and form a striking contrast to the indolent and peaceable negroes with whom they are intermingled. Shaw says of this people, that the small progress they have made in the arts and sciences is not the effect of any incapacity or natural stupidity. The Moors, he says, possess quickness and even genius; and if they do not apply themselves to study, it is because, deprived of every motive to emulation, and continually harassed by their government, they have neither the leisure nor inclination for such a pursuit. The Moors, born slaves, like the greater part of the Orientals, are naturally enemies to every kind of trouble,

which has not their personal interest for its immediate object.

The Chinese nation may likewise be quoted as an example of a people who in a sultry climate have, from the remotest ages, been remarkable for their industry and activity; who have carried many of the arts of life to an uncommon degree of perfection; and who have likewise displayed no inconsiderable degree of genius in some of the pursuits of science and literature. This extraordinary people seem to furnish an exception to the political maxim of which we have so lately taken notice, and which pronounces the instability of all establishments of power, or systems of government. From the remotest records of history, their policy, their manners, and their laws, have undergone little change; and though revolutions have taken place in the dynasties which occupy the throne, the integrity of the empire has withstood the shock, and the nation may be said to have remained nearly the same in power, in influence, and in celebrity, from the first details of its history to the present day. To inquire into the causes of this remarkable phenomenon, which affords so strong a proof of the possibility of giving permanency to political establishments, would be entirely foreign from our present purpose.

# ENGLISH PRIZE POEM,

Spoken at the Apposition, St. Paul's School, April 13th, 1815.

#### PROMETHEUS.

His Present Misery—Former Happiness— Despair.

O HOLY light! new kindling into morn, Whose orient beams a gladdened world adorn! Onward thou ridest in thy gay career, To clothe with purple spring the golden year: But ah! thy joy-attempered rays impart No kindred feeling to my mournful heart; O'er all the world thy radiant glories shine, Cheer every cheek, but cannot brighten mine. Soft Sleep, who pours his balm o'er every eye, 'Who lulls each bosom and arrests each sigh, From my sad brow and aching heart is fled; These chains affright him, and this rocky bed! Unhappy wretch! in charity to man, Thy crime, thy punishment, thy woe began: Here must thou lie while thunders roar around, Rend the scathed oak, and rock the upheaving ground; And as around its head the tempest sails, This summit scowls o'er the deep blackening vales. Here in primeval ruggedness of form, Stern Nature forges the relentless storm, Unchains the cataract, directs its course, To crush the valley with resistless force, And, hoarsely howling, midnight horror flings, And pours a saddening gloom, and waves her raven wings! O! say, is Justice banished from above, Where once she smiled encircling Peace and Love; When Mercy beaming with unclouded ray Blessed Saturn's kingdom and paternal sway? Yes! she is fled, she leaves the accursed place, The hateful Tyrant, and Heaven's recreant race. So when the thunders roar and lightnings fly, And a dread deluge whelms the angry sky, Perchance the tempest rouses from the grove, Mid myrtle-bowers, a silver-winged dove, Far from her nest, 'mid Ether launched, she sails, And in sad notes her cruel fate bewails.

When youthful Hope her gay perspective drew, ...

Of every form, and every rain-bow hue;

My mind ambitious soon the task began To mould Creation's Lord, and fashion Man; To watch the features, glowing from the clay, Rise to my view and my behest obey! Yet in this man? while all bedimmed he lies, Unflushed his cheek and unillumed his eyes! Oh! for one beam of pure ethereal fire, The clay to warm, to animate, inspire. No more! but swift as flits the viewless breeze, And skims the bosom of the rippling seas, I gain the throne of Heaven's immortal Sire, Where flows the fountain of ethereal fire. Pure, vivid Light! that woke primeval day, And over Chaos shed its genial ray; Pure, vivid Light! that bathed each twinkling star With golden beams, and pallid Cynthia's car With choicest silver graced, and bade her reign Supreme, the glory of the starry plain. In earth-born Man that ray divinely bright To Reason gave her pure unclouded light.

Methinks I view the fire within him glow, Thaw the chilled vein and bid the spirit flow, His eyes that stagger with unwonted light, And reel with sudden drunkenness of sight, He viewed around him all creation shine. "The earth," he cries, "the seas, the sky is mine, All, all, are mine!" he clasped his hands and said, " For me alone the universe is made." No more he uttered—bliss congealed his tongue, And from his eyes the tears of gladness sprung; Sublime he reared his forehead to the skies, As Reason cried, "thy soul must upward rise;" Thy soul still burning with a fond desire, To mix with Heaven, and join her kindred fire! As when a mother on her infant's face. Twined with her charms beholds the father's grace; How mixed with smiles the tears of pleasure start! What soft sensations thrill her panting heart! Thus my fixed eye surveyed the blaze of light, That graced the brilliant dawn of human sight; Gazed on the blush where the soul's beauty shone, And hailed the mighty wonder as my own!

I saw fair Nature, gladdening at the view, Robe all her beauties with a richer hue: When Man first spake, the birds around him hung To borrow notes from his melodious tongue: His feet to lave, a gurgling fountain flowed; His touch to greet, a new-born blossom glowed: Gales swept of harps unseen the trembling chord, And Echo chaunted—" Hail Creation's Lord!"

But sorrow soon o'erwhelmed this gay serene, And joy was banished from the gorgeous scene! As when a cloud whose purpled tints display The warm effulgence of retiring day, Charms every eye—transports the wondering gaze With all the hues that in its radiance blaze; But ah! each tint by darkness is suppressed, When Phœbus sinks on Ocean's liquid breast,

Arise, ye rocks; ye oceans, intervene!
Divide my heart from the alluring scene!
Rage, rage, ye storms; ye tempests, howl around
This rugged rock, and shake the accursed ground!
From your abyss ye phrensied Furies start!
My anger nerve, and blaze within my heart!

Arise! and bear me to your dread abodes,
Where every pang the tortured soul corrodes!
Where Grief and Misery stalk with steely hands
To execute fierce Pluto's dire commands;
Where Disappointment counts her tears, that flow
In unison with agonizing woe.

Shall I adore the Tyrant of the skies,
Bow my proud neck, and sue with downcast eyes?
No! sooner should fair Cynthia's pallid light
In Heaven dissolve amid the shades of night:
Sooner should Darkness close the eye of day,
And Discord over all extend her sway.

E'en if the Tyrant should himself descend,
And 'neath his feet the firmament should bend,
While round his brow the storms and meteors fly,
And o'er him blaze the terrors of the sky;
Though from his chariot-wheel the thunders roll,
That rock the deep and agitate the Pole;
Though forests crash beneath his ponderous feet,
And seas retiring court a safe retreat;
Though underneath him mountains crumbling fall,
And dreadful tremors shake the astonished Ball;
Though all the storms of maddening Heaven be sped,
To crush these limbs, and blast this aching head;
E'en should this globe 'mid chaos dark he hurled,
My mind shall reign unquelled amidst the bursting world!

JOHN ST. MAWE.

#### REMARKS

On the CAMBRIDGE MS. of the four Gospels, and the Acts of the Apostles, marked D by WETSTEIN and GRIESBACH, in their Editions of the N. T. and commonly termed the Codex Bezz.

THE reader of the following pages is supposed to be well acquainted with the history of the Codex Bezæ, as given by Michaelis in his Introduction to the N. T. and by Dr. Marsh in his Notes on that work: and therefore I have not thought it necessary to delay him by repeating what has been already so ably performed. He is also, of course, supposed to be aware, that it has been accused, in company with F (the Cod. Augiensis,) G (the Cod. Boernerianus) and the Claromontanus (noted D in the 2nd part of Wetstein's N. T. and in Griesbach's 2nd Vol.) and several other Greek MSS., of representing a text corrupted from the Latin, or, as it is termed by critics, of Latinizing; and he is believed to know that this corruption has been denied, by Adler,3 Griesbach, Dr. Kipling, Dr. Marsh, Michaelis, Dr. Semler, and Woide.9 The charge has been admitted by Matthäi, and Dr. Middleton, to and perhaps by a few other modern critics: the early editors of the N. T. Mill, Bengel, and Wetstein," were unanimous in condemning the God. Beza.

1 Vol. 11. Pt. i. pp. 228-242.

<sup>3</sup> Verss. Syriaçæ denuo examinatæ. 4to. Havniæ, 1789. p. 91.

5 In the Preface to his edition of the Codex Bezze.

6 Notes to Michaelis ut supra.

<sup>8</sup> Hermeneutische Vorbereitung 19mp. Halle, 1764. vol. iii. pp. 126-

135.

Appendix to The Doctrine of the Greek Article applied to the Criticism

and Illustration of the N. E. 840. 1808.

<sup>&</sup>lt;sup>2</sup> Vol. 11. Pt. ii. pp. 679—721. I make use of the second Edit 4 Vols. 8vo. London and Cambridge 1809. The first was printed in 1792, and is not so complete.

<sup>&</sup>lt;sup>4</sup> Symbolæ Criticæ Halæ, 1785. vol. i. p. cx. and Prolegom, ad N. T. vol. i. p. lxix. edit. 1796.

<sup>7</sup> Ut supra. (In the 4th edition of his Einleitung in die Gottliche Schriften des Neuen Bundes, Göttingen, 1788. [The work translated by Dr. Marsh,] for in the editions of 1750, 1765, and 1777, he agreed with Wetstein.)

<sup>&</sup>lt;sup>9</sup> Notitia Cod. Alexandrini. Sect. vi. pp. 120—166, ed. Spehn. 8vo. Lipsiæ, 1788. He defends here, from the charge of Latinizing, not so much the Cod. Beze, as the Codd. Graco-Lotini, in general:

Wetstein was the chief opponent of the Codd. Graco-Latini, and the person, through whose means they lost, for a long time, their credit.

Besse has been in some places corrupted from the Latin; though not to deny that it contains many valuable readings; to demonstrate, that the truth hes between the extremes of Wetstein's opinion on the one hand, and Dr. Semler's on the other: in short in this, as in most other similar cases, the Critic medio tutissimus ibit.

It may be right to acknowledge, that some apology should be made, for differing from so many critics of the first rank: but I trust that the examples to be brought forward will bear me out; and I shall not, I hope, be found obstinate in retaining any erroneous opinion which may be shown to be such: I must also seek refuge in the remark of a distinguished critic of our own country; that " the daty, which we owe to truth, is superior to that which can be claimed by the greatest names, or the most exalted characters." To make apologies, indeed, for appearing on such occasions, is generally of little avail; because they are seldom believed to be sincere: and it were far better ingenuously to come forward with the words of Pilate—3 riyeasa, riyeasa.

It is generally contended by the apologists of the Cod. Bezzei that it does not Latinize, because it agrees with several ancient versions, in characteristic teadings, and also in many, which as far as respects Greek MSS, are lectiones singulares. This fact I most willingly grant: But still in my view of the subject, it will not prove that the MS. does not Latinize. I do not regard as Latinisms, all the readings in which, though it agrees with few Greek MSS. it coincides with many Latin authorities: nos would I rank in the same class those, in which the Greek text, differing from all the MSS. agrees alone with the Latin version annexed to the Greek text, and which Griesbach has denoted by the abbreviation, Cant., because in many instances, perhaps in most, & single Latin copy may have been altered from its Greek text. The famous reading Matth. iik 16. สถึง าง พงคบุนส ารบี Өсөบี มสาสศิสโรงหาส which has been termed an unhappy translation of the Latin, spiritum Dei descendentem, has been well explained by a conjecture of the learned Knittel, which, supposing it true, would rescue the passage from the charge of Latinizing: but the great

Dr. Marsh's Preface to his Translation of Michaelis, p. ix.

See Marsh's Michaelis. Vol. 11. Pt. i. p. 250.
 Ulphilæ Vers. Gothica nonnullor. cap. epistolæ ad Romanos, p. 283.
 Upsaliæ, 1763. or Dr. Marsh's Notes on Michaelis, Vol. 11. Pt. il. p. 683.

I should remark, that the readings I have selected are given on the authority of Griesbach's edition of the N. T. the only collection of various readings to which I at present have access. The references given to the Symbol. Crit. and Semler's Hermaneutische Vorbereitung, I make on the authority of Adler and Dr. Marsh.

objection is, that in the very same verse the Cod. Bezze has a reading which appears very suspicious: namely, after καταβαίνοντα. it adds, ἐκ τοῦ οὐρανοῦ; an addition found only in Cant. verc. . veron. germ. 1. 2. clar. gat. Mm. Hilar. Auct. de promiss. In the very next verse too, we have, πρὸς αὐτὸν, σὰ si in D. ad eum; tu. es. Cant. verc. ad eum: hic est. veron. germ. clar., for obros soriv. Were these readings single, they would not perhaps prove much, but occurring altogether in the space of two verses, the conclusion is infinitely stronger. 2 Michaelis objects, 3 that " a transcriber, who designedly made this alteration, must have been sufficiently acquainted with the Greek Grammar to know the difference between the masculine xarabalvorra, and the neuter xarabalvor, and at the same time so ignorant as not to know that wrongs was a neuter." It cannot be denied that this objection is of great importance: but the ignorance of the writer of the Cod. D. has led him into declining, at Matt. ii. 1., 'Howing like Anuorderng; and at ix. 36. he has formed the Preterite of plane like that of Thrw.4 Of such a man, it is not very difficult to believe the rest.

That the Cod. D. agrees in very many readings with the Peshito or old Syriac version, and with the readings in the margin of the Philoxenian or Heraclean Syriac, as well as with the Coption printed by Wilkins, and the Sahidic published by Woide, is a fact very consistent with our hypothesis. Being a very ancient , MS. and containing a text much older than itself, it will, of course, contain a great number of valuable readings, or at least many which are found in those authorities. But still, the Cod. Bezæ has a great number of readings which are peculiar to itself, and to the old Latin versions, or which are found only in themand in the Armenian version, which, it is notorious, has been once, if not twice, corrected or corrupted from the Latin.5 It has indeed been denied by Dr. Griesbach, that the Armenian does Latinize, because it often agrees with the quotations of Origen: Michaelis, however, replies,7 that, " not to mention that the Latin version itself coincides with Origen in many important readings, it cannot be inferred from the coincidence even of a

Middleton, p. 691.

Jintrod. Vol. 11. Pt. i. p. 230.

For these instances I am indebted to Dr. Middleton, p. 686: Griesebach, who generally quotes only the readings which make some alteration

in the sense, has not noticed them.

<sup>&</sup>lt;sup>1</sup> I use the abbreviations employed by Griesbach.

Marsh's Michaelis, Vol. 11. Pt. i. p. 102. This correction undoubtedly took place about the year 1250, in the time of Haitho, or rather Hethom: the second is supposed to have been made by Uscan, Bishop of Erivan, when he printed the version at Amsterdam in 1666.

Symb. Crit. T. i. p. 77,

Introd. Vol. 11. Pt. i. p. 103.

great number of examples that Hethom made no alterations? to this it may be added, that probably the readings it has in common with Origen existed before the time of Haitho. That he left many ancient readings in the Armenian text, is highly probable, from the circumstance, that it still has Jesus Barabbas in Matth. xxvii. 16, 17. an addition found in three MSS. and the Jerusalem Syriac, and some few copies of Origen (Hom. xxxv. in Matt.) besides the scholia attached to many MSS, and which is countenanced by an ancient tradition of the Syrian church. This reading is found in no Latin MS. On the other hand, he had the imprudence to interpolate 1 John v. 7., which, whether it be genuine or not, certainly never formed 2 part, either of the Armenian or any other oriental version.—At the same time, it should be confessed, that the Arm. seldom agrees with D, where its reading is supported only by the Latin authorities.

Dr. Middleton in his Appendix has given a very useful collation of the Cod. Bezz in Matt. v—xii. and as a supplement to what he has done I offer to the reader the following collation of the remainder of the book. I have confined myself to instances, in which D agrees with Latin authorities only; to instances of agreement between D, the Latin versions, and the Armenian; to readings found only in D. Cant.; and lectiones singulares of D.-I have omitted several readings, which, according to Griesbach, belong to the above classes, because I have carefully compared my whole collation, with the Coptic and Sahidic versions, and found several instances in which they supported the Latin readings, though Griesbach has omitted to note their evidence: and I have made it a rule to produce none which do not fall strictly under the foregoing heads.—Griesbach's notation of the authorities has been followed: the mark + denotes the addition of a word or sentence; and = the omission.

Matthew xiii. 1, ἀπὸ τῆς οἰκίας] = D. Cant. verc. veron. corb. 1.

2. germ. 1. 2. || xiii. 18. αὐτοῖς λαλῶ] λαλεῖ αὐτοῖς  $D^*$  ἐλάλει αὐτοῖς  $D^*$  ἐλάλει αὐτοῖς  $D^*$  || xiii. 14. λέγουσα] + πορεύθητι, καὶ εἰπὶ τῷ λαῶ τούτῳ.  $D_r$  cant. verc. veron. corb. 1. 2. colb. germ. 1. alii. || xiii. 17. είδον] ἡδυνήθησαν ἰδεῖν.  $D_r$  cant. || xiii. 28. δς δὴ] τότε.  $D_r$  cant. verc. veron. colb. clar. || xiii. 49. αἰῶνος] κόσμου  $D_r$  || xiv. 2, αὐτοῦ] + μήτι  $D_r$  (St.  $\beta_r$ .) cant. veron. brix. clar. germ. 2. Mm. gat. || xiv. 3. Φιλίππου] =  $D_r$  Vulg. cant. verc. corb. germ. 1. colb. for. || xiv. 8. ἐπὶ πίνακι] =  $D_r$  cant. || xiv. 14. αὐτοῖς] περὶ αὐτῶν.  $D_r$  ||

<sup>&</sup>lt;sup>2</sup> See Adler, Verss. Syr. p. 172, or the Class. Journal, Vol. ix. p. 225.

The Cod. Stephani β. is no other than the Cod. Bezze, See Marsh's Michaelis Vol. 11. Pt. i. p. 236. Pt. ii, p. 688, sqq.

Tv. 11. xοίνοι] χοινωνεί. D. communicat Cant. colb. (semel.) Tert. Hier. Ang. Sic bis et vs. 18, 20. [xv. 14. αστούς] τοὺς τυφλούς. D. cant. [xv. 22. αστῶ] δπίσω αὐτοῦ. D. cant. [xv. 24. πρόβατα] + ταῦτα. D. cant. [xvi. 2. αστοῖς] = D. cant. verc. colb. germ. 1. [xvi. 4. xai μοίχαλις] = D. cant. verc. corb. 1. 2. germ. 1. Prosper. [xvi. 5. οί μαθηταὶ αὐτοῦ] Post ἐπελάθοντο pomunt D. It. (εxc. brix. getm. 2. for. et gat.) [xvi. 16. ζῶντος] σώζοντος D. cant. [xvii. 1. καὶ prius] + ἐγένετο. D. It. (εxc. brix. for. ) [xat' ἰδίαν] λίαν D. cant. [xvii. 12. οὖτω xai ὁ υἰὸς τοῦ ἀνθοώπου μέλλει πάσχειν ὑπ' αδτῶς] In finem commat. 13. rejiciant D. cant. verc. veron. corb. 1. 2. colb. germ. 1. [xvii. 25. ὅτε εἰσῆλθεν] εἰσέλθοντι D. [xviii. 16.

Could this error have arisen in the Greek? The following conjecture appears to account for it. Κοινόω sometimes means communico, e. g. Φέρε, ποίντωθον ες ήμῶς Eur. Iph. in Aul. 44. but in this place it signifies enquine, polluo. The old Latin translators rendered it here, improperly, by communico: the transcriber, or rather the compiler of the Cod. Bezæ, consulted the Latin vers. and, without any further consideration, altered xolves to xourants, which never means polluo.

<sup>&</sup>lt;sup>2</sup> For. the Cod. Forojulicasis, an ancient Latin MS. printed by Blanchini in his Evangeliarium Quadruplex Rome, 1749, contains merely the confected text of Jerome, and does not belong to the old Latin version; exercing is therefore the reading of all the MSS. of what is termed the Italic version, with the exception of the Cod. Britishis. See Marsh's Michaelis Vol. 12. Pt. i. p. 109. and Dobrowsky, Fragment, Pragment Evangel. Marci: Prag.

<sup>3</sup> How can this transposition be accounted for? I have not access to any of the old verss, published by Blanchini; but from the reading of the Vulg. I am induced to offer the following conjecture: The passage in that vers. Is thus worded: Die et filius hominis pussurus est ab ets: and the final chause of the 18th verse, weel 'Iwarrou-sirer auroig, is rendered'; de Johanno-disisser eit. New the transcriber of the Lat. MS. from which the others were transcribed after he had written to volucrum, by which near is rendered, cast his eye on the 13th verse and wrote as far as dixistet eis; on examining his transcript he perceived his mistake, and added in the margin the words he had omitted in v. 12: subsequent transcribers admitted this marginal addition into the text, but in the wrong place. From one of these copies the Cod. Bens was corrected.—If it should be objected, that the transposition makes absolute and incorrigible nonsense of the passage, and that therefore the Cod. Beza would hardly have been so corrected; it may be replied, that the correction might as well be made there, as the transmit sition occur in the Lat. MSS., the transcribers of which seem to have understood what they wrote, and would therefore, it might be thought, equally perceive the absurdity. Besides we have sufficient proof, that the writer of the Cod. D. was, as Wetstein says, " xahhiyfaoias, quam vel Grace vel Letine lingue peritier." Indeed, the conjecture of Knittel to explain the reading of Matt. iii. 16. supposes a great want, both of accuracy and of knowledge.—The transposition could not have arisen from an homoioteleston in the Greek; because there we have auror and aurois. The question might have been examined with greater certainty, had I had the use of the Evangeliarium of Blanchini: but if the conjecture be grounded, it is, I

**μαρτυρών**] = D. Cant. Aug. semel. In alsis locum mutat. \* xviii. 25. ὁ χύριος αὐτοῦ] αὐτοῦ = D. Cant. verc. for. germ. 2. harl. emmer. Hier. Lucifer. \* xviii. 26. σοὶ] = D. Cant. veron. corb. 1. 2. \* xviii. 33. σὐχ ἐδει] + σὐν D. Arm. Vulg. It. (exc. for.) Aug. \* xix. 1. ἐτέλεσεν] ἐλάλησεν D. It. (exc. brix. germ. 2. clar. Mm. for.) Hilar. \* xix. 10. τοῦ ἀνθρώπου] τοῦ ἀνδρὸς \* D. Arm. (ut videtur.) γικι, It. (exc. brix. for. germ. 2.) Amb. Op. imp. Ambrosiast. \* xix. 25. ἐξεπλήσσοντο] + καὶ ἐφοβήθησαν D. Cant. verc. veron. colb. germ. 2. Mm. corb. 2. Hilar. \* xix. 29. \* πατέρα] = D. Cant. veron. corb. 1. 2. Hilar. Paulin. \* xx. 10. πλείονα] πλείω D. \* xx. 28. πολλῶν.] + ² ὑμεῖς δὲ ζητεῖτε ἐχ μικροῦ αὐξῆσαι, καὶ ἐχ μείζονες

should conceive, an irrefragable proof, that the Cod. Bezæ does latinize, at least in some instances.

The difference between the two readings is greater than may appear at the first view: ἄνθρωπος signifying a men generally, like the Latin home;

while arms means a husband, as the Latin vir.

This is a very long interpolation, though not, as will be shown, a singular one, in the Cod. Bezæ. It does not seem likely to have taken its rise in the Greek. I. The Italic version, (in all the MSS. of which it is found, with little variation,) certainly existed at a period considerably prior to the Cod. Beza, even allowing to that MS, the greatest antiquity for which its advocates contend. II. The Latin versions made before the time of Jerome fell into great confusion, on account of the liberties taken with them by transcribers, who, as we are told by St. Jerome, (as quoted by Michaelis. Introd. Vol. 11. Pt. i. p. 119.) made, rather hurmonies of the Gospels, than transcripts of them: hence, this passage was probably interpolated from Luke xiv. 8. sqq. though evidently in the wrong place. From hence I conceive it to have been admitted into the Cod. Bezz: the transcriber of which, being a member of the western church, probably thought he really improved the text by so doing. If we consider the attachment which Augustine (a man of more information probably, and who therefore was more likely to entertain moderate opinions, than the writer, or rather the compiler of the Cod. Beza,) showed to the old Italic version, by entertaining a great jealousy of Jerome's endeavours to amend it; we can hardly be surprised, that the writer of our Codex should think the version paramount to the text, and should now and then correct the latter by the former. III. If we translate closely, the old Lat. vers. into Greek, we shall have exactly the reading of the Cod. Cantabrigionsis: and we have seen already in Matt. xv. 11. and xvii. 12. some readings which look very like retranslations. IV. This reading seems to have extended very widely into the old Lat. vers. because we find it in the Anglo-Saxon vers. which according to Michaelis (Introd: Vol. 11. Pt. i. p. 158.) was made from the old Lat. and not from the Vulg. V. Had this addition arisen in the Greek, we should have expected to find it in some other Gr. MSS. at least in some one of those which harmonize with the Cod. 1).; but it is found in the Cod. Bezæ alone. VI. It is true that the same addition is found in the margin of one MS. of the Philoxenian version; (see the Syriac text in Adler's Vers. Syr. p. 90.) and that it is there said to have been found in exemplis Gracis. (Lac. ) There is,

there said to have been found in exemplis Gracis. (عربسل عندم) There is, however, reason to think that the Cod. D. was one of the MSS. used by Thomas of Harkel, the Editor of the vers. when he collated it with Greek

. ἐλάττσι elvas elσερχόμενοι εὶ, καὶ παρακληθέντες θείπνησαι, μη άνακλήνοσθαι είς τοὺς ἐξέγοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθη, καὶ πρόσελθών ο δειπνοκλήτως είπη σοι, έτι κάτω χώρει και καταισχυνδήση. έαν δε άναπέσης είς του ήττονα τόπου, και ἐπέλθη σου ήττων, έρει σοι ό δειπνοκλήτως σύναγε έτι άνω καὶ έσται σοὶ τοῦτο χρήσιμον. D. Vos autem quæritis de minimo (pusillo verc. veron. corb. 1. 2. germ. 1. colb. clar. Leo M. modico emmer.) crescere, et de magno (maximo emmer.) minui, (et de majore minores sieri s. esse verc. corb. 1. 2. colb. clar. Leo M. Juv. et de minore majores fieri s. esse veron. germ. 1. et de magnis majores esse cod. S. Andreze secus Avenionem. Leo M. alicubi) Introcuntes (intrantes vere. veron. alii) autem et rogati cœnare (ad cœnam verc. veron. alii) ne discubueritis (nolite recumbere) in eminentibus (superioribus) locis, ne forte. dignior (clarior) te superveniat et accedens cϖæ invitator (qui ad coenam vocavit te) dicat tibi: adhuc deorsum (inferius) accede; et confundaris (et erit tibi confusio.) Si autem discubueris in minimum locum, (in loco inferiori) et superveniat minor (humilior) te, dicet tibi invitator coenæ (qui ad coenam vocavit te) collige adhuc superius, (accede adhuc sursum, s. superius) et erit tibi hoc wile (utilius). Cant. verc. veron. corb. 1. 2. germ. 1. 2. colb. clar. emmer. Alii Codd. latt. 5. apud WETST. Vers. Sax. Cod. Syrz. p. Assemanni 1. in marg. (hac addita nota: "hæc quidem in exemplis antiquis [sc. Syriacis] in Luca tantum leguntur cap. 53.; inveniuntur autem in exemplis græcis hoc loco, quamobrem nos ea hic apposuimus.) Hilar. Leo M. Juv. I germ. 1. non habet partem posteriorem: INTROEUNTES; contra vero germ. 2. et Hilar. omittunt partem additamenti priorem. | xxi. 7. inávo abran] ἐπ' αὐτόν. D. Cant. verc. veron. brix. corb. 1.2. clar. vulg. ms. Origen ms. semel. Op. imp. Juv. | exexábicav] exábito D. | xxi. 18 ἐπανάγων] ταράγων.] D. Cant. verc. veron. corb. 1. 2. colb. clar. Hilar. | xxi. 24. 87] = D.\* cant. corb. colb. clar. | xxi. 32.

MSS. in the library of Alexandria: (see Adler Verss. Syr. p. 130. and his remarks p. 133.) and this is not a little corroborated by the circumstance, that the Cod. Cant. and the margin of the Philox. Syr. contain the readings of the Alexandrine edition. But after all, it is not certain that Thomas of Harkel found it in EXEMPLIS GRECIS, or that he meant to express the plural; since the Syriac words being written without vowel points, will express in EXEMPLO GRECO if the Ribbui be discarded, and they be read

this Adler himself remarks. (p. 91. note 39.) The testimony of the Philosvers. therefore, will not prove the Cod. D. not to have been interpolated from the Latin. VII. Matthai thinks it arose from a scholion in some Greek copy: but to this it may be objected, that the practice of writing scholia in Gr. MSS. hardly commenced so very early, as this reading must have existed, which obtained a most complete possession of all the MSS of the old Lat. vers. If all this be considered, we shall hardly think that this reading arose in the Greek.

of = D. Cant. (colb. videntes hac, paenit. Sed videntes, net pænit. ceteri latt.) | xxi. 39. ἐξέβαλον ἔξω τοῦ ἀμπελώνος, καὶ ἀπέκτειναν δικέκτειναν, και εξέβαλον έξω του άμπ. D. Cant. veron. verc. clar. corb. 2. colb. Mm. Sax. Lucif. Juv. | xxii. 5. 6 uèr-6 6è] of. et postea auray D. Cant. veron. colb. corb. 2. clar. Iren. Lucif. 1 xxii. 7. 'Ακούσας δε ό βασιλεύς εκείνος ό βασιλεύς ακούσας D. Cant. veron. Lucifer. item (addito autem) verc. colb. corb. 2. | xxii. 13. δήσαντες αὐτοῦ πόλας καὶ χεῖρας ἄρατε αὐτὸν] ἄρατε αὐτὸν ποδῶν καὶ χειρών και βάλετε αὐτὸν (omisso δήσαντες) D. Cant. verc. veron. colb. corb. 2. clar. Iren. Hilar. semel. Lucif. Donat. in collat. carthag. Tollite eum ligatis pedibus et manibus et mittite eum, corb. 1. Ambrosiast. Hier. Victor. tun. | xxii. 15. ὅπως] πῶς D. Cant. brix. | xxii. 17. Elne oùr huir] = D. Cant. verc. veron. corb. 1. 2. | xxii. 37. 'Ιητοῦς] post αὐτῷ ponit D. Vulg. It. | xxiii. 34. πρὸς ὑμᾶς ] = D. Cant. | xxiv. 17. αὐτοῦ] = D. Cant. verc. veron. corb. 2. Cypr. Iren. Hilar. Op. imp. | xxiv. 24. πλανήσαι] πλανήθιναι D. Vulg. for. veron. germ. 1. Cypr. seducantur · · · · electos, Cant. xxiv. 30. er to odearo] tou er odearois D. Cant. | xxv. 20. exécensa] έπεκέρδησα D. Vulg. It. | xxv. 21. έπι prius] έπει έπ' (etiam vs. 23.) D. Arm. Vulg. It. Patr. latt. | xxv. 28. δέχα] πέντε D. Cant. quiquinque deplicavit. Hilar. | xxvi. 55. ¿¿habete] habate D. It. exc. corb. 1. germ. 1. brix. | xxvi. 60. πολλών ψευδομαςτύςων προσελθόντων ούχ εδρον] τὸ έξης. καὶ πολλοί προσηλθον ψευδομάρτυρες, καὶ ούχ εδρον, τὸ ἐξῆς. D. sequentia. Et multi accesserunt falsi testes, et non invenerant rei sequentia (f. l. reum, sequentia) Cant. | oby edeor prius] non invenerunt exitum, corb. 2. non inv. exitum rei clar. | obx edger posterius] non invenerunt culpam brix. non inven. quicquam in eo s. in eum. colb. corb. 2. clar. non inv. exitum rei. verc. | xxvi. 71. άλλη] + παιδίσκη. D. Vulg. veron. verc. colb. corb. 2. clar. Mm. gat. + yuv) 7/5 Arm. | xxvi. 78. δηλον σε ποιεί] όμοιάζει. D. veron. verc. clar. colb. corb. 2. | xxvii. 1. έλαβον] ἐποίησαν. D. Verc. brix. colb. gat. | xxvii. 32. χυρήναιον] + εἰς ἀπάντησιν αὐτοῦ. D. Sax. cant. veron. verc. colb. clar. corb. 2. gat. Mm. germ. 2. luxov. harl. | xxvii. 66. τῆς κουστωδίας] ούλαzaς et των φυλάχων. D.\* cant. veron. verc. brix. colb. germ. 1. corb. 2. foroj. Aug. | xxviii. 7. ἀπὸ τῶν νεκρῶν] = D. Arm. Vulg. It. (exc. brix. foroj. colb. corb. 2. germ. 2. gat.) The above collation contains the chief readings in which the

The above collation contains the chief readings in which the Cod. Bezæ differs from the received text, either alone, or accompanied with other Latin authorities. It would be too much to assert, that all the readings above quoted, or even the major part of them, owe their origin to the influence of the Latin; nor has this been assumed: but that some do, cannot, I think, easily be

doubted.

The Cod. Bezæ, sometimes, though not frequently, departs

from the received text, in company with the Persic version printed in the London Polyglott, either singly, or in company with the Latin. At the first view, it may appear extremely improbable that the Persic should have been altered from the Latin, particularly when Michaelis,' with some other learned critics, have contended that it was translated from the Syriac. If we had no other extracts from this version but such as have been given by Griesbach, it might, perhaps, be difficult to bring home the charge: but Dr. Adam Clarke, a writer distinguished by his knowledge of the Persian language, has given in the General Introduction to the N. T. prefixed to his edition of the Bible with notes,2 a very ample account of this version, from which I am able to give the following instances. It will be clearly seen that it was made by a Roman Catholic, who has even falsified the text to support his doctrines. E. g. mitigation of punishment is promised to Tyre and Sidon in the day of judgment: Matt. xi. 22. " Now I say unto you, that in the day of judgment, to Tyre and Sidon, there shall be REPOSE, which shall not be to you:" there is a Catholic saying about Hell: Mark ix. 46. the words, "where their worm dieth net, and the fire is not quenched," in the Persic is translated by, "because from thence liberation is impossible:" Prayer for the dead is noticed in Luke, vii. 12. "he saw a dead man, whom they were carrying out with PRAYER and lamentation:" the merit of good works, for the purchase of the remission of sins is taught Luke vii. 47. and xvi. 9. "28 a RECOMPENSE for what she hat done, her sins which are many, are forgiven, for that very cause that she was worthy of much, or, has much merit; but little shall be forgiven to him who has little merit:" the doctrine of supererogation is glanced at, Luke xix. 9. "Jesus said,-to-day-there is a great salvation to this house, because this man is of the sons of Abraham:" and the merit of martyrdom is spoken of Matt. xxvii. 52. " the bodies of many saints who had suffered MARTYRDOM rose." That a translator of this kind employed the Latin version, is almost a thing of course: and Dr. C. after attentively reading the version twice, is of opinion that it was made directly from the Vulgate: but this will not agree with a phænomenon mentioned by Michaelis,3 that Syriac words are retained and a Persic interpretation added. However, allowing that it was made from the Syriac, still it might have been corrected in some measure from the Vulgate: for we read that Hebedjesu Bishop of Sigara, who lived in the year 1295, went to Rome to abjure Nestorianism: and

<sup>&</sup>lt;sup>2</sup> Introduction Vol. 11. Pt. i. p. 105. <sup>2</sup> Page 17.

<sup>Introd. Vol. 11. Pt. i. p. 105.
See Ecchellensis Praefat. ad Hebedjesu Catalog. Lib. Chaldeorum, p. 14. Romæ. 1653. or the Class. Journal, Vol. ix. p. 189.</sup> 

it was about this time, that the Persian version probably was made, or a little before it; Dr. C. places it in 1341. This sufficiently establishes the fact, that an ecclesiastical intercourse between the members of the Roman and Arabian Churches of that period subsisted. These premises being established, the inference follows of course.

The object of the present essay, however, is not so much to prove the corruption of the Cod. D. from the Latin in particular, as its actual corruption from some source or other. That the MS. contains many readings peculiar to itself, and also abounds with additions, is a fact well-known and admitted, even by its warmest advocates; thus for example, besides the remarkable addition noticed above in the collation on Matt. xx. 28., it contains several more, equally remarkable: it would take up too much time. as well as paper, to cite them at full length; and I shall therefore content myself with referring the reader to Griesbach's edition of the Greek Testament under the following passages: Luke ii. 39; iv. 31; xi. 2, 30; xxiii. 54; xxiv. 1. John vi. 56; xii. 28; xyii. 11. Act. Apost. vi. 11; xv. 29; xvii. 15. These examples I have collected by merely turning over the leaves of Griefi bach: I have observed many more at different times; but, as I neglected to note the passages, I cannot give more instances: these, however, will be quite sufficient for any reader who will take the trouble attentively to consider them.

The true opinion respecting this MS., therefore, seems to be as follows: the original MS. which formed the basis of our Codex, was of the Alexandrine edition; and contained the valuable readings which we find in that edition: this fell into the hands of some member of the Western Church, who, entertaining a high opinion of the Latin version, noted in the margin, in Greek, many of its readings: it was afterwards transcribed by some one, who added a Latin version, and received into the Greek the various readings noted by his former possessor; to these he added a few scholia, which he found in the margin of that or some other MS.; and being, as Wetstein says, more skilled in calligraphy than in Greek, he added some blunders of his own. This is probably a true sketch of the history of this MS.; and will account for its frequent coincidence with the three Egyptian versions, with the margin of the Philoxenian Syriac, and with the MSS. of the Alexandrine

<sup>&</sup>quot;" Notissimum est," says Dr. Kipling, the learned editor of the MS., "Bezæ Codicis Textum non inodo scholiis hic illic sædari, verum etiam spariis quibusdam amplificari pericopis." Præsat. p. 5. See also Michaelis, Introd. Vol. 11. Pt. i. p. 235. though he does not admit that it Latinizes.

edition. Michaelis himself insists, 1 that it is a Codex eclecticus, and that "the transcriber," (he should have said the possessor, for the writer could not easily have made, himself, the variations found in the MS., being too ignorant,)-" acted like a critic, and corrected the text from the best helps which he could procure, and derived assistance from many ancient MSS., some of which had admitted scholia into the text, and at times to have ventured a critical conjecture." This being the case, if the corrector was 2 member of the Western Church, he might, and probably would, use the Italic version as an assistance. Dr. Marsh, indeed, thinks, that "if so eminent a critic as Wetstein had not advanced the opinion, it would seem absurd, where the Greek occupies the first page, the Latin the second, and the latter is annexed to the former, as a mean of understanding it, to imagine that the readings of the original were adapted to those of the translation." But why may not the Latin have been used also as a critical subsidium? If, as Dr. M. believes,3 the reason, why the Cod. D. so frequently agrees with the Latin, be, that the MSS. from which the Latin versions were made, come nearer to it in point of time, than to those Greek MSS. from which the Codex Bezze differs; if the authors of these Latin versions found in the Greek MSS, from which they translated, the readings which are common to them, and to the Cod. Bezæ: if this very agreement, instead of showing these readings to be spurious, is a strong argument that they are ancient and genuine: then must we without hesitation receive into our Greek text, the addition at Matt. xx. 28., though evidently in the wrong place, because it is supported by a great majority of the Latin authorities. But Jerome assures us that the Italic version was much corrupted; and therefore it is more reasonable to think that it did not exist in the Latin version when first made, but was afterwards admitted into it, and got admittance into the Cod. Bezæ, in the manner I conjectured in the notes to that part of the collation.

Dr. Middleton confined his extracts to the first 12 chapters of St. Matthew; the most unprolific chapters of the most unprolific book; for the Cod. Bezz has, in the Gospel of St. Matthew, fewer readings in proportion, than in any other of the books which it contains: and even in the short portion which he collated, there is a chasm of nearly three chapters. Had he selected the other part of the Evangelist, namely, that which I have here examined, he would have made the strength of his cause much more apparent. To a reader, however, who is disposed to examine more minutely

<sup>3</sup> Introd. Vol. 11. Pt. i. p. 235.

<sup>.</sup> Notes to Michaelis, Vol. 21. Pt. ii. p. 682.

the readings of this MS., I would recommend the Acts of the Apostles, where he will find abundant materials for his consideration.

What has been said does not much affect the other MSS., which have been generally accused of Latinizing; because the passages of that nature in them are but few; nor do they so abound with interpolations. In these respects the Cod. Bezæ differs from all other MSS.; nor is it easy, if the Cod. Bezæ be absolved from the charge, and its readings be esteemed valuable, to defend the others. In proportion as we extol the Cambridge MS. we diminish the authority of the multitude which dissent from it.

August 18, 1815.

M.

# MEMOIR ON THE RUINS OF BABYLON;

By CLAUDIUS JAMES RICH, Esq. Resident for the Honorable East India Company at the Court of the Pasha of Bagdad. With three plates. 8vo. London, 1815. Longman and Co.

To the ingenious author of this work we acknowledge ourselves considerably indebted for information on a subject, which, although interesting in the highest degree, seems, amidst the various pursuits of antiquarian travellers, to have been most unaccountably neglected. Perhaps the dangers attending any researches among ruins in the East have induced unprotected visitors to leave the Babylonian remains in full possession of barbarian tribes; but Mr. Rich's official character, as the East India Company's Resident at Baghdad, enabled him during the month of May, 1812, to explore with ease and safety those monuments of remote ages, in company with Mr. Lockett, to whom (p: 3.) he expresses his obligations for the measurements on which was constructed a map or sketch of the Babylonian territory, illustrating this memoir. "From the accounts of modern travellers," says Mr. Rich, "I had expected to have found on the site of Babylon

<sup>&</sup>lt;sup>2</sup> Captain Lockett's elaborate work on Arabic Grammar, in a quarto volume, issued from the Calcutta press during last year: and this gentleman is now, we understand, in England, preparing for publication the account of his travels and Babylonian Researches, which was announced in a former number of this Journal. See Vol. viii. No. xv. p. 221.

more, and less, than I actually did: less, because I could have formed no conception of the prodigious extent of the whole ruins, or of the size, solidity, and perfect state of some of the parts of them: and more, because I thought that I should have distinguished some traces, however imperfect, of many of the principal structures of Babylon. I imagined I should have said, 'Here were the walls; and such must have been the extent of the area. There stood the palace; and this most assuredly was the tower of Belus.' I was completely deceived: instead of a few insulated mounds, I found the whole face of the country covered with vestiges of buildings; in some places consisting of brick walls, surprisingly fresh—in others merely of a vast succession of mounds of rubbish of such indeterminate figures, variety, and extent, as to involve the person who should have formed any theory in inextricable confusion.'-(p. 2.) Mr. Rich considers the site of Babylon (p. 4.) as sufficiently established in the environs of Hellah, according to Major Rennell's excellent "Geography of Herodotus,"

a work which he notices with due praise.

The general direction of the road between Baghdad and Hellah, (a meanly-built town, containing six or seven thousand inhabitants) is North and South: the distance about forty-eight miles—and the whole intermediate country (with the exception of some few spots) a perfeetly flat and uncultivated waste.—(pp. 4-8.) But the traces of former population are still numerous;—the plain, is intersected by various canals, now neglected; and exhibits many piles of earth containing fragments of brick and tiles. Through this plain once ran the famous Naher Malcha, or fluvius regius, a work attributed to Nebuchadnezzar; it is now dry, like other streams that once flowed here, and served for the purposes of irrigation. Not far from the Naher Malcka is a ruined bridge over a small canal:-" Some time ago," says Mr. R., "a large lion came regularly every evening from the banks of the Euphrates, and took his stand on this bridge, to the terror of the tra-.veller; he was at last shot by a Zobeide Arab."-(p. 5.) The ruins of Babylon may be said to commence at Mohawil; about nine miles from Hellah; the interjacent space exhibiting vestiges of buildings, busht and unburnt bricks, and bitumen; also three mounds, of which. the magnitude attracts particular attention. Mr. R. found the Euphrates to be four hundred and fifty feet in breadth at the bridge of Hellah, and in depth two fathoms and a half. When it rises to its full height the adjoining country is inundated, and many parts of the Babylonian ruins are rendered inaccessible.—(p. 13.) The woods and coppices, mentioned by some travellers, no longer appear; and our author, not having seen the French work of M. Otter, is inclined to believe, "that the word coppice must exist only in the translation, as it is an improper term, the only wood being the date gardens of Hellah, to which certainly the word cappice will not apply."—(p. 16.) We find, however, on referring to the original, (Voyage en Turquie, &c. tome ii. -p. 211.) that M. Otter's expression sufficiently authorises this translation: his words are, "Le Geographe Ture place Babil auprès de Hilla. à la gauche du chemin en allant de là à Bagdad-aujourdhui on n'y

voit qu'un bois taillis." Mr. Rich assures us, that, among the ruins of Babylon, there remains but one tree; that, however, is of venerable antiquity, and was once of considerable size. "It is an ever-green, something resembling the lignum vitæ, and of a kind, I believe, not common in this part of the country, though I am told there is a tree of the same description at Bassora."—(p. 27.)

Without the engraved plan or map it would be almost useless, in this brief notice, to mention the particular directions or dimensions of all the ganals, the mounds or masses of ruined buildings, the embankment skirting the river on its eastern side, the boundary line, and others subdividing the whole area, of which our author traces the extent. "The ruins," he observes in p. 20., "consist of mounds of earth, formed by the decomposition of building, channelled and furrowed by the weather: and the surface of them strewed with pieces of brick, bitumen, and nottery." Not far from the place called Jumiuma, is the first grand mass of ruins; in length eleven hundred yards, and in greatest breadth eight hundred; its height above the general level of the plain being fifty or sixty feet.—(p. 21.) Another heap of ruins (p. 22.) is nearly seven hundred yards in length and breadth, and appears to have been composed of buildings far superior to all the rest, which have left traces in the eastern quarter. Both these heaps are magazines of bricks, whence the peighbouring inhabitants derive inexhaustible supplies. In excavations made for the purpose of extracting bricks, ancient walls have been discovered, with fragments of alabaster vessels, fine pottery, marble, and glazed tiles. Mr. R. found a sepulchral unr of earthen ware, and some human bones; (p. 23.) and not far from this, the figure which M. Beauchamp (as quoted by Major Rennell) had imperfectly seen, and understood from the Arabs to be an idol. "It was a liou of colossal dimensions, standing on a pedestal, of a coarse kind of grey granite, and of rude workmanship; in the mouth was a circular aperture, into which a man might introduce his fist." (p. 25.) The next remarkable object is the Kasr, or palace; its walls are formed of such well burnt brick, laid in lime cement so tenacious, that the workmen employed to extract bricks have ceased their labor on account of the extreme difficulty. (p. 28.) The embankment on the river's side is abrupt and perpendicular; at the foot of it are found urns filled with human bones.—(p. 28.) One mile north of the Kasr (and five miles distant from Hellah) is the ruin which Pietro della Valle supposed to have been the Tower of Belus; an opinion adopted by Major Renucll. This the Arabs call Mukallibe, ( , ) or, according to the vulgar pronunciation, Mujelibe; a name which signifies overturned. (p. 23.) Its elevation at the highest angle is one hundred and forty-one feet, and its longest side extends two hundred vards. Those who dig into this heap find whole bricks with inscriptions, and innumerable fragments of pottery, "bitumen, pebbles, vitrified brick or scoria, and even shells, bits of glass, and mother of pearl; on asking a Turk how he imagined these latter substances were brought there, he replied, without the least hesitation, 'By the deluge."—(p. 29.) Here also are the dens of wild beasts; and here, by a curious coincidence, Mr. Rich first heard the oriental account of Satyrs: for in this desert it is said that the Arabs find an animal resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat; and that they hunt this creature with dogs, and cat the lower parts, abstaining from the upper, in which consists the resemblance to the human species. Mr. Rich here appositely quotes from Isaiah (ch. xiii. v. 21.) the prophetic pessage-" But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and Satyrs shall dance there,"-(p. 30.) He offers also (in the same page) some remarks on the Hebrew word Dyny, here translated Satyrs. The limits of this notice will not allow us to communicate, at present, some thoughts suggested by this word. In a future number of the Classical Journal we shall perhaps recal the attention of our readers to Mr. Rich's observations: and proceed meanwhile in the account of his entertaining work. Having heard that some marble, and a coffin of mulherry wood. with a human body, had been discovered in the Mujelibè, Mr. R. employed twelve men to dig there, and found a shaft or hollow pier,. sixty feet square, in which were a brass spike, some earthen vessels, and a beam of date tree wood; they found in another part burnt bricks with inscriptions, and a wooden coffin, containing a well-preserved skeleton. "Under the head of the coffin was a round pebble: attached to the coffin, on the outside, a brass bird, and inside an ornament of the same muterial." Near the cothu lay the skeleton of a child.—(p. 33.)

Such are the principal ruins on the eastern side. The western affords only two small mounds of earth, at a place called Anana.—(p. 34.) But six miles south-west of Hellah, stands the most stupendous remnant of ancient Babylon; entitled by the Arabs, Birs Nemroud, and by the Jews, Nebuchadnezzer's Prison. Mr. Rich has so well described his first view of this interesting ruin, that we shall gratify our readers by quoting his own words. "I visited the Birs under circumstances peculiarly favorable to the grandeur of its effect. morning was at first stormy and threatened a severe fall of rain: but as we approached the object of our journey, the heavy clouds separating, discovered the Birs frowning over the plain, and presenting the appearance of a circular hill, crowned by a tower, with a high ridge extending along the foot of it. Its being entirely concealed from our view during the first part of our ride, prevented our acquiring the gradual idea, in general so prejudicial to effect, and so particularly lamented by those who visit the Pyramids. Just as we were within the proper distance, it burst at once upon our sight, in the midst of rolling masses of thick black clouds, partially obscured by that kind of haze, whose indistinctness is one great cause of sublimity; whilst a few strong catches of stormy light, thrown upon the desert in the back ground, served to give some idea of the immense extent and dreary solitude of the wastes, in which this venerable ruin stands."-(p. 36.)

The Birs of Nimrod is an oblong mound, in circumference seven

hundred and sixty-two yards, and it rises on the western side to an elevation of one hundred and ninety-eight feet. On the summit is a solid pile, thirty-seven feet high, of fine burnt bricks; exhibiting inscriptions. Other immense fragments of brick work are found also in this mound, which is itself a ruin, standing within a quadrangular inclosure. Near the Birs is another mound, and vestiges of ruins may be traced to a considerable extent.

In the vicinity of Hellah are several remains, which bear some relation to the ruins of Babylon.—(p. 39.) A tomb attributed to the prophet Job—the large canal of Jaseria—two large masses called Elmokhatat and El-adouar—and others near the village of Jerbouiya. "The governor of Hellah," says Mr. R. "informed me of a mound as large as the Mujelibè, situated thirty-five hours to the southward of Hellah; and that a few years ago, a cap or diadem of pure gold, and some other articles of the same metal, were found there, which the Khezail Arabs refused to give up to the Pasha."—(p. 39.) There are other mounds of considerable antiquity in various directions; and five or six miles east of Hellah, a ruin which resembles on a smaller scale the Birs Nemroud; it is called al Hheimar.—(p. 40.) A mass, which the Arabs denominate aker kouf, and ascribe, like most of the remains in this country, to Nimrod, appears also of Babylonian origin. It stands ten miles N. W. of Baghdad, and rises to the height of one

hundred and twenty-six feet.—(p. 41.)

Having offered some cursory remarks on the accounts left us by the ancients, our author declares his opinion, that, whatever may have been the size of Babylon, "its population hore no proportion to it: and that it would convey to a modern the idea of an inclosed district rather than that of a regular city."-(p. 43.) The tower, (temple, pyramid, or sepulchre,) of Belus, corresponds, he thinks, in measurement " as nearly as possible, considering our ignorance of the exact proportion of the stadium," with the ruin called Mujelibe. - (p. 49.) "The only building," adds he, "which can dispute the palm with the Muielibe, is the Birs Nemroud: previous to visiting which, I had not the slightest idea of the possibility of its being the tower of Belus; indeed its situation was a strong argument against such a supposition: but the moment I had examined it, I could not help exclaiming, 'Had this been on the other side of the river, and nearer the great mass of ruins, no one could doubt of its being the remains of the tower."-(p. 52.) After an examination of the arguments against and for this opinion, Mr. R. leaves to learned men the decision of this point. He believes that the number of buildings in Babylon bore no proportion to the great space inclosed by the wall; that the houses were small, and mostly consisted of merely a ground floor, or basse cour; that the public edifices were more vast than beautiful, and that the tower of Belus was astonishing only from its size. "All the sculptures which are found among the ruins, though some of them are executed with the greatest apparent care, speak a barbarous people."-(p. 58.) And it would appear that the Babylonians were unacquainted with the arch, notwithstanding M. Dutens' assertion to the contrary. The ruins of Babylow furnish bricks of two sorts: some barnt in a kiln, others simply dried in the sun; and the cement used appears to be bitumen, mortar and clay, or mud. "At the Mujelibè, layers of reeds are found on the top of every layer of mud-cement, between it and the layer of

brick."—(p. 65.)

Thus have we epitomized, however inadequately, this interesting memoir, which was originally published at Vienna, in the "Mines de l'Orient;" a work conducted by the learned orientalist, Mr. Hammer. "In it I have given," says Mr. Rich, "a faithful account of my observations at Babylon, and offer it merely as a prelude to further researches, which repeated visits to the same spot may emable me to

make."—(p. 66.)

The present volume does not extend beyond sixty-seven octavo pages; and serves rather to excite than to satisfy curiosity. Besides the plan above mentioned, it is illustrated with two plates containing sketches of the Birs Nemroud, the Kasr, the Majulibè, and the embankment on the river Euphrates; which, though very small, seem to be accurate, and as no other authentic delineations of the Bubylonian remains have ever been engraved, (at least to our knowledge,) these must be considered as valuable, until larger, handsomer, or better, shall

have appeared.

After the perusal of this little memoir, we look forward with impatience for more ample information. Such may reasonably be expected from the result of Mr. Rich's future researches among the ruins, or from Captain Lockett's work with the views and plans announced two years ago in the Classical Journal, and at present, as we believe, nearly ready for publication. Meanwhile we would direct the notice of our readers to many passages scattered through the pages of Mr. Rich's memoir, especially the critical and etymological remarks of this ingenious writer on the Hebrew word שעירים (to which we before alluded,) signifying, as differently translated, "satyrs, hairy-ones, devils, eval spirits, &c." (p. 30.) ea פורטים, ot, Chaldaice, יבור שאפי, perhaps the modern Boursa بورسة and " probably," savs Mr. R. "the Borosippa of Strabo and Barsita of Ptolemy."—(p. 39.) On the expression of Herodotus σταδίου καὶ τὸ μῆκος καὶ τὸ ευρος.—(p. 45.) On Genesis xi. 4. בשמים Also on Genesis xi. 3. relative to the bricks and mortar or cement used in the construction of Babel. (p. 60) Concerning all these passages we shall venture to offer our own opinions in another place, and close this article by suggesting, on the authority of a friend (who has travelled in the east) that Birs برها applied to the mound or tower of Nimrod, and apparently not Arabic, (as Mr. R. observes p. 34.) may possibly be a corruption from some other word, like Mukallibe, vulgarly pronounced Mujelibe (p. 28.) where we find both letters and accents altered: thus our friend thinks it not are nothing برس are mothing are nothing more than the BRJ of Hirj or Burge, signifying "a tower," &c. and comprising the radicals of πύργος, according to the change

usually made by Arabs, who, not having in their alphabet either p or g,

their  $\omega$  B, and  $\varepsilon$  J. Castell is inclined to derive the Arabic Burge from  $\pi i \rho \gamma o s$ , and we shall here remark, as a coincidence favorable to the conjecture above-mentioned, that Herodotus, in his first book, applies  $\pi i \rho \gamma o s$  to the tower of Belus, and that from Mr. Rich's description (p. 51, 52, &c.) there are strong reasons for supposing that ornament of ancient Babylon to be the very ruin now denominated the Birs of Nimrod.

P.

### BIBLICAL CRITICISM.

#### HEBREW DESCENT OF THE ABYSSINIANS.

To the Editor of the Classical Journal.

In reading the xxxvth chapter of Jeremiah, and meeting with the name Habaziniah as the chief of the house of the Rechabites, and reflecting on the commands given by Jonadab their father to his sons (which they had faithfully observed), and comparing them with the name, language, and customs of the Abyssinians, as mentioned by Ludolf, Bruce, and others; and more particularly from observing the evident analogy between the name of this son of Jonadab, and that of the country of Abyssinia; I was strongly impressed with the idea, that the Abyssinians might be originally of this family, and that the house of Jonadab, the son of Rechab, who was never to want a man to stand before the Lord, might probably be found in Abyssinia at this day. I now trouble you with a few thoughts on this subject, and shall feel obliged by the opinion of any of your learned correspondents, and further information concerning it.

In 1 Chr. ii. 53. we are informed that Hemath was the father of the Kenites, and of the house of Rechab; and these Kenites are here reckoned among the families of Judah: and in 2 Kings, x. 15. Jonadab the son of Rechab is mentioned; being in the Hebrew in this place, 2707 Jehonadab, though it is sometimes found in Jeremiah with and without the 17; and this Jehonadab is, in this xth chapter, found living in the days of Jehu, King of Israel.

In the xxxvth ch. of Jeremiah, or in the days of Jehoiakim, son of Josiah, King of Judah, and of Jeremiah the Prophet, we read of

درج &c. fo. à Gr. πύργος, burgus, arcis turris, propugnaculum, &c. Lexicon, Heptaglott. in voce. p. 427.

his house as then existing; and mention is made of the heads of three generations from him, namely of Jaazaniah, the son of Jeremiah, the son of Habaziniah; and of the sons of the third, viz. of Jaaziniah, making the fourth generation, ver. 1, 2; and of these three chiefs of the house of their fathers, Habaziniah seems to be the first in descent from Jonadab, and to be the person to whom the commandments were given. He was therefore the head of the house of Jonadab, and having obeyed the commands of his father, he transmitted them to his posterity to be kept in like manner: and as these commands (which were accompanied with a proposed advantage from the observance of them) were first given by Jonadab to his son Habaziniah, the latter became the beginning or head of all following generations, who should continue to obey their father Jonadab. Is it not probable that his name might be retained by his posterity as the patronymic name of the house of Rechab? Can they be found, at this day, under this name, in any nation, tribe, or people? Is not the country of Abyssinia named from this house? May I be permitted to state a few circumstances, which may probably assist in this inquiry; and first, concerning the name of this people and country?

Jobus Ludolfus, in his Hist. Æthiopica, lib. i. ch. i. "De variis Habessinorum nominibus et gentis origine," inquires fully into this matter. He says they are generally called Habessini, or Abissini, or Abasseni; from the Arabian word Habesh; which signifies a colluvies or mixture of nations, or a number of men of different tribes or nations; and he thinks (note h.) that the Habessini may therefore be called convenæ: both signifying, according to Bruce, a number of distinct people meeting accidentally in one place, 2d edit. vol. ii. p. 323. Ludolf further informs us, that they long despised this appellation, 'as being opprobrious to them; and that they did not even acknowledge it in their books in his time, choosing rather that their kingdom should be called the kingdom of Æthiopia, and themselves Æthiopians: a word received from the Greeks, but too general, and common to all men of an adust color, and formerly even in Asia: that, if you ask for a particular name, they call their kingdom Geez, also the region Ag-azi, or the land of Ag-azjan, that is, of free men, liberorum; which he thus explains, "a libertate, sive a transitu, et profectione, quia verbum radicale Geeza utramque significationem admittit:" and he thinks, that probably from passing in the most ancient times from Arabia into Africa, to seek other settlements, they took this name as a sign of liberty, as the Germans having passed the Rhine took that of Franks; and he thinks that the

Quam appellationem tanquam sibi probrosam diu spreverunt, nec adhuc in libris suis agnoscunt.

Abyssinians dwelt formerly in Arabia, and were reckoned with the Sabzans, or Homerites, &c. His words are: "Indigenz enim non sunt; sed venerunt ex ea Arabiæ parte, quæ Felix vocatur, et mari rubro adjacet; unde facile in Africam transfretare potuerunt. Abassenos enim in Arabia olim habitasse, atque Sabæis, sive (quod idem est) Homeritis accensitos fuisse, et veteres geographi testantur, et multa alia convincunt argumenta. Nam lingua illorum vetus, quam Æthiopicam vocamus, Arabicæ maxime affinis est: mores nonnullos, veluti circumcisionem, cum Arabibus communes habent: ingénium et forma corporis, atque vultus, ad Arabes magis quam ad Æthiopas Africanos accedit; quin et Severus Imperator inter gentes Arabiæ devictas nummis auis etiam Abassenos (note o, 'Aβασηνώ, Scalig.) inscribi curavit." And he concludes this first chapter thus; "Romæ cum primum libri Æthiopici typis ederentur, lingua eorum Chaldaica, illi vero erronee modo Chaldai, modo Indi dicti fuerunt. Nos Habessiniæ vel Abassiæ nomen, jam universo orbi notum, interdum et Æthiopiæ retinebimus," &c.

In his Commentary, lib. i. c. i. No. 14. Ludolf enlarges upon the etymology of the names Habessini and Habesh, thus; "Habessini: nomen hoc in toto oriente, et nunc quoque in Europa Æthiopes nostri obtinent; variante parumper pronunciatione. Alii enim Abasseni, Abassini, vel Abissini, Abessini, vel Ebessini," (justly observing) "multi male Abyssini scribunt, quia hæc vox cum Abysso nihil habet commune. Nos Abessinorum appellationem prætulimus, pronunciationem Orientalium imprimis Arabum secuti." "Etenim in historia nostra docuimus, originem hujus appellationis Arabicam esse, radicis Habescha, vel Habascha," &c. "et hinc Habesch vel Habeschi, Habessinus," &c. &c. vide. And in No. 15. he thinks that it well agrees with the history of the transmigration of the Abyssinians from Arabia Felix into Africa; "Quippe migrationes gentium plerumque fiunt cum confluxu omnis generis egenorum hominum," &c. adding, "Id Habessiniis contigisse credibile est, hominum multitudine patriam gravante; Sabæi enim, ex quibus originem trahunt, numerosissimi erant:" and he thinks it probable, that, though the name might be adopted' at the time of the emigration, it might also be given to those who remained, "Nisi fortassis gentes e variis tribubus mixtæ hoc nomen autea in Arabia Felice gesserint, ad quorum exemplum novis colonis nomen istud impositum fuit; id enim apud veteres in Arabia reperitur;" showing, by a quotation from Stephanus, that a nation of this name formerly lived in Arabia; "Stephanus de urbibus: 'Αβασηνοί εθνος 'Αραβίας, Abaseni populus Arahiæ: addit ex Uranio μετά τοὺς Σαβαίους Χαδραμώται καὶ 'Αβασηνοί, post Sabæos Chadramotitæ et Abaseni, καὶ πάλιν, ἡ γώρα τῶν 'Αβασηνῶν, Regio Abassenorum." Here I may remark that the Greek name ABaonyoi would be as near to the rendering of the Hebrew word,

הבצידה Hhabatsinjim, or short Habatsinim, meaning the children or descendants of הבצידה, as might be expected according to the Greek manner of rendering Hebrew proper names; as in the Sep-

tuagint, &cc.

Ludolf, being about to speak of the conversion of the Abyssinians, by Frumentius, their first Bishop, lib. iii. c. 2. and having shown the improbability of its having happened before, observes; "Id demum certum est, quod et Habessinorum, et Gracorum Latinorumque scriptores, cumprimis Ruffinus et qui eum sequuntur, consensu tradunt, tempore S. Athanasii, Patriarchæ Alexandrini, sub Constantino Magno, circa annum Christi 330, (ut quidem Tellezius computat) vel non ita multo post, conversionem Æthiopiæ hoc pacto contigisse;" &c. &c. proceeding to show the manner in which it was produced. See Scaliger de Emend. Temp. p. 681, where he seems erroneously to conclude that the Abyssinian nation had not passed from Arabia into Æthlopia in the beginning of the 6th century; which error seems fully pointed out by Ludolf, in his Com. lib. i. c. 1. and clearly refuted by the quo-

tation just given.

Joseph Scaliger (ib. p. 680), speaking of the Abyssinians, observes: "Isti igitur Æthiopes, de quibus sermo est, Arabice dicuntur Elhabaschi. Unde vulgo Habassi, et Habasseni vocantur. Quod est argumentum eos non esse Albloπας αὐτόχθονας, sed ex Arabia illuc traductos. Nam' Abanyol collocantur in Arabia turifera a vetere scriptore Uranio apud Stephanum. In Severi autem Imperatoris numismate sculptum est 'Abasyrav. Atqui Severns Imperator dictus est Arabicus, non autem Æthiopicus. sine dubio ex Arabia oriundi sunt, et prius Oungiras dicebantur, quamdiu in Arabia fuerunt, Postea Axumitæ, a regia, sive metropoli urbe. Non igitur mirum, si qui apud Plinium et Ptolemæum vocantur 'Ομηρίται in Arabia Felici, ii Procopio Axumitæ cognominantur. Axuma enim sunt in Æthiopia, non in Arabia Huc accedit lingua, qua sacros libros scriptos habent, quæ a vera Æthiopica tantum discrepat, quantum Italica et Illyrica; Germanica et Hungarica. Hæc autem lingua, qua in sacris utuntur, elegantissima est si modo cultura adhibeatur. Vocatur autem 173, id est libertas, quod nimirum ea sola uterentur Arabea illi victores, qui Æthiopiam insiderunt. Hoc scio, non concedent Æthiopes ipsi, qui regum suorum seriem hactenus a diluvio usque in Chronicis suis ordine descriptam habent. Sed quia illa Chronologia nobis tenebrarum plena visa est, non sine dilectu illi fidem adhibendam censemus. Nobis constat hanc linguam adventitiam esse. Testes enim ipsos Æthiopas advoco, qui eam Chaldaicam vocant. Tametsi enim propius abest ab Hebræa, quam a Chaldaica: tamen hoc argumento ipsimet fidem faciunt non esse ibi

snatam, ubi nunc colitur, et ex solis libris a solis sacerdotibus discitur."

Mr. Bruce says, "The people assert themselves at this day to be agaazi, that is, a race of shepherds inhabiting the mountains of the Habab;" that they were Sabæans; that these shepherds were in most respects different from the negro woolly-headed Cushite. "as they had long hair, European features, very dusky and dark complexions, but nothing like the blackmoor or negro; that they lived in plains, had moveable huts or habitations, while attending their numerous cattle, and wandered from the necessities and particular circumstances of their country: that they were generally called shepherds, are still existing living by the same occupation, never had another and therefore cannot be mistaken: that "the amountains which the Agaazi inhabit are called Habab, from which it comes that they themselves have got that name:" that the noblest and most warlike of all the shepherds were those that inhabited the mountains of the Habab, and that they still dwelt there: that Habab, in their language and in the Arabic, signifies a serpent; and his editor, in a note, observes, that, according to the book of Axum, Arwe is the first king of Axum, and reigned 400 years; that before their conversion to Christianity, the Æthiopian historians say that their nation worshipped Arwe, the serpent, and part were Jews, people of the law, &c. Bruce's Travels, vol. ii.

Bruce also reports that " in Abyssinia, besides the Cushites and the shepherds, there are various nations which agree with this description, who have each a particular name, and who are all known by that of Habesh, in Latin, Convenæ, signifying," as above mentioned, "a number of distinct people meeting accidentally in one place;" and thinks that the word has been misunderstood and misapplied by Scaliger, Ludolf, and others. He speaks of Abyssinia having been inhabited, according to the Chronicle of Axum, about 1808 years before Christ, &c.; that about the 1400th year before Christ, it was taken possession of by a variety of people speaking different languages, who sat down in a friendly manner beside the Agaazi, or shepherds, then possessing the high country of Tigré, which finished the peopling of Abyssinia, and that tradition declared they came from Palestine; from which he conjectures that these new settlers were the nations of Canaan, who had fled from before Joshua; which his editor thinks is neither proba-

ble nor authentic. Ib. vol. ii. p. 322, 323, 324.

Respecting the conversion of the Abyssinians to Christianity, Bruce (ib. p. 431.) thinks it happened about the time mentioned by Ludolf, and by means of Frumentius. He observes, "We know certainly, that the first Bishop, ordained for the conversion of Abyssinia, was sent from Alexandria by St. Athanasius, who was

himself ordained to that see about the year 326. Therefore any account prior to this ordination and conversion must be false; and this conversion and ordination must therefore have happened about the year 350, or possibly some few years later," &c.; referring to

Ludolf, vol. ii. lib. iii. cap. 2. viz. Hist. Æthiop.

From considering Bruce's account of the above Chronicle, and of Arwe, and comparing it with the Editor's note, may we not conjecture, that, by the worshipping of the Serpent (meaning the Old Serpent), for the period of four hundred years, and that he was their first king, being called Arwe, (which, by a very natural

etymology from the Hebrew, might signify the King, 707-71, haroghe, or roe, or the shepherd), a parabolic history of the nation, from the time of its emigration from Arabia to its conversion to Christianity, is given? Or, that the nation, emigrating about seventy years before the birth of our Lord, did, as it were, continue in certain errors, under the dominion of the Old Serpent, until A. D. 330, and were then converted to Christianity, making a period of four hundred years? And as, in order to avoid the opprobrious name, they called themselves by the name of the original inhabitants of Athiopia, or Athiopians; may not their claims to a more remote antiquity of residence, as found in the same Chronicle, be thus accounted for? This application of Arwe to the Old Serpent seems fully warranted by the following extract from Ludolf; in which the Poet, celebrating the praises of nine pious monks, who zealously endeavoured to promote the knowledge of that Gospel which Frumentius had introduced, most evidently refers to the kingdom of Satan, as is explained by Ludolf;

" Salutem Sanctis! qui concorditer vixerunt concordiam: Ut per preces destruerent regnum Arwe (Serpentis).

Per vocem Arwe, quæ Serpentem significat, vel regnum Satanæ in genere intelligit, quod propagatione Christianismi fuit destructum; vel Ethnicismum Æthiopicum in specie." Lud. Hist. lib. ii. c. 3.

I shall now make a few cursory remarks on the opinions of Scaliger, Ludolf, and Bruce, as hints for further inquiry. I have above shown that Scaliger considers the name of this people, Habaschi, vulgo Abassi, et Abasseni, as derived from the Arabic, and that they undoubtedly came from Arabia, and were called, in Arabia, 'Oungirai; and afterwards (when in Africa) Axumitæ: and that he thinks their language, in which their sacred books are written, which is called DD, is a dialect of the true Æthiopic, but the most elegant; and that it is an adventitious language, as allowed by themselves who call it Chaldee, although it is nearer to the Hebrew than to the Chaldee: and that Ludolf also derives

the name Habessini, &c. from the same Arabian source, from the word Habesh, &c.; but whether it might be adopted at the time of the emigration, as expressive of the conflux of different kinds of people which generally happens on these occasions, and might be believed to happen to the Abyssinians, and was then applied to those about to emigrate and to those who were left behind; or whether there might have before existed nations in Arabia Felix consisting of various tribes called by this name, which after their example was given to the new colonists, he leaves undetermined. Therefore this etymology and explanation of Ludolf are unsatisfactory, and seem to be wholly conjectural. But it appears by his quotation from Stephanus, which includes that of Uranius, that the Abyssinian people did certainly exist in Arabia, at a very early period, under the name of 'Aβaσηνοί, and that the region which they there inhabited was called ή χώρα τῶν ᾿Αβατηνῶν, the region of the Abyssinians. And although they, afterwards, had the general name of 'Oungiral, because they then dwelt, and were numbered, among that people, it is manifest from the coin of Severus, that they had also the distinct name of 'Abarnyol, or Abyssinians.

Had the name Habeschi, or Habesh, been their original name, they would most probably have been called by the Greeks 'ABarol. instead of 'Abarnyol. Is it not more probable that the Arabic name Habeschi was a kind of nick-name given to them by the Arabians, perhaps from considering them as a different people; and probably made up of different tribes, particularly as the Abyssinians considered it as opprobrious? This might very naturally be the case; as, supposing them to be the sons of Habatsiniah. the son of Jonadab, they were a different people, whose customs might in various respects differ from those of the Arabians, who might therefore give them the name of Habesh, by way of contempt; which might readily occur to them from the similarity of their patronymic name. And this similarity, and the contemptuous meaning being generally understood, might even determine the Abyssinians to lay aside their original name, and adopt that of the country where they dwelt. If so, it is the more probable that this people, who had probably sojourned some considerable time in Arabia, were really a nation different from the Arabian.

Ludolf further informs us, as already noticed, that they call their kingdom Geez, also the region Ag-azi, or land Ag-azian; which he renders of freemen, liberorum, and considers it as having been adopted by them as a sign of liberty at some time of their

passage from Arabia into Africa.

Mr. Bruce, who shows that they are a very different people from the Æthiopians, says that they call themselves Agaazi, or a race of shepherds, as he interprets it, who inhabit the mountains of Habab; that, in Abyssinia there are various other nations, who

with them are generally known by the name of Habesh, or com-

venæ, which he explains as above.

But these and all the other etymologies proceed from the consideration of the Abyssinians being Arabians, and their language the Arabic. But from the idea of their being the sons of Habaziniah of the house of Rechab, and their language the Hebrew, and that their original name was a patronymic name from their father Habaziniah, we are naturally led to the Hebrew in tracing the etymology of their name, and that of their language and country. Considering the subject in this light, I proceed with my remarks, and shall begin with the account given by the Prophet

Jeremiah of this family or nation.

In the 35th chapter of Jeremiah it is reported, that in the days of Jehoiakim, son of Josiah, King of Judah, Jeremiah was commissioned to go to the house of the Rechabites, and to bring them into a chamber of the house of the Lord, and to give them wine to drink. The Prophet having offered them pots full of wine, they answered, "We will drink no wine, for Jonadab, the son of Rechab, our father, commanded us saying, 'Ye shall drink no wine, neither ye, nor your sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that ye may live many days in the land, where ye be strangers.' Thus have we obeyed the voice of Jonadab, the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we field, nor vineyard, nor seed; but we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us. But it came to pass when Nebuchadnezzar, King of Babylon, came up into the land, that we said. • Come, let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians:' so we dwell at Jerusalem."

How good and how pleasant is this account of filial veneration, affection, and obedience! The children of Jonadab, even to the fourth generation, are found walking in the commandments of their father.

God, wishing to instruct the Jews, having contrasted the obedience of the sons of Jonadab with their disobedience, is pleased to bestow a gracious promise upon the house of Jonadab, the son of Rechab, as the reward of their obedience; while punishment is denounced against Judah and Jerusalem, for their contempt of the divine commands. The promise runs thus, "Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus saith the Lord of Hosts, the God of Israel: Jonadab. the son of Rechab, shall not want a man to stand before me for ever:" 18th and 19th verses.

Are we not warranted, in faith of this promise, to look for the family of Jonadab at this day? Do they not now live in Abys-

sinia? Is not this worthy of inquiry?

In proceeding with the few hints I now offer, I shall first notice the text of Jeremiah, and then endeavour to show, that the words, according to the same easy and natural etymology before-mentioned, are more referable to a Hebrew, than to an Arabic origin; and lastly, attempt to point out, that above an eighth part of a vocabulary of Abyssinian words, given by Bruce, are chiefly Hebrew words: thus paving the way for further inquiry.

Jer. xxxv. 3. "Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the

whole house of the Rechabites;"-

Here are four generations from Jonadab, who was alive, and probably a young man, in the reign of Jehu, a period of about two hundred and seventy eight years. So that the generations of Jonadab and his sons, being to the fifth generation inclusive, amounted to above two hundred and seventy years; making, according to this number, 54 years to each generation; which, though more than usually reckoned to a generation, would only confirm the prophetic intimation given by the father, when he commanded his sons to abstain from wine.

The part of this verse which requires our particular observation, is the word Habaziniah, the father of all the succeeding children of In Hebrew it is THAT, Hhabatstsinjah, according to Jonadab. the Masoretic punctuation; or, without the points, Hhabatsiniah: and how very near is this to Abyssinia, 'or rather to Abassiniah. It is indeed formed by simply leaving out the aspiration of the first Hebrew letter, and reserving the vowel with which it is here natutally connected, and changing the t of tsadi, the double Hebrew letter, for s; and thus instead of ts, giving ss; a change which is very common in rendering Hebrew proper names, as the reader will soon perceive. But before I proceed further, I beg leave to call the reader's attention to the very proper remark of Ludolf, in lib. i. ch. i. No. xiv. of his Commentary already quoted; where he points out the impropriety of the term Abyssini, as having nothing in common with that of Abyss. If, therefore, the improper pronunciation of Abyssinians was omitted, and that of Abassinians substituted in its place, it might more agree with the etymology given by Ludolf; and would fully agree with that from the Hebrew, according to the usual rendering of proper names.

Various readings of this name in its passage through different translations:—Heb. ΤΥΝΣΤ, Hhabatsiniah:—Sept. Χαβάσινος,

Chabasinus: -Vulg. Habsania: -et ita Castellio, Mont. et Pag. Chabassiniah: -Jun. et Tremel. Chabatzinja: -Schmid. Cha-

bazinja:--Joan. Cleric. Chabattzinja:--Eng. Habaziniah.

Now you will perceive that, according to the different powers assigned to the double Hebrew letters of the original word, and to the usual mode of rendering proper names, all these various readings may be easily accounted for and explained: and the change in producing the proper name of the Abyssinians, which, according to our derivation from Habazinia, and making it as short and harmonious as possible, seems to be Abassinians, is easy and natural.

I shall now endeavour to show that there is so great a resemblance between the language of Abyssinia and the Hebrew, that, notwithstanding the great changes which might be expected to happen, and which have happened, in their manner of speech, from their intercourse with different tribes and nations, during the long period of above two thousand years, the reader will agree with me in opinion, that their language was originally the Hebrew; and, from this and other circumstances he may finally conclude, that they themselves are the sons of Jonadab, and probably the chief part of the family of the house of Rechab.

A portion of the Lord's Prayer in the Ethiopic, or Abyssinian language, compared with that of the Hebrew, Arabic and Syriac,

chiefly from Fry's Pantographia; with some remarks.

P. 82. Mr. Fry gives the Lord's Prayer, first in Ethiopic characters, from Orat. Dom. p. 14, and calls it the Ethiopic; or Amharic, from Amhara the chief city of Abyssima: 2dly, p. 83. a literal reading of the same, from Wilk. Ess. p. 435.

From this last, I now give the preface and first petition, as a specimen of the reading of the Abyssinian language; and at the same time the readings of the Hebrew, Arabic, and Syriac; by

which the reader may judge concerning the Abyssinian.

P. 148. This preface and petition are taken from the Hebrew edition of Munster; and read thus, מבינו שבשמים: יקדש שכן; or, according to the concise manner of reading, thus, Abinu shebashamajim jikkadesh shemeça.

Heb. reading. Abinu shebashamajim: jikkadesh shemeca.

P. 83. Eth. or Abyss. Abuna xabashamajath. Ythkadash shimacha.

P. 282. Syriac. Abhoun dbhaschmajo. Nethkadash shmoch. Orat. Dom. p. 12.

P. 8. Arabic. Ya abanalladi phissamawati. Yatakaddasu

smoca. Wilk. Ess. p. 485.

In considering these four various readings, it seems evident that the Ethiopic, or Abyssinian, is nearest to the Hebrew; and that the Ethiopic preface is more like the Syriac than the Arabic, to which last it seems to have little resemblance. Is not this a con-

ing argument that they were not originally Arabians?

In further proof of the similarity of the Abyssinian language to the Hebrew, I shall now give a short extract from Bruce, of a vocabulary of the five languages spoken in Abyssinia when he was there; omitting, in the different columns, those words which seem to have no affinity to the Hebrew; and adding the Hebrew.

					Agon			
English.	Amharic.	Falaskan.	Gafat.	Agow.	Tcherets.	Hebrew.	Latin.	English.
A star	kokeb	*****	kokeb	*****	*****	כובֿב	Kokab, star.	tella, sidus,
Fruit	fre	fra	frash	•••••	•••••	פֿרי		iri, fructus,
Honey	•••••	•••••	debsa	*****	*****	דבש		el, honey.
Father	abat	yaba	abuya	•••••	•••••	אָב	ab, pater	, father.
Thehead	l ras	*****	•••••	•••••	•••••	ראש	rosk or r	ash, caput,
Hair	tsegur	*****	tschegur	*****	•••••	שער		ilus, capil-
A horse	feres	ferza	ferdesh	firsi	feras	פַּרָשׁ	pharash,	eques, s
Camel	gemele'	gembila	gemli	gemla	gemla	ڎؚڞ۪		ameins, co-
Eye	nin	ie	ein	*****	•••••	עיו		culus, the
					•	אָפַף		ircuire, to
Mouth	aš	*****	•••••		?	פַֿת	phe, os, n	
	ŕ				1	키찬	apk, nasu	s, facies.
Teeth	•••••	****	sena .	•••••	*****	ושֵי	shen, den	s, tooth.
Ear ,	•••••	••••	azin	•••••	•••••	nie	ozen or o	nzen, amris,
Meart	leb	lebeb	lebedje	*****	*****	לַבָּב	lebab, co	r, and de- leb, hears.
To kill	mwata	•••••	•••••	*****		הַמִּית	hemith, m	ori facere, ere, to kill.
Die	mota	*****	*****	*****		מות	muth, mo	ri, to die. nedixit, to
Bless	baraka	*****	barket	berkuwa	barku	•	oless.	benedictio,
		40			. 5			g. ropinquus,
Near	kerbe	•••••	kerhuwi	•••••	}	. **	near.	opinguum,
					_ {		prope,	erre in lon-
W	arak		44444		)	, 44		cerry to a
Far	WI OF				1	אָרֶד		rek, longi-
A son .	ledj		•••••	•••••		ילֶד		er, natus, «
Awoman	net		anset-	*****		אנשד	anaska or	ansha, mu-
"FMOTIUM							lier, a w	man.
A bird To hide	estina entina	*****	yafe izafini	•••••		עקר	tsaphan, a	re, to fly.
					•	- 7	to hide.	

I may here remark, that, in the vocabulary from which the above is taken, about one hundred and eighty two words are given; and that, in the above extract, there are about twenty two, being more than an eighth part of the whole, which seem evidently to be derived from the Hebrew; yea, frequently, to be Hebrew itself. If, then, the "similarity of language is the best proof of the common origin of nations, and such a proof as will illustrate, above any other monument, the history of mankind, even admitting that no other relic existed," Bruce: I beg leave to offer the above as a strong presumptive proof of the Hebrew descent of the Abyssinians.

Another circumstance may be mentioned, which may assist in this inquiry; it is, that Bochart, in Hieroz. vol. i. lib. ii. c. 48, in speaking of the sons of Nebaioth, the son of Ishmael, the Nabatæl, an Arabian nation, observes, that Diodorus speaks of them as having customs like unto those of the Rechabites. "Quod de Nabatæis Diodorus diserté scribit libro decimo nono, p. 722. Nouos, &cc. Les ipsis est, ut neque fructus serant, neque fructiferam ullam arborem inserant, neque vino utantur, neque domos ædificent." Quæ sunt ipsissima Rechabitarum instituta." Jer. xxxv. 6. 7. But were they not rather some of the descendants of Jonadab, then sojourning among the children of Nebaioth, the son of Ishmael?

. KATON.

# ON THE GREEK AND LATIN ACCENTS.

#### No. III.

The Hebrew language, like the Greek, was written originally as if the text were but one word, without distinction of words Juxta sententiam Cabbalistarum tota lex ut instar or sentences. mins versiculi, quin et secundum quosdam unius vocis (sive vo-Arcanum Punctationis Revelatum, p. 19. By what means, besides the introduction of the five final letters above mentioned, the Jews contrived to divide words in context one from another, I do not know; but it is generally known, that the division of sentences in Hebrew is effected by some of the Hebrew Accents, such as, Silluk, Athnac, Segol, and Zakeph Katon. These answer the purposes of our full stop, colon, semicolon, and comma. The Hebrews are supposed to have introduced points and accents about the fifth century, and there can be little doubt that they have been copied from the Greek Model. But those who adopt the invention of others, are very apt to flatter themselves, that they can improve on it. Accordingly the

Masoretic school of Tiberias have so overloaded the Hebrew letters with adscititious marks, as to make them an annoyance rather than an assistance to the reader. The text is almost obscured by the quantity of clothing given to it. Pars minima est ipsa Puella sui. The greatest enemies however to Punctuation admit the utility of those points, whose office it is to distinguish periods, and their members. It is enough for my purpose to state, that there exists this striking analogy between the Greek and Hebrew accents, that they are both subservient not to pronunciation merely, but to distinction, the Hebrew to the distinction of sentences, the Greek to the distinction of words.

The consideration of the preceding doctrine relative to the Initial Spirits, and the Final Acute may suffice to let in a full light upon matters, which hitherto have been enveloped in an impenetrable cloud. It would be both tedious and invidious to expose the strained conceits, and unsatisfactory dreams rather than arguments and proofs of modern Grammarians as to the use of the lene spirit, and the grave on Oxytons. I flatter myself, that the principles, which I have unfolded, are capable of affording a clear and general insight into these two peculiarities of Greek Orthography, and that it may now be said confidently,

Repente

Scindit se nubes, et in æthera purgat apertum.

To remove however all doubt upon the subject, as far as I am able, I will enter into a more detailed examination of the system and pursue the application of it to some other particulars. It may be considered as a part of this system and as a confirmation of the truth of it, that the acute resumes its ordinary character, whenever Oxytons are followed by an Enclitic. An Oxyton so circumstanced is not a final quality, but becomes incorporated with the Enclitic, and therefore in such case the position of a final acute would be wrong, and a contradiction and misdirection.

An Oxyton likewise has no occasion for a final acute, and does not positively require it, whenever it concludes a sentence, and I may add, on the strong ground of Analogy, whenever it terminates a colon, or a comma, or is so placed in the context as to have its final syllable demonstrated by a parenthesis, or any other equivalent distinction. Thus if I say, "that the noun  $(av\eta\rho)$  is an oxyton," as the termination of the word is in this case sufficiently designated by the parenthesis, it were actum agere, and a work of supererogation, to designate also its termination by the final acute. But Herman is mistaken, when he says that the oxyton  $^{\alpha}A_{\chi}(\lambda\lambda\epsilon)_{\zeta}$  in the following expression ought to have an acute accent,  $\tau\delta$   $^{\alpha}A_{\chi}(\lambda\lambda\epsilon)_{\zeta}$  övoµa (de emendanda etc. p. 67); for

bere as there is no stop, nor any thing in the nature of a stop, after the oxyton, 'Αχιλλεύς, to denote the final syllable, the final acute according to my Canon of Orthography is required. I will help Herman to a better, and the only, way of justifying the omission of the final acute in the foregoing expression, which is, that, as the oxyton is followed by a word having an initial spirit ονομα, the final syllable of the oxyton may be thought to be indirectly indicated by this initial, and under such circumstances the omission of the final acute is certainly consistent with reason, if not with usage. For a similar reason perhaps Lascaris gives παντί τ' ἀνθρώπων instead of παντί τ' ἀνθρώπων. Medea, v. 13. 21. ed. Pors.

Herman being entirely in the dark as to the true and simple cause of omitting the final acute on these occasions does not hesitate to supply from his own invention a reason for it, and gives us very gravely this amusing and highly metaphysical account of the matter. "Quam pronunciandi rationem uti sponte sequitur vox, ita etiam ipsa rei Natura veram esse docet. Nam orationis perpetuitate sublata, quæ unicè in constructionis continuatione posita est, erigi etiam accentum, quem constructio consopiverat, necesse est." What is all this, but Nodum in scirpo

quærere?

Unfortunately for Herman's hypothesis these grave accents of oxytons in the middle of a sentence, or accents set asleep (consopiti accentus), as he terms them, are frequently found not to be in motion (erigi) at the end of a sentence, but to remain even there in a dormant and quiescent state, notwithstanding the physical necessity that they should do otherwise. The ignorant transcribers of manuscripts, having as little knowledge of this physical necessity, as of the difference between Dr. Foster's apex of tone, and that of time above mentioned, have paid no sort of attention to it; for in Montfaucon's Palæographia we find many oxytons still retaining the final acute, although at the end of a sentence. See Palæographia, p. 217 at the word aylaguor twice, p. 212. at the word πνευματικόν, p. 271. at the word ψυγάς, and p. 274. at the word σοφοί. Thus too Lascaris has printed at the end of a sentence autor for autor. See Porson's Medea in Addenda et Corrigenda, p. 2. l. 3.

I mention this circumstance as no otherwise material than to show the fallacy of those, who, like Herman and most others, would make us believe that there is a real essential difference, of some subtle property, but what they do not well know, between the very same oxytons in the middle, and at the end of a sentence, and that it is in the latter situation alone, that oxytons are genuine, and have the full force of acutes. The authors of this doctrine might as well pretend, that there is a difference in power between

the common and the final sigma, and puzzle themselves and others in endless researches after the quality of the supposed distinction. Heyne is the only critic, as far as I know, who is heretical enough to deny this article of what may be called the catholic faith of grammarians, and he has declared simply and boldly, Qui acutus est in prioribus syllabis, idem est quoque acutus

in ultimâ, sive sive pingatur. Homer. v. 5. p. 179.

The plain truth is, that though it would be a breach of a mostuseful law of orthography not to mark the concluding syllable: of oxytons in the middle of a sentence with a final acute, it is no error, or at most an error on the safe side, to preserve the final acute. even at the end of a sentence, and after a full stop, although the final syllable of the word in such a situation is sufficiently determined; independently of the accentual character, by punctuation alone. The retention therefore of the final acute in the preceding examples from Montfaucon and Lascaris may be considered as unnecessary, and superfluous, but is not faulty. In the same way, in our printed books, we not only put a full stop, where it is absolutely required, at the end of every sentence in close connexion and on the same line with a succeeding one, but, what is surprising, at the end of detached paragraphs, and of the book itself, and even after the declaratory finis, a mode of punctuation, that is innocent indeed, and may be allowed to custom, although not demanded by reason. In all these cases there is not a misdirection, but a double direction.

Whenever in short the end of a word is ascertainable by any other means than the final acute, the introduction of this character is unnecessary, and the oxytons may be marked with the common acute. Accordingly, oxytons are found so marked not only at the end of sentences, but at the end of verses, as in these lines

of Theocritus:

ενθα μιάς πολλοί κατά κλίμακος άμφοτέρων εξ τοίκων ανδρες έβευνον Ίησονίης ἀπὸ νηός.

See Herman, De emendanda etc. p. 66.

Of a piece with the preceding principle is the omission, frequent in many manuscripts, and even in many printed books, of the initial lene, at the beginning of books, chapters, sentences, and verses. Now the reason of this omission is evident, for, if the use of the lene is only to mark the beginning of words, it may be well spared, wherever their beginning is as strongly marked by their position—For instance to set an initial sign before the first line of the Odyssey,

"Avopa moi ivvers, etc.

is a very unnecessary trouble. But to omit the aspirate at the beginning of a word is never justifiable, although sometimes done; as the aspirate has a double office, and is always useful as the sign

"There elvera those etc. and Pho notic terayur, etc.

with an initial aspirate, as it would be to write,

"Θαρτήσας μάλα slui, etc.
with an aspirate to the theta. It is an abuse of the initial spirits, and a flat contradiction to their design, ever to place them in the middle of words. By what authority therefore, and to what advantage πυρρίος and μυρρίος are decorated with an initial lene, and an initial aspirate, in the middle, I leave to the learned to determine. It appears to me that the peculiar force of the double rho is as intelligible from the use of two rhos, as that of the double gamma is from the use of two gammas, and that no greater index, than what the letters themselves afford, is required to inform us, either that πυρρός flavus is to be pronounced as pyrrhus, or that Δγγελος is to be pronounced as angelus, expressed in latin-characters.

An attention to the preceding observations may account for the absence of the common acute and acute final and of the spirits also, in the curious manuscript of the psaltery, written by Sedulius Scottus. A specimen of it is given in Montfaucon's Palseographia p. 287. In this manuscript every word is distinguished by a dot or full stop at the end of it. The ordinary accontual marks and spirits not being therefore wanted for this office of distinguishing words in context, they are altogether omitted, and the seat of the accent is denoted uniformly by a simple dot over the accented syllable. As in this mode of accentual notation no difference is made between the circumflex and the acute, it is probable that in the age of Sedulius Scottus no difference in pronunciation existed, and that the peculiar power of the circumflex had become lost to the Greeks of his time, as it is to the modern Greeks. I believe, it may be generally asserted, that whenever words are

distinguished by dots, or other devices at the end of them, there the regular accents are never introduced. On the contrary, in the example above cited, p. 25, where accents are placed on every word, without regard to tone, and merely to mark the termination, there a dot or stop after each word is not necessary, and is not therefore to be found, except after a few words, as a mark of abbreviation. There cannot, I think, exist a more clear relation of cause and effect, than what is exhibited by these two modes of notation, both never occurring together, but the one always officiating as a substitute for the other, and the whole amounts to demonstration, that a primary object of both dots, and accents, has been to assist the reader in the right division of words in context, by enabling him to discern quickly and at a glance their beginning and ending.

It may be thought by some, that the modern mode of distinguishing one word from another, by a space between them, is much more convenient, and that the mode of arriving at the same end by the apparatus of Spirits and Accents is comparatively very complex and cumbersome. I certainly do not mean to weigh, for a moment, together the comparative advantages of the two methods, but if we wish to form a fair estimate of the merit of the Greek method, we must not measure it by the present standard of Orthography, but should transport ourselves to the age, when it was invented, and have regard to the state and circumstances

of literature at that period.

In this kind of criticism, more than in any other, we shall do the greatest injustice to our Predecessors, and expose the hastiness of our own judgment, unless we constantly bear in mind the sage maxim of Ovid,

Indicis officium est, ut res, ita tempora rerum Cernere.

I have stated before, that it was one merit of the accentual marks, that they served at the same time the double purpose of marking the Tone and the Division of words. But they had another and even superior merit in being as applicable to ald manuscripts as to new. The introduction of any method, however excellent in all other respects, if it had superseded and rendered obsolete and in a manner useless all pre-existing manuscripts, would on this account alone have been imperfect and exceptionable. It was a poculiar advantage belonging to the apparatus of Accents and Spirits, that it disturbed nothing, which it found established, and was a sort of new machinery, that could be affixed to the old, without displacing or effacing a single particle of the original.

There can be little doubt that many old manuscripts were soon furnished with it, and were rendered by this means much more

legible and valuable. It may readily be conceived too, that to apply this machinery, as it ought to be applied, that is, to divide each word rightly by it, so as to produce the best and true sense, (the context of ancient writers presenting till this period nothing but a confused mass of letters) was a task of immense labor, and one also that required much sagacity, taste, knowledge, and judgment. No wonder therefore, that the greatest scholars of antiquity did not think it beneath them to exercise their talents in this species of griticism. In this pursuit, Aristarchus, the worthy pupil of the father of the invention, we are told, was indefatigable, and spent a long life of meritorious industry, (the fruits of which we to this day experience) in the correction of Homer, and no less than eight hundred other authors.1 Among the Latins Valerius Probus dedicated himself to the like studies. According to Suetonius, (Deillustr. Gramm. b. 24.) multa exemplaria contracta (that is, as I apprehend, not abbreviated, but procured by purchase, or otherwise) emendare, ac distinguere, et adnotare curavit, soli huic nec ulli præterea Grammaticis parti deditus. At a later period the same practice continued, and Montfaucon suspects, that to many of the most ancient manuscripts in capitals the Accents, Spirits, and Stops have been added by a later hand. Palæogr. p. 196, and 217.

If this ingenious invention of Marks for the division of words had been founded on principles merely arbitrary, it would have taken nothing from its utility. It is however a further topic of recommendation, that it seems founded on the very nature of speech, as it is by Accent chiefly that one word in pronunciation is distinguishable from another. Orthography therefore in this instance is in strict unison with Pronunciation, and the criterion, adopted to distinguish words to the eye of the reader, is the very one, which existed, previously to the invention of any character, in the mouth of the speaker. On this subject the observations of our English Grammarian, Lindley Murray, appear to me very judicious, and as they are apposite to the present point I will cite them. "As words may be formed," he says, " of a different number of syllables, from one to eight or nine, it was necessary to have some peculiar mark to distinguish words from mere syllables; otherwise speech would be only a continued succession of syllables, without conveying ideas: for as words are the marks of ideas, any confusion in the marks must cause the same in the ideas, for which they stand. It was therefore necessary that the mind should at once perceive what number of syllables belongs to each word, in utterance. The English tongue has, for this purpose, adopted a mark of the easiest and simplest kind, which is

See Lempriere's Classical Dictionary.

called Accent, and which effectually answers the end!"' Of the justice of these observations any one may be convinced who attends to the difference of pronunciation between the single wordholydays, and the two divided words, holy days, and between the country, Newfoundland, and the three divided words, new found land. The same distinction holds good in Latin and in Greek. Thus crucifigo, ususcaptio, or plebiscitum with one Accent is one word, but divided into cruci figo, usûs captio, etc. they become two words, and each requires a separate Accent. In Greek too we find many compounds written indifferently sometimes with one Accent as one word, and sometimes resolved into their constituent parts, with a separate accent to each part, as magautina, or mag αὐτίκα, ἐπιτοπολύ, ΟΓ ἐπὶ τὸ πολύ, σύνδυο, ΟΓ σὺν δύο, σύμπαντες, ΟΓ σὺν πάντες, etc. The curious may see a large collection of such words in Duker's Preface to Thucydides. Some imagine that in the French Language there are no accents, but this is a mistake. The pronunciation of French is certainly more even, and less strongly accented, than our own, and this quality renders it peculiarly favorable to double meanings. The Parisians are therefore great punsters, and a great deal of their wit turns upon a sleight of pronunciation. Of this nature is the pun mentioned by Lord Blayney, and applied by the wits of Paris to Buonaparte, Le char l'attend, or Le charlatan. Narrative etc. Vol. 2. p. 101. In English too, as well as in Latin and Greek, there are many weak unemphatic words, chiefly monosyllables, more rarely dissyllables, that coalesce with others into one word, and receive together with their principal but one Accent. We have therefore in effect, though not in name, both Enchtics and Proclitics. What is meant by Proclitics, a word coined, I believe, by Herman, and not unhappily, will best be explained by Herman himself. Præter Encliticas aliud genus dictionum extat accentum suum deponentium, quas Procliticas nominare placet, quia accentum non in præcedente, sed in sequente vocabulo deponunt. De emendanda etc. p. 96. This analogy of many English words to Enclitics has been well observed. by Dr. Valpy, who has given in his Greek Grammar the following familiar example of it: "When we say, give me that book, we pronounce me as part of the word give." There is no doubt, but that give me is in this instance as much one word to the early

<sup>1</sup> Vol. 1. P. 329.

<sup>&</sup>lt;sup>2</sup> P. 166. Thirded. I think I may say without partiality, that this Grammar contains more useful information for its size, than any other Grammar extant. It gives a compendious view of the fraits of modern research together with much original and ingenious matter. At the same time, and with all due deference to the great authorities both at home and abroad from whom I differ, I can never give my entire approbation to this, or to

as prithee, or methinks, although the latter are not only pronounced, but always written as one word. In the following phrase, onwhich-account, we use always three words in writing, but pronounce them, I think, frequently as one word, like quamobrem in Latin, giving an accent to the middle word which, while both the first and last words lose their Accent, the one as a Proclitic, the other as an Enclitic. The tendency to multiply Enclitics, and to make small words coalesce into one in pronunciation by the substraction of Accent, is very observable among common people, and children. These, if desired to repeat the Lord's Prayer, generally begin in this manner: "Our Father, which-art in Heaven," making art as the Greeks do early, an Enclitic. In the familiar expression, thinks-I, says-I, etc. the verb becomes a Prochtic, and the pronoun takes the accent. This habit of dropping Accents is a most fruitful source of contractions and abbreviations in most languages. To this we owe our anight and asleep, for at night and at sleep, the Hebrews their Affixes and Prefixes, the Latins and Greeks the terminations of their cases and tenses, which are probably latent prepositions and pronouns, the Germans their zum for zu dem, the French their au for a le, and the Italians their colla and nella, for con ella, and in ella.1 To conclude, the general principle, upon

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Antonini in his dictionary calls Ne, preposizione, in vice di in, evidently taking la, and not ella, to be the article. To clear this doubt, I take the articles il, lo and la to be corruptions of the Latin illo, and illa, il suffering an apocope, and lo and la an aphæresis. It is only after the preposition in, that the extended forms, illo, and illa, passing into ello and

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The Latins in imitation of the Greeks introduced the grave accent or final acute on the few oxytons which occur in their language, as I have noticed before. But there is no reason to believe, either from Manuscripts or Inscriptions, that the Greek accentual system was ever generally received into the Latin language. the contrary the Latin scribes neglected Spirits altogether, and applied frequently the Greek accentual characters to other purposes, than that of accent. Sometimes, as we have noticed already. they applied the common acute to the purpose of denoting quantity, and sometimes as a mere final character to denote the end of each word, without any relation either to quantity or tone. With equal consistency and propriety, (as it will not, I apprehend, be contended, that there is any thing inviolable in these oblique strokes, and which in the nature of things can make them fit signs of one quality in language, more than of another,) the Latin scribes at other times, and on some occasions, seem to make use of the grave or final acute as a mere sign of termination to certain words. We have at least a peculiar instance of the Latin usage of these strokes, in opposition to the Greek usage of them, in the Latin ablatives and genitives, Fama and Luctus. Here the common acute seems placed to show that the syllable is long by nature, and the grave or final acute is added to it, to shew that it is final. Those only, who will give a Greek accentual power to these oblique strokes, wherever they find them, whether in Greek or out of Greek, and, because they represent accents in Greek, will not allow them to represent any other quality and perform a different office in any other language, can be offended at this Latin mode of Notation. It is in this manner, that the circumflex, which takes place in famâ, and luctûs, has been a stumbling-block to many modern grammarians, who misapprehending the Latin use of the character, and supposing it to be necessarily characteristic of tone, and identified in power with the

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Greek circumflex, have objected to what they did not understand, and have busied themselves with combating a phantom of their own creation. To those who love to see Latin and Greek measured by one standard, it must doubtless be a sort of consolation to reflect, that if in Famá and Luctús the circumflex is a barbarous notation, yet, when the same words are followed by an enclitic, as in Famáque and Luctúsque, the circumflex becomes an accentual notation, in strict conformity to the canons of Prosody.

Having developed my general doctrine respecting the subserviency of Accents and Spirits to the purpose of reading, and having endeavoured to explain by it some usages peculiar to Greek Orthography, I do not know how I can give a still more forcible impression of the truth of it, than by one short practical illustration. For this end I will set down an inscription without accents, stops, or spirits, taken at random from Dr. Clarke's Travels, V. S, p. 774, exactly as it is found there, except that, to save trouble, I shall express it in small characters instead of capitals. It was discovered at Eleusis on a marble Pedestal, and is as follows.

ηεξαφειοπαγου βουληκαιηβουλη των φκαιοδημος ο αθηναιωνκλαυδι ανμενανδρανκλαυ διουφιλιππουτου δαδουχησαντος θυγατε εακλαυδεμοστ φατουεγγονοναιλπραξαγορουα πογονοναρετης ενεκεν.

That is,

Of Areopagus
the council, and the council
of 500, and the people
of the Athenians to Claudia Menandra, of Claudius Philippus the
torch-bearer daughter, of Claudius Emostratus granddaughter, of Ælius Praxagoras greatgranddaughter, for virtue's sake—

I will now put the stops to it, which will immediately throw some light upon the mass, but still leave it not perfectly discernible in all its parts.

ηεξαρειοπαγου βουλη, καιηβουλη τουφ, καιοδημος οαθηναιων, κλαυδι ανμενανδεαν, κλαυ διουφιλιππουτου δαδουχησαντοςθυγατε γονον, αιλπραξαγοξουα ξα, κλαυδεμοστεατουσεγ πογονον, αξετηξενεκεν.

The effect of the stops, it is evident, is only to show the members and divisions of the sentence; they still leave in a state of confusion all the intermediate words. I will now write the inscription over again, and in addition to the stops will add the accents and spirits. The stops may be said to illuminate the general outline, and principal members, but it is only the accents and spirits, that make the minuter parts discernible, and discover each separate feature and lineament.

ἡἐξάρειοπάγου
βουλὴ, καὶἡβουλὴ
τῶνΦ΄, καὶἡβουλὴ
ἀθηναίων, κλαυδί
ανμενάνδραν, κλαυ
δίουφιλίππουτοῦ
δαδουχήσαντοςθυ
γατέρα, κλαυδέμοστράτουἔγ
γονον, ἀιλπραξαγόρουἀ
πογονον, ἀρέτηςἕνεκεν.

In this short inscription there are no less than thirteen initial. and four final characters. Who does not immediately perceive the great facility afforded to reading by this simple invention, and that the sentence is not only broken into its component members by stops, but that by the help of accents and spirits every word almost is divided, and distinguished from its companions. If we do not read the lines by the help of accents and spirits quite so well as if they were written in the modern manner with a space between each word, a good deal of this difficulty is imputable to want of use, and would become less, and almost vanish entirely by repeated trials, and continued application to ancient manuscripts. Still, however unaccustomed we are to read by accents, if two persons, one conversant with the doctrine of accents, and the other not, attempt to read the three following verses of Euripides, written without spaces between the words, but properly accented, I have no doubt which will arrive at the end sooner, as every word in them is separated and distinguished by accents and spirits.

άρουκἐπωδὸςκαλγόηςπέφυχ έδε, δςτὴνὲμὴνπέποιθενἐυοργησία

ψυχήνκρατήσειντοντεχόντ ἀτιμάσας. Hippolytus, 1041.

I have just shown the light, that is thrown into all inscriptions and manuscripts by the application of accents and spirits. As a sort of reverse to this, and as nothing tends more to strengthen a position, than the support derived from contrast, I will now

show a few of the many mistakes that may arise, or have atisette from the want or neglect of these orthographical instruments. I will begin with a difficulty, that occurs in the preceding inscription. I have considered the letters xxsubenestpurou as composing two words, namely, κλαυδ, an abbreviation for κλαυδίου, and έμοσrearou. But I am by no means sure, that I have divided the letters rightly, as when might stand for wheneblov, and then the last word would be δημιστρατου, a name more common, than εμιστρα-The substitution of the epsilon for an eta might be the mistake of the transcriber, as Dr. Clarke has committed a similar error in writing Ocococ for Oncews. vol. 3. p. 351. On the other hand xagu. I believe, is an unusual abbreviation for xagubiog. Whichever may be the right reading, it is clear that, had accents and spirits been used in this inscription, the dilemma, whether the word in question be squorearou or suorearou, that is, whether it begin with a vowel, or a consonant, could not have existed. The presence or absence of the initial spirit would have decided this matter.

I know that Dawes treats all these orthographical distinctions with great levity. In his Miscellanea Critica, p. 76, he breaks Suavissimi Argutatores I verbi notionera out in this manner. accentus sedes, accentus autem sedem verbi notio vicissim determinat! Ni hoc sit in circulo, quod aiunt, disputare, quid tandem esse poterit? This is a sophism unworthy so great a Critic. Beyond all doubt, the sense, to be collected from the context, and from a knowledge of the subject, is the best and only interpreter of equivocal passages, but, occurring as these do frequently, and almost in every page, is it worth while to let them remain, and occasion, as we proceed, doubt and discussion at every step, when by a stroke of the pen they can be removed? If an Aristarchus has been able to extract from letters a better reading, than what has been commonly adopted, is it not a great advantage to be able to communicate this reading, to register, as it were, the amendment, and to prevent a relapse into error by the expeditions and simple means of notation? Does he mean to say, that while all other arts are brought to perfection by adopting from time to time such aids as experience suggests, Orthography is a thing to be let alone, and incapable of receiving any improvement? Was it commendable in the old Greeks not to trust to the sense only to know, whether AOFOI be a dative singular, or a nominative plural, but to determine this matter by the invention of a new character, omega, and could it be wrong in the later Greeks to put an end to difficulties attending other words by the invention of other characters equally decisive? I will not deny that these distinctions have been multiplied sometimes beyond the due oceasion for them, so as to breed disgust in men of taste, intent on more important matters, and that it is to be regretted that grammarians have not always imposed on themselves the caution inculcated to Poets,

Nec Deus intersit, nisi dignus vindice nodus.

I will now proceed to the notice of a singular mistake, that occurs in the psaltery, from a wrong division of the letters. In the first psalm, at the 4th verse, there is the following line.

άλλ' ή ώς ο χνούς, δυ έχρίπτει ο άνεμος,

I conceive that there may be two errors in it, occasioned by a misarrangement of the letters, as they are exhibited in the copy of the psaltery by Sedulius Scottus before referred to. In Sedulius Scottus the line is thus written, and divided,

αλλη. ως. ηχνους. ον. εκριπτη. (6ic) ο. ανεμως (5iC).

The first blunder is in Sedulius, who has wrongly divided the three letters won, and made out of one word two, namely out of won, ως η. The right word indeed is ωσελ, corruptly written after the fashion of the middle ages won, of which corruption another instance occurs in the very same line, explara being put in like manner for explates. Montfaucon (Palæogr. p. 288) has improved upon this blunder, and supposing the , to be a false concord, has substituted & the masculine article before xvous, in his explanation of the text. It is however, I think, impossible to suppose, that any person could be so negligent, as to write h xvous by explars, with the feminine article immediately before the noun, and with a masculine relative pronoun immediately succeeding it. This amendment, however, of Montfaucon's is as old as the Alexandrine Manuscript of the Psaltery, now, fortunately for the literary world, made public by the care of Mr. Baber, where oxyous in capitals appears distinctly enough.

Again the Alexandrine Manuscript has ally, which may be either one word, or two words, either ally, or ally, for the iota subscript is neither expressed in this manuscript, nor in that of Sedulius. But Sedulius, who puts a dot at the end of every word to distinguish it from its companions, gives us plainly ally as one word, and this I submit is the true reading, and makes the best

sense.

Upon the whole the reading in the manuscript of Sedulius, with χνοῦς is just as good as ὡς ὁ χνοῦς, which is in the Alexandrine and common copies, and the other reading of ἄλλη for ἀλλ' ἡ seems preferable.

In the manuscript of Sedulius the letters are all right, but a dot has been misplaced after  $\dot{\omega}_5$ , which ought to have been placed after

ρόσή. If we read it in this manner,

αλλη. ωση. χνους, ογ. εκριπτη.ο.ανομως

that is, alia ratione (scelesti sunt) sicut gluma, quam projicit ventus, there is not only no error, and no need of any correction, but perhaps too the best sense is afforded, and the true text restored.

There can be little doubt also that the mistake of hydric repor for h dei, which Boyle fell into in his edition of Phalaris, and which the sagacious Bentley preys upon with triumphant humor," originated in a wrong division of letters. In some old manuscript, written in capitals without accents, now perhaps no longer extant, but the parent of more modern manuscripts, the characters were these HAH, the final y being substituted, as usual, for the diphthong 44. These characters some copyists understood properly, and, when they transcribed the capitals into small characters, with all the apparatus of accents, spirits, and stops, divided the three letters into two words & dei, while other copyists, more attentive to the letters, than the sense, wrote it as one word non. If this conjecture as to the origin of the mistake is true, and the foundation of it was laid in the old manner of writing in capitals without accents, it is a circumstance, that furnishes an additional argument in confirmation of the antiquity of these forged Rpistles of Phalaris, since there is no example, I believe, of any Greek manuscript in capitals of a date posterior to the eighth century.

It is so difficult to read and divide always rightly letters, when totally destitute of auxiliary characters, that the accurate and experienced Montfaucon has himself sometimes fallen into an error. In an Inscription in his Diarium Italicum, p. 83, he given the following line according to his explanation of the original

letters,

έν 🗳 τὸ πνεῦμα τῷτ' ἔχοντι παφέθου,

and renders it thus:

in quo spiritum tuum habenti ipsum commendasti;
But in his Palæographia he divides the letters rareyove more properly, and to the great improvement of the sense, into these words, rarexore, and thus translates it,

in quo spiritum tuum Patri commendasti.

Having just seen that the greatest scholars, and those most conversant with manuscripts, are not always on their guard against mistakes, I shall not, I trust, be thought censorious, if I take the liberty of pointing out an error in a late publication by Mr. Gaisford, entitled, Notitia Manuscriptorum, especially as this error may not attach to the learned Editor, but is probably that of the manuscript itself,

I will transcribe the whole distich, as it exhibits in a small compass three observable qualities; a wrong division of letters into

Bentleii opuscula, Lipsia, 1781, p. 39.

words, an almost indiscriminate substitution of  $\eta_t$  so, and so one for the other, and syllabic metre, or rather verse, (for metre it is none) without regard to quantity.

The lines, as printed, p. 9, are these,

ή μεν χειρί \* γράψασα σεπέται τάφω.

εί δε θεία βύβλος είς αλώνα μένη.

That is, according to present orthography,

ή μεν χείο ή γράψασα σήπεται τάφο.

ή δὲ θεῖα βύβλος εἰς αἰώνα μένει.

If there can be any doubt whether this be the right reading, it must disappear on reference to Montfaucon's Palæogr. p. 292, where the first line occurs nearly in the same words, but so arranged as to make metre, while the second line is spun out into a politic or vulgar verse, resembling that of the modern Greeks, consisting of fifteen syllables, divided into Hemistichs, one of eight and the other of seven syllables,

My own conjecture is, that the ancient Greeks, and even those under the Ptolemies acknowledged no other power in the Upsilon than that of the vowel sound; but that subsequently it became hardened, when placed between two vowels, into the consonant V, and finally was converted into the letter B, to prevent equivocation. The modern Greeks, it is well known, pronounce Upsilon as a consonant, in many cases, as in βασιλευς and αυτος, and it is probable that from αθτὸς, pronounced like aftus or aptus, is derived the Latin ipsus, or ipse, and from ἐαυτοῦ, suâpte and suopte. On the contrary the Latins in other words have preserved the vowel sound, as in domui, necui, monui, posui, contracted from domavi, necavi, monevi,

presivi, etc. and in the poetic words dissolut and siluz. Porson in his Addenda to the Medea of Euripides, v. 1106, takes notice of this custom of placing two points over the letters I and T, but has not explained the use of them.

Lye in his Grammatica Gothica prefixed to the Gothic gospels of Benselius p. 39, observes justly,  $\tilde{I}$  initialis est vocis aut syllabæ: at I adhæret præcedenti literæ. Sic in Alexandrino N. T. codice MS. memini olim me legisse, lATPOY. loyaac. laontec. Ezictanto. IIPOl. I will add, that as the initial  $\tilde{I}$  sufficiently distinguishes the beginning of words, the initial lene is therefore in many manuscripts omitted. v. Greg. de Dialectis, Lipsiæ, 1811, p. 590. In like manner  $\tilde{T}$  or  $\tilde{v}$  serves not only the same purposes as  $\tilde{I}$ , but sometimes also a third purpose, namely that of distinguishing the consonant u or Beta, pronounced by the modern Greeks, and probably by those of the middle ages like our v, from the vowel Upsilon. Thus in Montfaucon's Palæographia p. 282, shaveques occurs for shafoques, and in the Alexandrine MS. p. 565 paravola, for parabola. This equivalency, and consequent commutation of the Upsilon and Beta has been a fruitful source of doubt, especially as to the right pronunciation of proper names, and to this day whether we ought to write  $\Sigma av\eta$ ,  $\Delta avl\delta$ , etc. or  $\Sigma a\beta\eta$ ,  $\Delta a\betal\delta$ , &c. "Grammatici certant, et adhuc sub judice lis est."

ή χελο μεν ή γράφεισα σήποτο (L. σήποται) τάφη, γραφεί (L. γραφή) δέ. μένη (L. μένει) πρός χρόνους πολλούς, δόξα τώ

But to no purpose is the application of spirits and accents more valuable than to the illustration of ancient inscriptions. The following Epigram, taken from Dr. Clarke's Greek Marbles (P.5) which the learned Editor seems to despair of translating, will lose much of its supposed difficulty, if not all, by the simple method of clothing the text with accents, and spirits.

Τειμέθεος έπάτρας δσιος φώς παϊς δε Δασείος Τρίς δεκάτας έτέ αντερματίσας έθανες Ατάλανο ίκτε ίρωσε πολυκλαύστω έπλτύμβω Η ὺνδεσὺν ήρώων χώρον έχοις φθίμενος.

According to the orthography of the middle ages, τειμόθεος occurs for τιμόθεος, τεῖς for τρεῖς, and δεκάτας for δεκάδας. By a like change of letter the Italians have made their Torso from Dorsum.

The Epigram may be thus translated into Latin. Timotheus, patriz sacra lux, Dasiique propago, Triginta annorum tempora mensus, obis.

Te, miser, ad tumulum miseror sine fine dolendum;

Mortuus Heroum sed loca pulchra colas.

Enough has been said by this time, and perhaps more than enough, to prove the value of accents and spirits as auxiliaries to the art of reading, and as a mode of verbal punctuation, if I may so call it, in opposition to common punctuation, which is only sentential. Never had there been a greater obligation conferred on the literary world, than by the invention of accents, at the time of their introduction; and although the subsequent invention of printing has superseded the old method of reading by accents, and has by spaces between words, and other devices, rendered the process of reading still more unembarrassed and rapid, still we, who enjoy these superior advantages, ought not to be unmindful of our Grammatical Precursors, and of the great Founder and Father of orthography, Aristophanes of Byzantium.—All antiquity concurred in paying him just honor; but modern Grammarians. not understanding the full scope of his design, have holden both him and his invention cheap, and in Chalmers' Universal Biography, a repository, where every son of fame might expect to find admission, not a niche is allowed to his memory. A single friend, however, and one πολλών ἀντάξιος άλλων, Dr. Foster of Eton, with a zeal worthy of his learning, and characteristic of a true scholar, has vindicated the character of Aristophanes and expatiated on his merit. He has concluded a long and animated defence of him, and his labors, by declaring "that Posterity hath been more truly and essentially benefited by

the ingenuity of this learned Greek, than by the writings of any one profane author of antiquity." When the learned writer passed this encomium, he was himself only imperfectly acquainted with the extent of the utility of Aristophanes' inventions. He considers him chiefly as the inventor of common punctuation, of those marks, that indicate the division of sentences into colons and commas. But I have shown in a preceding part of this paper, that a species of punctuation was practised in Aristotle's time, and that this art therefore is not an invention of Aristophanes, although it is probable that it received from his skill and ingenuity very great improvement. The principal ground of Aristophanes' title to the gratitude of posterity is his invention of the accentual marks, and his happy adaptation of them to the double purpose of denoting tone, and the division of words. This division of words is infinitely more useful, because of more frequent occurrence, and therefore more wanted, than the division of sentences. Those, who are conversant with inscriptions, and ancient unaccented manuscripts, and who know by experience the great fatigue and the great difficulty of reading, or rather of decyphering and unriddling a long line of letters, arrayed without any discrimination of words, or periods, are alone capable fully to represent to their imagination what must have been the condition of readers before the invention of stops, spirits, and accents, and can alone appreciate the immense saving of time and trouble gained principally by the improvements and inventions of Aristophanes. To him therefore, to the revered name of Aristophanes, who may be said to have brought to light not only Philosophy, but Poetry, and History, and all that is valuable in every department of literature, I do not hesitate to apply this affectionate apostrophe of Lucretius.

> E tenebris tantis tam claram extollere lucem Qui primus potuisti, illustrans commoda vitæ, Te sequor, O Graiz gentis decus, inque tuis nunc

Fixa pedum pono pressis vestigia signis.

I had written the whole of this essay, and prepared almost the whole of it for the press, when, in a friend's library, I met with Reizius de Prosodiæ Græcæ Accentus Inclinatione. On looking into the work, p. S, I find two reasons assigned by him for the deposition of the acute accent in oxytons, and for the representation of it by a grave. One is, that the reader should be reminded by this mark, that the acute has not been omitted by mistake, and that the introduction of the grave should operate as a caution not to give an acute to any preceding syllable. Another reason

<sup>&</sup>quot; On accent, p. 191.

is, that if no accent whatever were given to an oxyton, it would seem to form part of the ensuing word, and to coalesce with it. To prevent this effect, the grave is introduced, not as a tone, either elevating or depressing the voice, but as a direction, that the final syllable is to be pronounced more strongly and fully than the rest. He explains his meaning by the following illustration.

Unum clarissimum in particula de exemplum habemus. Ea carens accentu gravis est per se, atque adeo pronunciatur ut pars yocabuli quod proxime sequitur. Eadem acuta, ως, pro οὖτως, quum in appositione acutum in gravem convertit, nisi pronunciatur et sine ulla tenoris elevatione, et sono tamen impulso validius, oratio fit obscura. Nam si quis hane particulam in his aut similibus verbis, ως άρα φωνήσας ἀπεβήσατο, cum tenoris elevatione pronunciat, is videbitur verba disjunxisse, atque hoc dicere voluisse, Ita: ergo locutus abiit. Sin gravat quidem illam, sed non pronunciat sono magis intento, periit, quod erat inter sic aga et sic aga discrimen. Putabimus hoc dici, Ut igitur locutus abiit, et membrum consequens expectabimus: frustrati, sero intelligemus non hoc dici, sed illud, Sic igitur locutus abiit. Ergo et particula hec, et ejus exemplo ultima quæque syllaba, gravis ex acuta facta, eo pronuncianda sono est, qui aures paullo plus impleat, quam is quo ceteræ syllabæ graves pronunciantur. p. 4.

There is something in this hypothesis very ingenious, and even specious, but I shall not stop to examine into the truth of it, as the learned author himself abandons it, and adopts another hypo-

thesis more agreeable to my own.

P. 62, He has the following observation. Pagina 3. quae duas causas attuli, cur syllaba ultima tenore acuto, in constructione amisso, nota insigniretur gravis tenoris, eas quum non satis idoneas judicarem, quærenti mihi amplius, videbatur ejus rei verior causa hæc esse, quod olim ita scribebant, ut omnia vocabula inter se nexa cohærerent, nec ullo intervallo posterius a priore distaret. Quum ergo semel introducta esset consuetudo scribendi accentus, quoniam videbant eam rem etiam ad singula vocabula dirimenda opportune inservire, ideo in syllaba ultima quæ acutum deposuisset, gravem utique notandum putaverunt. Itaque hodie, quum in scribendo vocabulgrum interstitia fieri soleant, accentus gravis omitti sane posset, ut etiam spiritus lenis.

When I came to this passage, I could not help exclaiming to myself, Eugo, dexter, scopum attigati! not without feeling at the moment a little chagrin, and the force of the sentiment, Mald sit illis qui ante nos nostra dixerunt. But as truth only is my object, it is always welcome, whencesoever it may proceed, and I cheerfully yield the merit of the discovery, on which I had plumed

myself a little, to this learned German. It is indeed a satisfaction to me to find my own opinion confirmed by that of so eminent a scholar, who has paid the greatest attention to all that concerns prosody and metre. My only surprise is, that afterwards, p. 66, he seems disposed to relapse into his first opinion, and to consider the introduction of the grave as a mere caution to young scholars, that they are to abstain from giving to the words marked with it an acute. His words are, Itaque consultum veteres arbitrabantur, ut animi labor tironi minueretur, oculis ejus objicere signum consopiendi acuti. Videbant enim, si omisso eo signo tironem ipsum ratiocinari oporteret, dictionem gravandam esse, aut animum ejus hic occupatum aliquid aliud posse, negligere; aut animo ejus alibi occupato,

fieri posse, ut consuetudine abreptus dictionem acueret.

Now, with submission to Reizius and many other Grammarians, I contend on the contrary, that there is no such thing as deposition, or consopition of the acute, and that the grave affixed to oxytons is not a negative quality, implying a prohibition of the acute, but a positive quality, and a direction, that it is to be pronounced as an acute, and as an oxyton xat' ¿ξοχήν. Upon any other basis, how many difficulties, perplexities, and contradictions occur, which refuse to admit of any solution, but what is most refined and far-If ως for ούτως is an oxyton only at the end of a sentence, but in the middle of a sentence a baryton, then how is it distinguishable, in the name of common sense, from wis without accent to the ear? Reizius found himself oppressed by the weight of this consideration, and has endeavoured, as we have seen, to extricate himself from the embarrassment, by supposing that, although w; and w; are similar in tone, and both grave alike, and equally different from the tone of we, yet de is to be distinguished from ως, by a greater volume of voice, and that the latter is to be pronounced piano, and the former forte. But is not this attributing to Greek accents a power wholly unsupported by any authority, and in contradiction to their quality of tone, which alone they are acknowledged to indicate? In another place, p. 2. Reizius condescends to countenance and adopt, what may be called the common cant of grammarians, who, instead of candidly confessing their ignorance, have invented the most absurd reasons for the expression of a final acute by a grave, but still, it should seem, from the currency, which these reasons have obtained, not too absurd, but good enough, for the generality of their readers. In this strain Reizius gravely asserts, Propter continuum structura ordinem cursus pronunciationis debet perpetuus esse, quem interrumperet ultima syllaba dictionis mediæ acuendo elata. who, when he does blunder, seldom does it by halves, plunges much deeper into the mire, and asuming the same principle decides, that an Oxyton in the middle of a sentence requires a grave accent, on

the tyrant's plea of necessity. He says (De Emendanda Ratione, etc. p. 65.) "Grammatici quum animadverterent, vocabula oxytona in media oratione minus posse, quam in fine orationis acui, quia vehementius acuendis numerum, quo universa oratio continetur, interrumpi necesse esset, ea vocabula gravi, quem vocant, accentu notanda existimarunt." 'Ανάγκη μεγάλη θεδς, and Herman thinks so, for he seldom has a difficulty, without applying to her for assistance. But let me ask what becomes of this necessity, when oxytons not only can, but do receive an acute even in the middle of a sentence, in two cases of very frequent occurrence; that is, whenever an oxyton is followed by an Enclitic, and whenever an oxyton declinable suffers an apocope? In the phrase τίρπν' ἐπαθεν, is not τίρπν' so placed an oxyton? Do not many barytons also become oxytons by apocope, in effect, although not in name, as in this line

## 'Ηέλιος θ', δς πάντ' εφοράς, και πάντ' επακούεις?

Now if in the preceding words τίσπν, and πάντ, thus apostrophized, the common or proper acute, instead of the final acute, is preserved, it is not because these words are not oxytons in effect as much as τερπνα and και, but because the final syllable of these words being demonstrated, first by the apostrophus, and secondly by the initial lene immediately succeeding; a third mark of the same tendency, or the introduction of the final acute, has been thought superfluous. In the Medea by Lascaris a double sign does occur, whether by design or accident I know not, for he gives παντὶ τ' ἀνθρώπων, with a final acute before the enclytic τ' αροστορμίzed, and not παντί τ' ἀνθρώπων. Vide Porsoni Ad-

denda, &cc. p. 2. l. 3.

The simple truth is, that the acute has two characters, one common or proper, and the other final, and that its power is precisely the same under all circumstances, whether represented by the acute proper, or the grave. The grave, or as I call it, the final acute, is the characteristic of oxytons, and is uniformly applied to them, except either when their last syllable ceases to be a final quality, as being incorporated with some enclitic, or when its final quality is otherwise sufficiently demonstrated, by a full stop, comma, close of a verse, apostrophus, or some other equivalent sign of separation. In the former case the use of the final acute is improper, in the latter superfluous. When an oxyton becomes a real grave, and loses its power, it is then very properly destitute of accentual marks, as in  $\pi a \rho'$  in  $\pi a \rho'$  in this case the preposition becomes a proclitic, and forms with its principal but one word.

## DE LECTIONE Κηροπλάστας IN ARCHILOCHI FRAGM. AP. PLUTARCHUM.

E. H. BARKERI Epistola ad Th. Gaisfordium, Gr. Ling. Profess. Reg. Oxon.

Abunde laborum meorum fructum percepero, si tibi, doctissime Gaisfordi, quicquid est hujus laboris, probare possim. Vellem equidem te meliore aut grandiore dono 'prosequi! Quæ a nobis infeliciter tentata, ea tibi explicanda relinquimus. Tu quantum ab eruditione potes in illis animadvertendis, tantum ab æquanimitate poteris in excusandis. "Tria, quæ in scriptore requiruntur, ia tuis operibus animadverto, doctrinam, diligentiam, candorem: paucos invenias, in quibus hæc tria concurrunt: duo priora ia paucissimis: tertium tanto laudabilius, quanto in hoc ævo rarius." Vale.

Thetfordiæ Non. Octobr. MDCCCXV.

"J. Pollux II. 31. Καὶ κομμώτριαι αὶ γυναϊκες" οἱ δὲ καὶ κεροπλάστας τοὐτοὺς ἐκάλεσαν, ὅτι κέρας ἡ κόμη: inepte Pollux; scribendum enim κερατοπλάστας. Κεροπλάστας tamen agnoscit Hesych. (κεροπλάστας λεπτουργὸς, ἡ τριχοκοσμητής). Sed vera lectio est κηροπλάστας: quippe κηρὸς est fucus muliebris: hinc κηρίναι, famina, qua faciem κηρῷ illinunt. Quare κομμώτριαι et κηροπλάσται eadem sunt. Hesych. Κηρίομα ὁμίλημα: leg. κηρίωμα μίλτωμα: nam μίλτος est cerussa, qua utuntur mulieres: vel pro κηρίωμα fortasse leg. ἡμοίωμα." Τουρίι Emendd. in Suid. T. iv. p. 363. ed. 1790.

Fallitur Toupius, cum dicit J. Pollucem scribere debuisse κερωτοπλάστας pro κεροπλάστας: ΟΙ δὲ καὶ κεροπλάστας εὐτοὺς ἐκάλεσαν, ὅτι κέρας ἡ κόμη. Nam κερατοπλάστας fit per contractionem κεροπλάστας. Hesych. Κεροβάτης ὁ Πάν ἢτοι ὅτι κίρατα ἔχει ἡ εἰονεὶ Κερατοβάτης, τὴν βάσιν ἔχων κερατίνην. Iterum Hesych. Μελίφυλλον βοτάνη τις, ὶ καὶ Μελιασόψυλλον, καὶ Πράσιον. " Melissophyllon a Plinio dicitur, unde melisphyllum videtur per syncopen a Virgilio dictum," Forcellinus in v. E voce ἐπικόπανον, per contractionem venit ἐπίκοπον: " Ἐπικόπανον, an ἐπίκοπον dicas, nullum interest discrimen," Τ. Hemsterh. ad Luciani Dial. Mort. T. i. p. 371. Sic κολοβὸς est per contractionem κόλος, unde fit, ut unum per alterum exponatur: Hesych. Κέλος κολοβός.

Fallitur quoque Toupius, cum pro κεροπλάστας ap. Pollucem scribat κηροπλάστας: J. Pollux l. c. Καλ κομμώτριαι αλ γυναϊκές οί δὲ και κεροπλάστας αὐτοὺς ἐκάλεσαν, ἔτι κέρας ἡ κόμη: hic locus sanissimus est. Hesych. Κεροπλάστης τριγοκοσμητής. Plutarch. de Solert. Animal. p. 976. "Επειτα την έρμίαν ού ποιούσι πολύπλοκον, τοῖς άμμασι των βρόγων, ουδε τραγείαν έπει και τουτο του δόλου γίνεται τεκμάρων αύτοις και των τριγών τα καθήκοντα πρός τό ώγκιστρον, ώς άνι μάλιστα λαικά φαίνουθαι μηχανώνται μάλλον γάρ ούτως έν τη θαλάττη δι' δικοιότητα της γρόας λανδάνουση το δε ύπο του ποιητού λεγόμενου 'Η δε μολυβδαίνη Ικέλη ές βυσσόν δρουσεν "Η τε κατ' άγραύλοιο βοδς πέρας λμβεβαυία Εργεται ώμηστήσιν έπ' λγθύσι κήρα φέρουσα παραπούοντες ένιοι βοείαις θριξίν οιονται πρός τὰς δεμιάς χρησθαι τοὺς παλαιούς πέρας γάρ την τρίχα λέγεσθαι και το κείρασθαι διά τοῦτο, και την κουράν καὶ τὸν παρ' 'Αρχιλόχω Κηροπλάστην, φιλόκοσμον είναι περὶ κόμην καὶ καλλωπιστήν έστι δε ούκ άληθές ίππείαις γάρ θριξί χρώνται, τάς τών αδρένων λαμβάνοντες αι γαρ θήλειαι τῷ οῦρο τὴν τρίχα βεβρεγμένην αδρανή ποιούσιν. Cf. Gaisfordii Poet. min. V. i. p. 316., ubi mirum est doctissimum et accuratissimum virum retinere corruptam vocem πηροπλάστην, præsertim cum de ea Wyttenbachius scripsisset: " Immo περοπλάστην, ut notavit Salmas. et jam antea Jun. T. v." Hesych. Κέρας κεφαλή, θείξ. J. Pollux I. c. και πομμώτριαι αι γυναϊκες, οἱ δὲ καὶ κεροπλάστας αὐτοὺς ἐκάλεσαν, ὅτι κέρας ἡ κόμη ὁ καὶ Ομηρον δηλούν τινες έφασαν, ελπόντα τον Πάριν, Κέρ' άγλαόν έθεν καλ παρά Σοφοκλεί, Ορθόκερως Φρίκη, οίεν δρθόθριξ, και κέρας βοός, την τρίχα. Hesych. δρθοκέρως δρθόθριξ: cf. Phot. Lex. Ms. Hesychius: Κέρα

πέρατα, τρίχες: Κέρα αγλαέ την τρίχα λαμπρέ το τόξο αγαλλόμενε. Schol. Venet. ad Il. 1, 385. κέρα ἀγλαέτ ή διπλη, ότι κέρα, οὐ τῆ τριχὶ ψιλώς, άλλ' έμπλοκής τι γένος είς κέρατος τρόπον άνεπλέκοντο οί αργαιοί. Cf. Suid. in v. Iterum, Schol. Venet. B. Zwarióv coriv en' art poomings Φύσεως παρά τῷ Ποιητῷ τὸ κέρας ἐπὶ τριγός τάσσεσθαι κόμην δὲ λέγει καὶ τρίγας καὶ πλοκάμους καὶ ἐθείρας. Apollon. Lex. Homer. p. 394. ed. Toll. Οι μεν γλωσσογράφοι, ταϊς θριζίν αγαλλόμενε κέρα γαρ. την τρίχα λέγεσθαι δ δε 'Αρίσταρχος κυρίως ακούει το του βοός κέρας, όδον τὸ κεράτιον, συρίγγιον τὸ γὰς παλαιὸν, πρὸς τὸ μὴ ἀποτράξαι τὸν ίχθυν, τω άγχιστρω περιτίθεσθαι τουτο τον δε "Ομπρον μηδέποτε είρηπέναι κέρας, την τρίγα όθεν έπλ του κέρ' άγλαε, τόξω άγαλλόμενε. Iterum p. 196. Βοὸς κέρας (Il,  $\Omega$ , 81.). ήτοι περικείμενον τη όρμια κέρας ὑπὸ τὸ άγκιστρον, Γνα μή ἀποτρώγη δ Ιχθύς ενιοι δε, την τρίγα, κέρας, ubi Villois. "Revera ap. Hesych. Tolgar nipag: Plutarch. de Solert. Animal. poet Aristotelem contendit, xipus significare cornu quod hamo præfigebatur: et Anna Daceria inde quoque factum opinatur, ut xipus vocaverint pilum bovinum, quod post cornu deinde adhibitus fuerit pilus." Mirum est Villoisonum non vidisse, Plutarchum l, c. ipsissima Aristarchi verba usurpare, ideoque in Plutarcho pro Aristotele legendum esse Aristarchum. Judicet lector. Apollonius habet: ὁ δὲ 'Αρίσταρ χος χυρίως ἀχούει τὸ τοῦ βοὸς χέρας οίον τὸ κεράτιον, συρίγγιον τὸ γὰρ παλαιὸν, πρὸς τὸ μὴ ἀποτράξαι τὸν ἰχθύν, τῷ ἀγαίστρο περιτίδεσθαι τοῦτα. Plutarchus iisdem fere verbis p. 977.: 'Αριστοτέλης δέ φησι μηδὸν δν τούτοις λέγονθαι σοφον ή περιττέν, άλλα τῷ ἄντι κεράτιον περιτίθεσθαι πρό τοῦ άγκίστρου περί την έρμιαν, έπειτα προς άλλο έρχομενοι διεσθίουσιν. Schol. Venet. ad Il. Ω. 81. (loc. a Plutarcho supra adductum): Βοὸς κέρας ἡ διπλῆ, ότι οὐ λέγει βοὸς χέρας, βοὸς τρίχα, δια τὸ τριχινήν elvas τὴν δριμάν λίναις γαρ έχρώντα. Έχ πόνταιο θυράζε λίνω ένι οίκοπι χάλκω εί δὶ νῶν ούδε βοείαις γρώνται, άλλα Ιππείαις λέγοι αν ούν βοός κέρας κυρίας κατεσκεύαζου γκο σύργγα έκ κέρατος βοείου, ην παρετίθησαν τη όρμια ύπλο το δηκιστρον, όπως μη οι Ιχθύες αποτρώγωσι του λίνον. Iterum Schol. Venet. B. Κέρας δ προσάπτουσι τῆ όρμιᾶ, πρὸς τὸ μη ἐσθίεσθαι καὶ ὁμόχροον είναι τῆ θαλάσση οἱ δὲ νεώτεροι, κέρας, τὴν συμπλουὴν τῶν τριγῶν. Cf. Plutarchi verba.

Lectio morrascrys Cœlio Rhodigino quoque placuit. "Scribunt nonnulli ex grammaticis Græcis, cornus item pro capillis posita inveniri, quoniam

Latini eodem modo cornua usurpant. "Juvenalis de Germano, Madido torquentis cornua cirro. Cornua vocat longas crinium sertas, quæ torquentur, ut in nodum mitti possint: Græci et κίρατα appellant: inde et cornua et crines in fluminibus, τὸ πολυσχιδὸς, et rami." Salmas. in Solin. p. 535, E.: vide et p. 704, C. "In galeis cornua sunt ornamenta in modum cornu, vel comæ in cornu assurgentes, quæ cristam apicemque exornant, quæ a Græcis quoque κίρατα dicuntur: proprie autem sunt cincinni. Ita Serv. ad Æn. xii. 89. Ensemque clypeumque, et rubræ cornua cristæ. Liv. xxvii. 33. In arburem illatus impetu equi, ad eminentem ramum cornu alterum galeæ perfregit." Forcellinus.

utraque enascantur modo codem. Credo, quia ungues, rostra, pili, cornus, plectra, sive calcaria, et si quid ejusmodi aliud est, ex cibo gignuntur adventitio et augendi potestatem habente, quem tum a fœmina, tum forinsecus sibi acquirunt. Ossa vero in prima partium constitutione gignuntur ex seminali excremento, quumque animal augetur, hac incrementum ex alimento capiunt naturali, quo partes augentur principales. Adest etymon quoque, cur cerats pro capillis autument inveniri; inde enim duci videtur nomen, iri rureză; sulparea, i. e. qued precidentur assidue. Cerasoos et ceratoglyphos appellant Greeci, qui cornua expoliunt excoluntque artifici ingenio, ac sculpunt; sicuti concinnandæ comæ periti, plurimum quidem comole dicuntur, i. c. xqueral, et famine comotrie. Sed et ceroplaste vocantur, quoniam (ut præstruximus) comes etiam cerata vocabant, unde de Paride ap. Hom. ule dylade, i. c. come illustrem venustumque interpretantur. Et ap. Sophoclem isomicus opins, pro ea quad est isolopes, et unas pois pro setis intelligunt bubulis." Lectt. antiq. xxx. 1. Hadrianus Junius in Comment. de Coma sic scribit p. 451. " Quin et ulpus veteribus capillitium notat, quo nensu zie' dynade Paridem nominat, sed convicio, Homerus, quod ad inescandas et ad stuprum solicitandas virgines coma lasciviret; tametsi Herodotus et Appion grammatici in istum Homeri locum annotant, esse quoddam plexus crinium genus, instar cornu effigiati, unde illi nomen: variis siquidem modis ornare capillos satagebant majores, quemadmodum plenius dicetur postea: alioqui sipas dixisse illos simpliciter, ostendunt voces salesofus, i. e. tonderi. et upo, toneura, quas a nipos derivari vult gravissimus auctor Plutarchus, Archilocho etiam superhaven nominante kominem ornande come et compomende studiosum. Potest et defenieur es Sophocle hujus rei fidem facere, surrectriz pilorum formido."

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## AN INQUIRY

Into the Nature and Efficacy of Imitative Versification,

Ancient and Modern.

"The best in this kind are but shadows, and the bad are no worse if imagination amend them."

MIDSUM. NIGHT'S DREAM.

No. II.
(Continued from No. XXI. p. 123.)

A GOOD poet or orator should take care to imitate his subject not only by the choice of his words, but by the arrangement of them. This is usually done by the divine Homer, who, although he uses but one metre, and few feet, is yet so abundant in novelty, and so skilful, that it matters not whether we behold or read of the events. Ulysses, in telling his adventures to the Phzacians, and speaking of his descent into hell, affords us a view of its evils and among these relates the sufferings of Sisyphus. It is worth while to see how he represents the attending circumstances by imitation and the very arrangement of the words.

Καὶ μὴν Σίσυφον εἰσείδον, κρατέρ' ἄλγε' ἔχοντα, Λάαν βαστάζοντα πελάριον άμφοτέρησιν. "Ήτοι, ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε Αὰαν ἄνα άδεσκε ποτὶ λόφον. Οd. λ. 592. I turn'd my eye, and, as I turn'd, survey'd A mournful vision, the Sisyphian shade; With many a weary step, and many a groan, Up the high hill he heaves a huge round stone.

In these lines the heaviness of the stone, and the labor of moving it, are placed before our eyes by the disposition of the words. We see, also, Sisyphus exerting himself in all his limbs, ascending the hill, and rolling the stone forward with difficulty. The two verses which describe the onward motion of the stone are, with the exception of two words, composed of dissyllables or monosyllables, and the long exceed the short syllables by one half. The flow, also, is sensibly retarded by the collision of the vowels, and the conjunction of the mutes and semi-vowels; and the passage is composed of dactyls and spondees, having the greatest length and most frequent transit.

The tediousness of the work is exhibited by monosyllables and dissyllables, separated by long intervals from each other; difficulty and heaviness by the long syllables; and the interruption arising from the obstacles, and from the greatness of the labor, by the intervals of the words and combination of the harshest letters; the feet considered as to length represent the extension of his limbs, and resistance of the stone.

This is not the spontaneous effect of nature, but arises from art, as appears from the description of the stone's revolution,

άλλ' ότο μέλλοι \*Ακρου ὑπορβαλίοιν,

corresponds with what precedes, but is followed by

τότ' ἀποστρέψασκε κραταίζς, Αὐθις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

Here the collocation of the words rolls down together with the weight of the stone, or rather their swiftness overtakes its descent. The cause of this is, that the verse descriptive of the stone's revolution contains no monosyllable, and only two dissyllables, by which the quantity is not allowed to be prolonged, but is accelerated. Besides, out of seventeen syllables, ten are short, and even the other seven are not perfectly long.

The passage which I have omitted is as follows in the original:

There is no hiatus, but all the words seem to be borne along with one common motion. But what is most admirable is, that none of the long feet which may be used in the hexameter, neither spondee, nor bacchius occurs except at the end; for the others are all dactyls, and are so allied to those which are called undefinable, that some do not differ much from trochees. There is nothing to hinder a diction composed of such feet from being swift, and rounded, and flowing.

Such are the observations of Dionysius, in commenting on which, the character of the author must be considered no less than the nature of his evidence.

If we trace the Grecian history, from the poet downward to the Critic, we shall find that the intervening period is not more remarkable for its length than for the importance of the events and the beauty of the writings which ennobled it.

The battles of Marathon, Salamis, and Platza; the successive ascendancy of Athens, Sparta, Thebes, and Macedon; the conquests of Alexander; the dissensions of his generals, and the pure but transient lustre of the Achsean league, will remind us that the military genius of Greece had achieved its highest honors, and was verging to extinction; while the names of the poets, historians, and philosophers, who florished during that period, will suffice to prove that the powers of the human mind were never more successfully or gloriously exerted. If such were the events, licerary and military, of this period, its length was equally remarkable:

<sup>&#</sup>x27;Ανάγκη οδν κατεσπάσθαι καὶ συστέλλεσθαι την φράσιν, τη βραχύτητε τῶν συλλαβῶν ἐφελκομένην.

Έτι πρός τουτοις ουδέ δνομα από ενόματος άξιόλογον είλησε διάστασικ.

ουτε γαρ φωνήεντι φωνήεν, ουτε ήμιφώνω ήμίφωνον ή άφωνον, α τραχώνων
πέφυκε και διιστάνει άρμονίας, ουδέν έστο παρακείμενον-

Notes.—Κατεστάσθαι, nota hic dissimilitudinem temporum in κατεστάσθαι θαι καὶ συστέλλεσθαι. Sylburgius. Eric quidem cadem temporum dissimilitudo, sed verior fortasse lectio, siquis admittendum censeat κατεστύσθαι: co sane utitur Longinus Sect. 39, τῷ τὴν ἀρμονίαν μὴ κατεστύσθαι: co quod numerus non precipitetur. Uptom.

<sup>&</sup>quot;Aφωνον γίκεται. Forsan, verbo γίνεται in sequentem periodum translato, sic legendus locus: εὐτε ήμιφωνω ήμίφωνον ή ἄφωνον, & τραχύκειν πέφυκε καὶ διῖστάνεικ τὰς ἐρμονίας, εὐδέν ἐστι παρακείμενον οὐ δὴ διάστασες αἰσθητὴ γίνεται μὴ διηρτημένων τῶν λέξεων. Sylburgius.

Hanc vocem yineras e contextu sustuli, plane etiesam, monente etiam Hudsono; cum nec in reg. 1. codice, nec Colb. apparent. Upten.

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Hanc vocem yineras e contextu sustuli, plane otiosam, monente etiam Hudsono; cum nee in reg. 1. oodice, nee Colb. apparent. Upton.

for no chronologist will deny that eight hundred years must have

clapsed between the birth of Homer, and that of Dionysius."

In other languages, such an interval would have blended, if not identified, the antiquary with the critic; but the language of Homer was unequalled in duration as in excellence, and when Greece finally sunk beneath the arms and policy of Rome, she might still find some consolation in reflecting that her literature survived the ruin of her freedom, and that she retained that superiority in science

which she had once possessed in war.

The lapse, therefore, of eight centuries does in no degree disqualify Dionysius for appreciating and illustrating the beauties of his author, although it naturally leads us to inquire if none among the various and unrivalled writers, whom that period comprehended, can be quoted in confirmation of his remarks. We are fully authorized to assert that they could not have been unacquainted with the merits of their national poet; and as we are taught by history and philosophy, that the times which form the soldier and the statesman are more favorable to literature than the enervating quiet of unresisting slavery, the dweller at Rome can on no account be preferred to the citizens of independent Greece; nor can their silence be compensated by his evidence. Dionysius, however, (unless I am much mistaken) refers to none of the Grecian authors; and though his commentator, Upton, mentions Aristotle and Demetrius Phalereus, we shall derive no assistance from his reference.

The former author certainly says, in his Poetics, that if we substitute xeacour for Bolary, the effect will be destroyed; but there seems no reason to conclude, from the context, that he means the imitative effect.

The passage referred to by Upton is as follows:

"Undoubtedly, when these licences appear to be thus purposely used, the thing becomes ridiculous. In the employment of all the species of unusual words, moderation is necessary; for metaphors, foreign words, or any of the others, improperly used, and with a

According to Blair, and the Arundelian marbles, Homer florished 907, A. C. according to Newton, 870. Dionysius went into Italy, by his own

account, in the middle of the 187th Olympiad, A. C. 30.

<sup>&</sup>lt;sup>3</sup> Postquam bellatum apud Actium, atque omnem potestatem ad unum conferre pacis interfuit, magna illa ingenia cessere .- Tacitus, Hist. L. 1. C. 1. Gibbon somewhere remarks, that the age of science has generally been the age of military virtue. In our own history, whether the reign of Queen Anne, or, with greater justice, that of Elizabeth, he accounted our Augustan age, we shall find the same union of literary and military talents; nor has the fact been less strikingly exemplified in the present period.

design to be ridiculous, would produce the same effect. But how great a difference is made by a proper and temperate use of such words, may be seen in heroic verse. Let any one only substitute common words in the place of the metaphorical, the foreign, and others of the same kind, and he will be convinced of the truth of what I say. For example: the same lambic verse occurs in Æschylus and in Euripides; but by means of a single alteration—the substitution of a foreign for a common and usual word—one of these verses appears beautiful, the other ordinary.

For Æschylus, in his Philoctetes, says,

Φαγέδαινα, η μου σάρκας 'ΕΣΘΙΕΙ ποδός.
The cankerous wound that eats my flesh.

But Euripides, instead of evolies [eats], uses OOINATAI.

The same difference will appear if, in this verse,

Nον δέ μ' ἐων 'ΟΛΙΓΟΖ τε καὶ 'ΟΤΤΙΔΛΝΟΣ καὶ ΛΚΙΚΤΣ, we substitute common words, and say

Nur di μ' των μικοός τε και ἀσθενικός και ἀειδής.
So, again, should we for the following—

Δίφου ἀεικέλιον καταθελς, δλίγην τε τράπεζαν, Substitute this,

Δίφου μοχθηφον καταθελς, μικράν τε τράπεζαν:

or change 'Ηϊόνες βοδωσιν—the cliffs rebellow—to 'Ηϊόνες κράζουσιν—the cliffs resound."

I have only to add, that Twining, whose translation I have used, asserts in his first dissertation, that "of the other two senses in which poetry may be, and by modern writers has been, considered as imitation—resemblance of sound and description—Aristotle says nothing."

The other passage referred to by Upton occurs in the treatise

regi tourpelas, and is as follows:

OR

. Έν δὲ τῷ μεγαλοπρεπεῖ χαρακτῆρι σύγκρουσις παραλαμβάνοιτ ἀν πρέπουσα, ἤτοι διὰ μακρῶν, ὡς τὸ, Λάαν ἄνω ἄθεσκε καὶ γὰρ ὁ στίχος μῆκός τι ἔσχεν ἐκ τῆς συγκρούσεως, καὶ μεμίμηται τοῦ λίθου, τὴν ἀναφορὰν καὶ βίαν.

It cannot, therefore, be denied, that the passage is perfectly apposite; although the authenticity of the treatise may well be doubted. Petrus Victorius attributes it to the celebrated Demetrius Phalereus, on the authority of Theophylactus, who lived 1300 years later. Valesius ascribes it to Dionysius of Halicarnassus, on the authority of the scholiast upon Aristophanes; and dissents from

If the Bishop of Landaff's distinction (Letters to Tom Paine) is correct, I should say genuineness.

Victorius, because Artemo (who made an index to Aristotle's Epistles, and lived long after the celebrated Demetrius Nicias, the painter, who was contemporary with King Attalus) and Demetrius himself, are mentioned in it. Gerard Vossius says, that the Epistle of Theophylactus, as Victorius himself confesses, is not to be found in the Florentine manuscript, and thinks that the authority of the Scholiast is not to be preferred to that of Ammonius, who mentions the writer of the treatise by the single name of Demetrius. He concludes, therefore, that it was written by a Demetrius; not by him, however, who was surnamed Phalereus, but by the Alexandrian rhetorician. Gale is of the same opinion, and adds, that, if his own positions are correct, the writer's age cannot be unknown, as the Alexandrian Demetrius was contemporary with Galen and Herodes Atticus; but as Vossius' has not fixed his age, he himself does not speak confidently.

Of the two authors, therefore, whom Upton quotes, Aristotle is rather for us than against us; and Demetrius, as in all probability he lived long after Dionysius, will weigh but lightly in the balance.

It is not my business to search for authorities against myself, which have not been noticed by my opponents; and when I say that Demetrius, Eustathius, and Dion Chrysostom, who florished under Trajan, or about one hundred years after Dionysius, are the only Greek writers who countenance Dionysius, I make the assertion not from my own knowledge, but from a conviction that they would not have been quoted by Clarke and others, if better testimony could have been procured. Eustathius florished, according to Blair, in the twelfth century, and consequently more than two thousand years after Homer. It is not my intention to extenuate the merits of him or Demetrius, nor indeed to offer any remark upon their criticisms; for the authority of Dionysius is so superior to theirs, that they can neither invalidate nor substantiate

De Rhet. Nat. Cap. 1x.

<sup>&</sup>lt;sup>2</sup> Clarke, in his note upon Iliad  $\triangle$ , 455, refers to "Dio, Orat. XIII." Unless the orations are differently arranged in different editions, XIII is an error of the press, for I at last found the quotation in the XIIth. Ed. Reiske. The whole passage is too long for insertion, but the following part cannot well be omitted.

<sup>«</sup> Οὐδενὸς φθόγγου ἀπεχόμενος, ἀλλὰ ἐν βραχεῖ ποταμῶν τε μιμούμενος φωνὰς, καὶ ὕλης καὶ ἀνέμων καὶ πυρὸς καὶ θαλάττης ἔτι δὲ χαλκοδικαὶ λίθου, καὶ ξυμπάντων ἀπλῶς ζώων καὶ δργανων, τοῦτο μὲν δηρίων, τοῦτο δὲ ἀριθων, τοῦτο δὲ αὐλῶν τε καὶ συρίγγων καναχάς τε καὶ βόμβους καὶ κτύπον, καὶ δοῦπον, καὶ ἄραβον πρῶτος ἐξευρῶν, καὶ ὀνομάσας ποταμούς τε μορμύροντας καὶ βέλη κλάζοντα καὶ βοῶντα κύματα, καὶ χαλεπαίνωντας ἀνέμους." Pp. 409, 410.

Photius, Cap. ccix "ήμμασε δέ κατά τους χρόνους του βασιλίως Τραϊανού,"

his assertions by their own, nor can any inference be drawn from their admiration of representative metre as to the opinion of Aristotle or Plato. Should this inquiry attract any notice, I may be enabled to add other names to this meagre list; but if in the vast range which Grecian literature affords (for we are told that the language was spoken and written with elegance and purity until the downfal of the Eastern empire; and, indeed, it may still, with little impropriety, be called a living language) no witnesses less objectionable can be found, I shall derive no slight encouragement from the circumstance.

Dionysius is positive and explicit, and has always been held in high estimation. His accuracy, however, as an historian, has been questioned by Hooke; and in some passages of his treatise on composition, he attributes effects so wonderful to causes so incongruous, that we are authorized to suspect his discrimination. principles of the art, as was mentioned before, are to be sought in the power of single words, and the joint effect of many, in the cadence of verse, and the properties of its feet; and, however skilfully these may be varied and adapted, sound itself can imitate nothing but sound. "Dionysius himself," says Johnson, "tells us, that the sound of Homer's verses sometimes exhibits the idea of corporeal bulk. Is not this a discovery nearly approaching to that of the blind man, who, after long inquiry into the nature of the scarlet color, found that it represented nothing so much as the clangor of a trumpet?"+ And again, "Many other instances Dionysius produces; but these will sufficiently show, that either he was fanciful;

Dionysius refers to Plato only as an etymologist.

Οὐ τὸ λέγειν παράσημα, καὶ Αττικά ρήματα πέντε,

Εύζηλως έστην και φρονίμως μελετάν

4 Rambler, 94.

Καὶ, κελάρυζε, λέγεις, εὐθὺς Όμηρος ἔση, Νοῦν ὑποκεῖσθαι δεῖ τοῖς γράμμασι καὶ φράσιν αὐτῶν

Elvas nosvotégav wors vosiv à dépess. Vide Iliad, E. 399.

Trypho (vide Museum Criticum, No. 1) in his Remarks Περί 'Ονοματοποιίας, says, πεποιημένον, ως τὸ Τετριγότα καὶ Κελαρύζει καὶ Λάψοντες γλώσσησι.

<sup>&</sup>lt;sup>2</sup> The following epigram is written by Cerealius, of whom little or nothing is known.

Odde γαρ εί καρκαιρε, και εί, κοναβεί, το τε, σιζεί,

It is not unusual, upon any deficiency of evidence, to refer to the Alexandrian grammarians, and to assert that much must have been written, because nothing is extant. With regard to the burning of the Alexandrian library, Gibbon says, "For my own part, I am strongly tempted to deny both the fact and the consequences; the fact is, indeed, marvellous." Whatever these grammarians may have written, it appears that their fame was confined to Alexandria, and that no copy of their works was to be obtained clsewhere.

or we have lost the genuine pronunciation, for I know not whether in any one of these instances' such similitude can be discovered."

Lord Kaimes also observes, that, "except in the single case where sound is described, all the examples given by critics of sense being imitated in sound, resolve into resemblance of effects—Emotions raised by sound and signification may have a resemblance; but sound itself cannot have a resemblance to any thing but sound."

If, then, the authorities adduced are insufficient to prove the prevalence of this opinion, the reasoning of Dionysius will hardly remove our scruples, or convince us that the means which versification affords are competent to the alleged effects. In candor, I must add, that Johnson's sentiments are not so favorable as they may seem from the foregoing extracts; for in the 92d number of the Rambler, he says, "It is not, however, to be doubted, that Virgil, who wrote amidst the light of criticism, and who owed much of his success to art and labor, endeavoured among other excellences to exhibit this similitude, nor has he been less happy in this than in the other graces of versification." The nicety and minuteness apparently requisite for imitative harmony countenance the preference which is here given to Virgil; and if we assume, that he did endeavour to exhibit this similitude, and was furnished with adequate means, we cannot doubt of his success. His art and labor are evident and unquestionable; but the source of that light of criticism, which directed them in this instance, is not easily to be ascertained.

I have attempted to show that Dionysius is the earliest writer on this subject, and shall now attempt to show, with still less hopes of succeeding, that Virgil was not enlightened by his criticisms. We know that Dionysius came into Italy on the conclusion of the civil war, in the middle of the 187th Olympiad, or about 724 U.C. . 30 A. C.; and that when he had lived at Rome twenty-two years. and made himself master of the Latin language and antiquities, he began his work upon the latter.3 Servius tells us that Virgil wrote the Bucolics when he was twenty-eight years old; and Donatus says, that the Bucolics were written in three, the Georgies in seven. and the Eneid in twelve, years; but as their authority has been thought insufficient to establish these dates, I shall only assume as certain, what, I believe, has not been questioned, that he died in his fifty-second year, A. C. 19. U. C. 735. Now, if it could be proved that the Antiquities were written prior to the treatise on composition, it must follow that Virgil never read the latter work,

Polyphemus, Achilles, Ægis.

Sect. 111. Chap. xv111. Elements of Criticism.
Antiq. Rom. 1st book, 6th page, Sylb. ed. Photius, 83d Chap.

as he died about eleven years before Dionysius began the former. But, unfortunately, I have not been able to ascertain the date of this treatise, and must consequently confine myself to conjecture.

The fact of Dionysius devoting twenty-two years to the study of a foreign language, and to the collection of materials for a long and laborious work, allows us to infer with much probability that he left Greece before his fortieth, and perhaps soon after his thirtieth year. Now there are some passages in this treatise which savour of age rather than of youth, for he addresses the Rufus, to whom it is inscribed, and whom Lindenbrogius calls his son, in the language of Homer, as his dear son,

Δῶρόν τοι καὶ ἐγὰ, τέκνον Φίλε, τοῦτο δίδωμι.

a quotation which presupposes a considerable difference of years between the two persons: Rufus, moreover, had arrived at manhood; Dionysius promises him another treatise if the Gods should preserve his life; and it appears that he was then teaching rhetoric at Rome. There is, therefore, presumptive evidence for concluding that this treatise was written in that city, and that the writer was advanced in years.

Since, then, Virgil, as was mentioned before, died A. C. 19, or about eleven years after the arrival of Dionysius, he could not have profited by his criticisms, if these conclusions are valid. There is, however, one reason for supposing that they were written at an

earlier period, which must not be omitted.

It was written before De ad. vi dic. Dem., as it is twice referred to in that work. Mr. Mittord says, in his note upon the funeral oration of Demosthenes, vol. 8. p. 464.: "Dionysius himself, and all other Greeks, and their fathers and grandfathers, had been living under Roman despotism. Possibly his youth might see the last convulsions of the Roman Republic, when it most despotically commanded the civilized world; but no free government was ever within the scope of his conversation." If the extensive reading of Mr. Mitford has not enabled him to speak with confidence upon the age of Dionysius, it is not probable that other authors will succeed in their inquiries.— The following extract from the Quarterly Review (No. 21, Art. 1) will suffice to show the slow circulation of the best works before the invention of printing: "Yet more to extenuate his faults, and exalt his beauties, it is right to remember that Petrarch's genius was as strictly original as that of Dante. In that early age of literature the multiplication of copies was slow and uncertain, and we have the authority of Petrarch himself, that the great work of his immortal predecessor was, to a considerable degree at least, unknown to him until a late period of his poetical career."

<sup>2 &#</sup>x27;Αφ' οῦ παραγέγονας είς ανδρός ηλικίαν. 4th line.

<sup>&</sup>lt;sup>3</sup> Upton's note upon er ταις καθ ημέςαν. P. 170, Τμημα κα.

<sup>4</sup> Henry Stephens' opinion, as far as I can judge from the following extract,

which I found in Hudson's edition, is not decisive:

<sup>&</sup>quot;Eos igitur, qui Dionysii opera critica et rhetorica ante Antiquitatum libros acripta fuisse contendunt, (quæ et mea est sententia) hisce argumentis niti oportet: uno, quod multæ quæ in illis sunt reprehensiones quendam juvenilia ingenii favorem præ se ferunt: altero, quod si historiam prius scrip-

Dionysius not only does not quote any parallel passage from Virgil, but makes no allusion whatever to that poet; which seems to prove that he was then unacquainted with the Latin language, and consequently that this treatise was prior to the Antiquities. To this I answer, that his silence was in unison with the conduct of later authors; for Gibbon tells us, "There is not, I believe, from Dionysius to Libanius, a single Greek critic who mentions Virgil or Horace; they seem ignorant that the Romans had any good writers." That they, who called all other nations barbarians, neither loved their conquerors nor prized their literature, may safely be assumed; nor should it excite surprise if the Greeks had known,

and yet declined to notice, the merits of Virgil and Horace.

In reading the parallels of Plutarch, we easily discern and pardon the national prejudice of the writer; and few will refuse to allow, that, while the painful consciousness of present humiliation was heightened by the bitter remembrance of past glory, the critics of Greece were unlikely to celebrate the poets of Italy. But with Dionysius the case was widely different, for he devoted a large portion of his life to the illustration of Roman antiquities; and as the Georgics' are said to have been finished the very year of his arrival, it is all but impossible that Virgil's fame should be unknown to our critic, and very improbable that he, who was paying his court at Rome, would have purposely neglected to notice the representative metre of that poet, if the Romans were familiar with its beauties, and deemed him in this, as in other respects, the rival of Homer. I, however, who have ventured to deny not only the notoriety, but the existence of representative metre in Homer and Virgil, cannot allow that Dionysius was bound to notice what the countrymen of Virgil overlooked; and shall leave the reader to decide the date of the treatise, while I attempt to invalidate its contents.

As Homer was copied, in a greater or less degree, by all succeeding poets, their practice should afford as clear a demonstration of this art as the criticisms of our author; and if we find corresponding instances in their works, the prevalency of this opinion among them ought not to be disputed. Dionysius says, that poets and historians concur in this practice; but as his quotations are taken from Homer alone, his assertion will not facilitate our inquiries. Upton, indeed, quotes two passages in Apollonius Rhodius, which

seem analogous to

sisset, non verisimile quum Thucydidea quædam in ea imitetur, ex iis etiam quæ imitatus esset, nonnulla postea in ipso Thucydide reprehensurum. Neque tamen interim negaverim fieri et hoc posse, ut ex variis illis rhetoricis commentariis, aliquem aut etiam aliquos et post impositum historiæ finem scripserit."

<sup>\* 2</sup>d chap. 1st vol. Decline and Fall.

V. Virgilii vitam per annos digestam, U. C. 724.

Προπφοκυλινδόμενος πατρός Διός αἰγιόχοιο, and are as follows:

έπι δ' ερρώσαντο πόδεσσιν Ποοποροβιαζόμενοι ή δ' έσπετο Πηλιας 'Αργώ. Argon. lib. i. v. 385.

and

΄Η δ΄ άφας, ώστε κύλινδρος, ἐπέτρεχε κύματι λαύρφ Προπροκαταίγδην κοίλης άλός. Lib. ii. v. 596.

But he adds, "nullus tamen excitatur affectus," an opinion in which, I believe, all will agree, as the trifling similarity of sound cannot so countervail the striking difference of meaning, as to make the three passages productive of one effect, and referrible to one cause.

The Grecian authors, taken collectively, will doubtless furnish many instances, in which a faint, or perhaps a strong, resemblance may be discoverable; but this will hardly be sufficient, for, as the imitation of Homer is evident and undeniable in other cases, so are we entitled to expect, that the adaptation of the sound to the sense shall be clearly visible; and that the hicety and artifice of that adaptation shall evince the skill as well as the intention of the artist. In short, there must be here, as in other imitations of Homer, not only the use, but the abuse of art; success and failure, propriety and impropriety, moderation and extravagance, must be found in all their various forms before it can be justly asserted, that the practice of Greece was in harmony with the declarations of Dionysius.

The tragedians and lyrists enjoyed a license which was denied to the epic poet. Let us seek, therefore, in their pages for the necessary proofs, and if our search is unsuccessful, let us not conclude that they were unable to bend the bow of Homer, but rather that our critic was not warranted in his assertions. We learn, also, from a note of Twining, that Homer was the great and inexhaustible resource of the parodists; let us, then, enquire whether there is any reason for believing that they availed themselves of means, the agency of which is said to be so powerful, and which are certainly capable of general application. If our search is again fruit-less, let us turn to the Latin authors, and examine the practice of Virgil, and the opinions of his countrymen.

Kanepuria, according to the Scholiast on Hephæstion, (p. 184.) by no means implies harshness.

Καπόφωνος δέ έστιν ω πολλά φωνήεντα πρόσεστιν· οίον,
Φήη άθηρηλοιλοιγόν έχειν· άνα φαιδίμω ώμφ. (Od. λ. 127.)

· The "Non, il n'est rien que Nanine n'honore" of Voltaire is well known. See Class. Journ. Vol. ix. p. 589.

I believe no one attributes the repetition of σ in Εσωσά σ', ως ισασιν Ελλήνων ισοι

to a "consulta verborum κακοφωνία."

## D. HEINSII ORA'TIO

DE UTILITATE, QUE E LECTIONE TRAGEDIARUM.
PERCIPITUR.

In our 17th No. p. 9. we, by the advice of a friendly correspondent, republished "Boxhornii Oratio de Constitutione Tragadiarum, et Sapientia civili, atque Eloquentia ex earum Lectione haurienda;" and by the advice of the same writer, we present to our readers an Oration of D. Heinsius, taken from "D. Heinsii Orationum Editio nova," published at Amsterdam, 1657, 12mo.

Oratio de Utilitate, quæ è Lectione Tragædiarum percipitur, Habita, cum Electram Sophoclis interpretaturus esset.

Gorgias ille Leontinus. Auditores, cui vires suas et rotunditatem quandam in dicendo antiqui oratores se debere fatentur. Tragcediami definiebat, Fallaciam, qua qui deciperet, justior eo qui non deciperet, qui deciperetur, sepientior eo qui non deciperetur, esset. Videtis breve illud et argutum, quo tantopere delectabatur, disserendi genus. Oraculum autem verius, nec ille, nec Apollo Delphicus, pronuntiavit unquam. Nam cum aspera minusque amæna sit virtutis via, qui inuaitata quadam ac insolita docendi ratione et apparatu, ita flectere, et quasi incantare, humanos possunt animos, ut inviti, et cum voluptate tamen quadam, sapientiam sequantur, quemadmodum prudenter, ita juste infelicitati humanæ imponunt, neque minus necessaria quam salutari quadam fraude utuntur. Ceterum à tantis viris posse decipi. paucorum est: et illorum fere tantum, qui præstantiam corum, si non assegui re ipsa, mente ac intellectu æstimare ac complecti possunt. qui cum aliquo judicio decipiuntur. Profecto equidem, quoties theutri veteris ornatum, quoties stupendam illam opulentiam ac apparatum, illos modos, gestus, cantus et saltationes, quæ extrinsecus adhibebantur, (quæ spectaculorum instrumenta Aristoteles præclare dixit) recte considero: veneficium quoddam et doctissimas præstigias fuisse Traggediam judico: quibus multo efficacius quam legibus Solonis sui, ad repræsentationes Tragicas pertraherentur isti. Contra autem ipsum Sophoclem in manus quotidie cum sumo, cum severam illam, gravem, sobriam, prudentem, castigatam, splendidam, semperque sui similem orationis formam, vere Atticam, sententiarum autem vel inprimis densitatem æstimare incipio ac pondus; non tant hominem profecto. quam cœlestem aliquem virtutis genium, audire videor: qui inferiora hæc, in quibus volutamur, nunquam pede, his sordibus contaminatus; presserit, sed in alto aliquo et publico theatro, vitæ nostræ clades ac calamitates observarit ac despexerit. ibi natus, ibi educatus, uni huio rei semper fuerit intentus. Cujus spectatores, uon Athenienses, sed humanum genus esse oporteat: quique linguæ suæ gnaros, Occidentem pariter atque Orientem habuisse mereatur. Neque enim, que ad uni-

versom vitam, que ad universos spectant homines, queque tam divita ac severa gravitate, castitute ac prudentia, de omnibus dicuntur, tam angustis contineri debuisse finibus existimo, que ut penitus examinare, neque nostri nunc est otii neque instituti, ut qui linguae venustatem, mores ac antiquitates explicandas obiter atque illustrandas nunc suscepimus, ita nefas duco, in minutis sie hærere, ut ad illa quæ majora sunt, neque animum nec oculos subinde attollamus. Nam ut magnam ac præstantem regiam, plures si videant, ut singuli sententiam de ea ferant, tabulas in ea pictor, muros, lacunaria, ac topiaria, peritus horam sestimabit, cætera geometræ, qui de proportione judicare solent, melius videbunt: ita cum in Sophocle, Grammaticus, Poëta, ac Rhetor, singuli virtutes suas invenerant, plus Philosophis relinquent, Non de Dialecticis jam loquor: qui acute disputare quam prudenter malant vivere. Neque Physicos intelligo: inprimis eos qui in aëre, in terræ superficie aut penetralibus cum vivant, domi et in terris peregrimi sunt, non cives. Sed de parte hac, quæ reliquarum imperatric dicitur ab Aristotele, que et singulos, ut homines, et omnes, tanquam cives, quid sit sui muneris in urbe, docet. et quod longe est præcipuum, sortein ac conditionem hominum vere ac concinne ob oculos ·lectori ponit. Quid est homo? umbræ somnium, si quæras, respondebit Pindarus. Quid est homo? simulacrum quoddam, dicet Sophocles. Quid est homo? ipsa calamitas, ut loquitur Herodotus. Quid 'est homo? occasio miseriarum, ut Philemon loquitur. Quid est homo? folium caducum, ut Homerus loquitur. Quid est homo? exemplum imbecillitatis, temporis spolium, lusus fortunæ, mutationis imago, invidice et calamitatis trutina; præter illa, nihil, nisi pituitæ aliquantulum et bilis, dicet, et jum olim dixit Aristoteles. Hoc sive animal, sen monstrum potius, cujus orbis quantus quantus est ambitionem ac lucii studium non capit, fletu spectatorem in lucem editus salutat, neque oratione, sed lacrymis ac fletu primas partes agit, quam in spem ac felicitatem à natura porro educatur. Prologum videtis: mutum hercules omnino, nisi quatenus vagire solet, unde et infantem haud immerito Latini, vinuor dixerunt Græci. Donec tandem fari sensim, et interpretatione lingue, miseram conditionem suam, nondum quidem explicare (nam quis satis eam novit?) sed fateri tamen incipit. Ita ad magistros ablegatur, quorum ferulis ac virgis patientiam indulget: -seepe truculentis, sæpe harbaris. nam et hic Ajuces sunt qui flagra gestant, non in scena tantum. Interim rem agi credas. Literarum nexus atque syllabarum, mox verborum, discunt. Addo et, ut magno postea labore disciplinas discant, prius cum majore in linguis dilu versantur, atque hic sane Protasis, que prima pars Tragadie, ponatur. Sequitur secunda, plane ut in Tragcedia videmus: in qua turbe aliaex aliis nascuntur. Plerique enim, simul atque ad pubertatem est deventum, quasi non virorum sit ubique satis quibus otium ac libertatem suam mancipare possint, inservire fæminis incipiunt: quæ his moribus ac corruptela, ab ætatis anuo decimo et quarto, dominæ vocantur. plane id quod sunt, ac optimo cum jure; non imperiosæ modo, sed procaces quoque nostro vitio ac insolentes. Ibi jam: desidiose ztas agitur ac misere. Obsidende fores, salutandi : multi, plures métuendi: anciliarum quoque nutus ac servorum, diligenter observandi iis qui ad dominas affectant viam. Adde, quod plerunque que amari nostro vitio se didicit ac intellexit, non minores à calamitate nostre, quam ab opibus aut forma sua spiritus assumit.

> At lachrymans exclusus amator, limina sape Floribus et sertis operit: postisque superbos Ungit amaracino, et foribus miser oscula figit.

quodque magis admireris, ex his vere Comicis ineptiis miseriisque, optima Tragodiarum nascuntur argumenta. Defunctos isto malo, domi malum seepe gravius, foris innumera excipiunt. Quippe hie militis, iste mercatoris, alius agricolse, alius causidici personam agit. quisque ita suam, ut felicem alienam existimet : fastidiosi histriones, et cum aliis molesti, tum sibi. Porro si quis altiora struit, et ambitioni pedem laxat, inter spes et vota rem cum cura gerit: id est, vigilando somniat. vel dum non consequitur que optat, vel quod consecutus magna, ideo majora jam sperare audet. Ille filii obitum deplorat: iste, sed cum lachrymis, moleste optat. Huic domi est Medes, non ad horam, ut in scene, sed ad vitam comes. Illum fortuna nunquam melior respexit: illum diu, sed bac lege, ut subito reliuquat; interdum et ludibrio exponat. nam cum aliqui se semper miseros fuisse clament, longe tamen est miserrimus qui semper felix fuit. Hine suspiria, hine lachryme, hine luctus, hine Tragodise infelix illad condimentum, hen hen ! quod in rita paginam utramque facit. Jam si ad Ajaces nostros et Œdipodas eamus; propria eorum ut in scena, ita et in vita est calamitas, qui quot satellitibus, tot curis, tot molestiis stipantur, neque cadunt ut resurgant, sed ut semper jaceant ac deprimantur. Sicut enim minima animalcula è loco vel altissimo, impune cadunt, majora casus quilibet comminuit et frangit : ita sceptra ac fasces, opes ac potentire, et inania ista rerum, ut stantibus dignitatem adduat, ita lapsos pondere ipso premunt et comminuunt. Partem altimam, ut in Traggedia, ita raro invenias in vita. Quotusquisque enim senectutem attingit? quæ et hic Catastrophe vocari meretur. ultima quippe zetas, officina luctus, portus vitre simul et calamitatum mase est, quam ut omnes optant, ita nemo consecutus, en gaudet : optima cum expectatur, cum advenit, onerom sibi, aliis molesta. Instat enim diu viventibus natura. quæ, ut creditor immitis, aut danista importanus, jus suum sibi flagitat. Itaque, si nimium cuncteris, huic oculum, illi dentem, illi sensum aliquem, aut omnes simul, tanquam pignus, eripit ac tollit. ut qui modo omnia excelsa spirat, jam imago sui aut cadaver vivum inter homines oberret. Quanquam fabulam utplurimum mors ipsa, rerum linea ac finis ultimus, absolvit : cujus machine, ut olim histriones loquebantur, plurimæ. Quosdam enim ferrum, quosdam mare, alios lubido propria absumit : plerosque nihil tale cogitantes, quasi è postscenio, invadit, ut non vitam modo, sed et spes in medio abrumpat. Plenam suis partibus Tragosdiam habetis: cujus Deus est choragus; argumentum, luctus ac calamitas: histriones, miseri mortales; chorus, fœminæ et viri; apparatus, aurum et argentum, vestes verie et megno precio conductæ: aliena omnia au aurtuata.

sæpe autem subito reddenda. Theatrum est hic orbis, in quo hominem natura collocavit, qui, si nos respicias, diffusus: si hanc terram, quaqua panditur, angustus; si immensum illud coelum, quod hanc ambit undique et involvit, puncti instar est, quem cum magnus Alexauder integrum vicisset, paulo post sex pedes occupavit. Reliqua discordiis ac ferro hæredes divisere, cum ex iis nemo esset, qui tam amplum possidere patrimonium ex asse posset, quod si aliquis despiceret è cœlo, forte quæreret, nec inveniret. Ite nunc, ò histriones nostri, ite, et personam suam quisque agat, ut videtur. Tu qui purpuram et sceptrum geris, quem com multi cingant, plures timent, nemo non extinctum vellet, orbem animo invade: spes tuas et insaniam votorum, quantum lubet ac videtur, erige aut extende: aliquid humana sorte majus concipe animo ac volve: hostem magno animo invade: militem conscribe: aciem dispone: montes maximos complana: latifundia et turres præstina ac cole, sed, ô noster, finis instat, et jam vela scenæ complicantur. Tu, cui opes contigerunt, speciosum illud, si videtur, lutum, quod choragi munere ad tempus accepisti, oculis et mente, quantum potes, contemplare: hujus gratia, dum vivis, curre, rape, suda, ara, naviga, ac vigila: causas in judicio ac foro, quantum voce vales et lateribus, declama; orbos ac pupillos circumscribe, viduas emunge: huic denique inservi, et divinam animæ cœlestis partem, ipsam, inquam, rationem, rei quæ nec sentit nec intelligit, submitte, huic penitus inhære. aut, ne tange quidem, si hoc placet: (et quis multis hoe placere neget?) sed in terra alibi depone, secuturus ipse. Finis quippe iustat fabulæ, quam ngis: et jam ornamenta flagitat qui dedit. Dedit, dico? imo mutuavit. Brevem, ut novistis, ambitum Tragcediæ, ac strictum, Rex philosophorum ponit. noster, si eeternitatem spectes, nullus dici potest. nullum enim spatium aut intervallum habet, omnia momento hic geruntur. Quod infantiam ac senectutem vulgo vocant, et hoc ipsum quo hæc dividuntur spatium, aut potius momentum, anni Platonici vix hora est. Ex quo ipso somnus, tanquam publicanus quidam, maximum vectigal sibi petit; mortis fidejussor quidam, et quasi anteambulo. qui quotidie nos docet id, quod aliquando semper est futurum. Hæc inculcant Tragici, hæc monent: hæc exemplis, hæc sententiis confirmant. Hæc in Academia eadem tempestate Socrates, qua in theatro publice Euripides, docebat. sed sublimius utroque Sophocles, plerumque et efficacius. ut qui in Republica personam egit, dux Atheniensium et prætor. Vere abique magnus: domi imperator pariter et foris. Hæc doctrina primum animis cum cura infigenda est: reliqua deinde et secundo loco. Quod in posterum facturi sumus. Multum enim didicit, qui sortem suam ac conditionem intellexit, qui personam bene, et ut brevi aliud acturus, hic sustinuit: qui ex decoro gemuit ac luxit, nisi quod hic vero gemitu ac ejulatu opus est. Nam ut omnium Philosophorum scripta evolvatis, neminem prudentius scripsisse judicabitis quam Heraclitus Sevit.

## IN CARMINA EPODICA ÆSCHYLEA COMMENTARIUS. AUCTORE G. B.

### No. 11. [Vid. No. XXII. p. 242.]

Parco ad Agamemnona, nobilem illam tragædiam, et simul tot et tantis mendis depravatam, ut Viri Doctissimi vix decem versus contiguos intelligere queant. Minime igitur mirari debet lector, si quis, metra et sententiam prospiciens, paulo liberius se gerat, in vulgata scriptura pro libitu mutanda. Nonnunquam tamen illa audacia non modo non veniam sibi poscit, sed potius laudem arrogat, dum locis plane desperatis remedium affert. Exemplum habe ex Epodo ad fabulæ initium. Sic enim lego v. 140 et sqq.

Τόσον περ ευφέων Εύκλία δρόσοις άξπτυισιν λεύνταν μαλερών πάντων τ' άγρονόμων Φιλομάστοις θηρών όβρικάλοις, στρουθών λύτρον άπαιτεί. Εύμβολα χράναι δέξια μέν, κατάμομφα δὲ φάσματ', 'Ιήι, άνακαλa oi. Ilalar. μή τινας άντιπνόους Δαναois yearlas exernteas απλοίας TEUEN TICS σπενδόμενος θυσίαν ανέοςτον αδαιτον, νεικέων τέκτον, ασύγχυτον ούδ εύήνορα μίμνει γάρ Φοβερά παλίνορσον οἰκόνομος δολία μνάμων μηνις τεκνόποινος. σοίαδε Κάλχας ένὶ μεγάλοις αγαθοϊς απέκλαγξεν μόρσιμ', απ' δρνίθων όδίων, οίκοις βασιλείοις.

V. 1. Ald. ἄφρων καλά. Victor. ἐνφρων ἀ καλά: ubi mendam alteram sustulit, alteram prætermisit. Dedi Εὐκλία. Sæpe etenim permutantur æ et εν. In Troas. 977. Ald. εὐθύνως. MSS. ᾿Αδήνως. In Choeph. 303. Ald. εὐθόζω Rob. ἀδίξω. Dianæ nomen Βύκλία servatur a Schol. in Soph. Œd. Τ. 161. probante Elmsleio, et, post Brunckium, allegante Plutarch. Aristid. p. 331. E. unde corrigunt VV. DD. gl. Hesychii Εὐλακία, ᾿Αρτιμις. V. 4. Vulgo ἐβρικάλοιος τιρτικό τούτων: mox post Φάσρωντα sequebatur στρουθών: e qua voce in sedem propriam reposita patet τούτων nasci e corrupta gl. αίτων: etenim Scholiastes habet Στρουδών, ἀίτων. Deinde e τιρκικό erui λύτρον ωπ. Nempe Diana ab aquilis (i. e. Atridis) pœnam reposcit. Vox λύτζον in λύγρον corrumpi.

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tur in Choeph. 46. ut monuit Canterus; qui rectius legere poterat Ti vale morioros hireovaiparos midp. V. 5. Post difia pir subaudi ipir et rois ixteois post untaucupa. V. 7. Ex 'Inio di nado muiava crui 'Ini che-มนมมั ระ สนเล่า. Cf. Cd. T. 154. 'เข้า ปลุ่มเร สนเล่า. Perpetuum est verbum ananaha precor. Vid. Indic. Beck. V. 12. Redde wifn faciat : mox 76 excidit ob ... Et sane in sententiis ambiguis optime locum habet illud 74; cf. supr. 7074; et Iph. T. 522. 548. Ion. 1311. Antig. 762. Aj. 1128. S. C. Th. 408. De vis corrupto vel omisso vide Porson Hec. 1169. V. 13. Ita Ald. pro excepçation. Mox vulgo sucim triger arquir rei adarrer; unde erui toviar ariogrer adarrer. gl. est aregeor. Exstat ariogras in Eurip. Electr. 310. ubi MS. arigoras. Similis fere error hic peperit irigar. V. 14. Vulgo rinton rindorio. Hec nemo intellexit, neque intelligere potuit. Ex Hesychio hausi de vivezo-Tor. quod exponit Lexicon สัมสารา ทั่งอา แล้ รางานเอาต์กรอง. Nempe ludit Æschylus in voce devyzvrer: que de vino dicta sonat non miscenda. de inimicitiz vero non placanda: eandem scilicet metaphoram usurpant Grzei in phrasi zermeres vel zermeres iglez. De qua locutione adisis loca congesta Schæfero ad Dionys. de Composit. Verb. p. 38. et Lobeck ad Soph. Aj. 801. qui legendo in Agam. 1214. aemordir 7' "Agar Pilas mievem conjecturam Butlero przripuit, et mihi locum satis aptum indicavit, quo mea quoque emendatio defendi possit: ibi enim Clytæmnestra dicitur πνίσκι άσποιδοι άξην φίλοις, hic vero Iphigeniæ mors dicitur esse futura origo muiso devyzirun i. e. demindur. Potuit quoque Æschylus, usurpata voce κεύγχετες, respicere ad metaphoram, quam in v. infr. 322. adhibuit de oleo et aceto non facile miscendis. Οίμαι βούν αμίκτον δι πόλει πεέπειν "Όξος τ' άλειφά τ' έγχίας ταὐτῷ κύτις Διχοστατούντ' αν ου φίλως προσεντίποι:. V. 15. Ald. ουθ' είσηνορα, vero proxime. Reposui oid signes. Noster enim de sacrificio locutus ad Homericum signes dies respiciebat: ita tamen vocis etymologiam, scilicet w bene et ane maritus, in animo habebat, ut oraculi sensum ambiguum servaret.

Τοία. 477. et sqq.
Πυρός δ΄ ὑπ' εὐαγγέλου
πόλιν διήκει θοὰ
βάξις: εἰ δ' ἐτήτυμον, τίς
οἶδεν, ἤ τι ψύθος ἐστ', ἢ
κὰκ θεοῦ τὶς ώδε παιδνὸς
ἢ Φρενῶν κεκλεμμένος, Φλογὸς παραγγέλμασιν νέοις πτερωθέντα καρδίαν ἔπειτ'
ἀλλαγᾶ

λόγου καμείν;
γυναικός άχνα πρέπει πρό τοῦ φανέντ4 ος χάριν ξυναινέσαι·
πιθανός άγαν
ἐπινέμεται
ὁ βῆλυς ὅαρος
ταχύπορος, ἀλλὰ
ταχύμορον γυναικοκήρ10 υκτον ὅλλυται κλέος.

Snppl. 89. φίβος μ' ἐπαντιςοῖ. Antig. 1907. ἀπαταν φίβο. Aristoph. Av. 1453. 'Απατιςῶνθαι καὶ πικονῖοθαι τὰς φρίπος. At longe aptissimus esset Agam. 1531. 'Αμαχαιῶ φρατίδαι σπερθιὰς modo probata fuisset conjectura Wakefieldi legentis αναφούς in Silv. Crit. I. s. xxv. p. 47. ubi plura in hanc rem reperiet lector studiosus. V. 12. Vice αἰχμῶ reposui ἀχρῶ: qua voce significatur quicquid est ponderis nullius nempe palea, πρακα maris, fumus, scintilla, lini flos (Anglice flow vel fluff.) Hic vero de mulierum levitate potest intelligi. V. 17. "Ορος non satis capio. Restitui ἔπρος. Hesych. "Οαρι-μῦθοι, λόγου.

Accedo ad tres Épodicos cantus, quam maxime depravatos. Burneius quidem in Tentamine de Metris Æschyleis eos inter systemata Antispastica recenset. At, ni fallor, a vero aberravit, dum metri cansa unumquodque systema post singulam Stropham et singulam Antistropham iteratum esse voluit. Alia mihi carminis esse ratio videtur. Quod quum nemo intellexerit, neque potuerit intelligere nisi versibus trajectis et verbis aliquantisper mutatis, totum cantum ad

meam mentem emendatum execribere libet.

Ibid. 1457. &c.

ΧΟ. 'Ιω' ἰω'
παφὰ νόμους
'Ελένα μία τὰς πάνυ πολλὰς
ψυχὰς ὀλέσας' ὑπὸ Τφοίς

Προωδός.

στροφή α΄.

ΗΜΙΧ. α΄. φεῦ τίς ἀν ἐν τάχει

μή περιάδυνος

μηδὲ δεμνιστή
δης μόλοι τὸν ἀεὶ φέρουσ' ἡμῖν

μοῦρ' ἀτέλεστον ὕπνον, δαμέντ
ος φύλακος εὐμενεστάτου

καὶ πολλὰ τλάντος γυναικὸς διὰ,

πρός γυναικός δ' ἀπέφθισεν. 11 ΚΛ. μηδέν θανάτου μοῖραν ἐπεύχου,

τοϊσδε βαρυνθείς μήδ' εἰς Ἑλένην κότον ἐκτρέψης, ως ἀνδρολότεις ως μία πολλών 15 Τρφων Ψυχάς Δαναών τ' ὀλέσασ' ἀρκύστατον ἄλγος ἔπραξε.

άντιστρ. α. ΗΜΙΧ. β'. δαίμον, δς έμπίτνεις δώmagi xal diquείσι Τανταλίδαισιν, κράτος γυναικών Ισόψυγον καρδιοδηκτον έμοι κρατύνοις έπι δε σώμα τις, δίκαν του κόρακος, έχθρον σταθείς έκνόμους ύμνον ύμνεϊν ἐπεύχεται. ΚΛ. νῦν δ' δρθώσας στόματος. γλώσσαν, τον περίλιχνον δαίμονα γεννάς τήσδε κικλήσκειν. έχ του γάρ άξας αίματόλειχος μοίο επτρέφεται ποίν κατέληξεν το παλαιον άχος, νεος ίχως.

ΧΟ. νῦν δὲ τελεία πολύμναστος ἀπήνθισε δι' αἶμ'
ἀνιπτον, ἢτις ἢν
τότ' ἐν δόμοις, ἔρις,
ἔρις ἀδάματος
ἀρνος, οἰζός.

empods at

στρ. 5.	difference &.
ΗΜΙΧ. α. Η μέγαν οίποις τοϊσδε	HMIX. B'. ws wer avairsos fora
δαίμονα και βαρύμηνιν αί-	τοίδε φόνου, τίς ὁ μαιρτυρή- 55
ρας τύχας ἀκορέστου· 40	σων ; πῶς τῶν πατρόθον γε συλλήπ-
ιω ιω δύαι Διος	τως γένοιτ αν αλάστωρ; λιάζεται δ' όμοσπόροις
παναιτίου πανεργότα:	επιβροαϊσιν αίματαν
τί δε βροτοίς άνευ	μέλας Αρης ὁ παῖς 60
Διος τελείται; τι τωνδ	σε γαρ, προβαίνων λάχνα,
ού θεόπραντόν έστιν; 45	κηρί βοράν παρέξει.
ΚΛ. αύχει τ' είναι τόδε τουργον	ΚΛ. ώδε γαρ ούτος δολίαν άτην
ėµòv,	
μήτ' ἐπιλέχθης	ojnordin godn,
'Αγαμεμνονίαν κτεϊναι σφ' άλοχον'	άλλ', έμον έχ τοῦδ έρνος ἀερθέν, 65
φανταζόμενος δε γυναικί νεκρού	την πολύκλαυτον ανάξια δράσας
τουδ ο παλαιος δριμύς αλάστως 50	άξια πάσχων, μηδάμ' ἐν "Λιδου
Ατρέως χαλεπού θοινατήρος	μεγαλαυχείτω ξιφοδηλήτο
τόνδ απέτισεν,	τώδε γενέσθα
τέλεον γ' άρν' ώς ἐπιθύσας.	θανάτφ τίσαι, τάπερ έρξεν. 70
	ον πώς σε δακρύσω έπφδος β'.
	; τί ποτ' είπω σοι ;
	ης εν υφάσματε τώδ,
οὐδάμ' ἐλευθέρου	No. 44
βίον ἐππνέουν	75
άσεβεῖ πότμφ,	
οίμοι χοιτάν τάνδ' ἀνελευθερώ	
μιαεώ δολίφ δαμ	
. Xegôs ἀμφιτόμφ	
στροφή γ.	dyriste. of
ΗΜΙΧ. α΄. ἀμηχανῶ, φοοντίδων	HMIX. β'. ονειδος ήχει τόδ' άντ'
Gregotels,	ορισμάχα δ΄ έστι πρίναι. " φθερεί
ἀπάλαμος μεριμνάν, ὅπα τράπα- /	another See a sair white distant
	Afficant 100
was almostor of your hanger & ouldon	φθέροντ', 100 μένει θέμις
μαι, πίτνοντος οίκου δέδοικα δ' όμβρ-	extives 8 o xalvor." peres lipis
ου ατύπον	extires d' à xairon." péres léps
ου πτύπον δομοσφαλή τον αίμα- 85	extives 8 o xalvor." peres lipis
ου ατύπον δομοσφαλή τὸν αίμα- 85 τηρόν ψεκας κέκληγε.	έχτίνει δ' ὁ χαίνων." μένει θέμις δόντος έν χρόνφ Διὸς παθείν τὸν
ου ατύπον δομοσφαλή τον αίμα- τηρόν ψεκας κέκληγε. δίκην δ' ἐπ' ἄλλο πράγμα	έχτίνει δ΄ ὁ χαίνων." μένει θέμις δόντος έν χρόνφ Διὸς παθείν τὸν έχξαντα: θέσμιον γάρ
ου πτύπον δομοσφαλή τον αίμα- τηρόν ψεκας κέκληγε. δίκην δ' ἐπ' ἄλλο πραγμα θήγει βλάβης προς ἄλλαις	έχτίνει δ' ό χαίνων." μένει θέμις δόντος έν χούνφ Διος παθείν τον έξξαντα: θέσμιον γάρ τίς άν γονάν ράου δόμ- 105
ου ατύπον δομοσφαλή τον αίμα- 85 τηρόν ψεκας κέκληγε. δίκην δ΄ ἐπ΄ άλλο πράγμα θήγει βλάβης προς άλλαις θηγάναισι μοϊρα.	ἐκτίνει δ' ὁ καίνων." μένει θέμις δόντος ἐν χρόνφ Διὸς παθεῖν τὸν ἐρξαντα: θέσμιον γὰρ τίς ἀν γονὰν ρὰνο δόμ- αν ἐκβάλοι; κεκόλλη- ται γένος πρὸς ὕψος.
ου πτύπον δομοσφαλή τον αίμα- τηρόν ψεκας κέκληγε. δίκην δ' ἐπ' ἄλλο πραγμα θήγει βλάβης προς ἄλλαις	ἐκτίνει δ' ὁ καίνων." μένει θέμις δόντος ἐν χρόνφ Διὸς παθεῖν τὸν ἔςξαντα: θέσμιον γὰρ τίς ἀν γονὰν ῥᾶον δόμ- εν ἐκβάλοι; κεκόλλη-

τήν κατέχωτα χαμεύναν.
τίς δ δάψων νιν; τίς δ θρηνήσων;
ή σὺ τόδ ἔρξαι τλήσει κτείνασ'
ἀνδρα τὸν αύτῆς,
ἀποκώκυσαι ψυχὴν, ἄχαριν
χάριν ἀντ' ἔργων
μεγάλων ἀδίκως ἐπικρᾶναι;

κάτθανε καὶ καταθάψομαν 1 10
οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκον,
ἀλλ' Ἰφιγένειά νιν ἀσπασίως
θυγάτης, ὡς χεὴ,
πατές ἀντιάσασα πρὸς ἀκύπορον
πόρθμευμ' ἀχέων
περὶ χεῖρε βαλοῦσα Φιλήσει.

XO. πᾶς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδοὶ θείῷ ξὺν δαπρύοις ὶἀλλαν ἐν ἀληθείᾳ Φρενῶν θρῆνον ποιήσει. έπαδός γ΄.

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V. 3. Vulgo μία τὰς πολλάς τὰς πάνυ πολλάς. Voces repetitas rejeci. V. 7. b ini. Burneius delet is. V. 8. irihures analogiz oppugnat. Emendavi aristerer in Append. Troad. p. 135. A. V. 11. Bier delendum jussit Hermannus. Olim est verbum intransitivum. In Soph. Trach. 1043. corrige summer investes migo tis mixes oldens. vice olions. V. 16. Vice andeur quod abundat post andendersen reposui Temm. Cf. Virgil. En. ii. 578. Trojæ et patriæ communis Erinnys. Scil. Helena. Cf. et Eurip. Helen. 389, vò d' inos dinas massa Augdan' saquemus τ' 'Azemis. V. 17. Vulgo aξύστατω. quod nemo intellexit. Dedi denberares: cf. supr. 1377. mquires denberares. V. 22. Non bene Grecum ini raparos - rratis. Legi potuit ini: Vid. Musgrav. ad Troad. 527. Sed lingua postulat nominativum; neque suum +4, recte dictum, Æschylus rejiciet. V. 25. Vulgo minu. De permutatis yrapır et yaurrur, vide Marklandum et Porsonum ad Eurip. Suppl. 547. V. 26. Vulgo vir retrazvior. Scriptura manifeste prava est. Reposui meilizie. Cognatam vocem emelizie agnoscit H. Stephanus: de qua plura præbet Porsonus ad Hippol. 917. V. 27. Vulgo uelorus - aux virum. Verba nescio quis mutavit ignarus scilicet constructionis probate, qua nominativus cum infinitivo, pro imperativo, conjungi solet. Vid. Koen ad Gregor. p. 198. Elmsleium Edinburgh Rev. No. 34. Feb. 1811. p. 493. V. 28. Επ τοῦ γὰς ἔςος αματίλοιχος Νείζει τζίφιται πζὶν παταλῦξαι. Ηπο maxime depravata alii aliter corrigere sunt conati. Aiuariduzes debetur Stanleio, qui citat v. supr. 897. "Adm chutu aiueres regenneed. De mijes ad versus initium eliso vide Porson, ad Phæn, 1622. Loco ibi citato adde fragmentum Incerti apud Stob. R. N. p. 12. Gesn. et Soph. Œd. C. 1219. ut alibi fortasse ostendam. 1546. et V. 32. emples Stanleius, vice derptire. V. 35. Vulgo ieu igidpures ardeis. Literas ses male omissas supplevi et a duaros effinzi adaparos: mox agus pro asdeis. Idem erratum correxit Piersonus ad Moer. p. 275. et ipse in Append. Troad. p. 160. De fraude ovis aureo vellere et malis inde in Atridas illatis perlegas omnino Eurip. Orest. 989 et sqq. V. 41. Vulgo diai. Ipse Sies vocem Æschyleam reposui. Vid. Blomfield, ad Prom. 186. ia

Glossario, qui tamen in v. 534, non bene tuetur Assued; static and Jone enpoyens: cum exhibeat Robortellus, scripturam vero proximam sal Bias : lege zan Blas i. e. zai iz : even in spite of Jove : de phrasi in Blas cf. Philoct. 563. 945. et 985. in quibus omnibus in Blue idem sonant atque sla; et sæpe dicitur sia ruis aliquo invito. V. 46. Vulgo avzūs. Reposui avzu r'. ut in sententia copulis juncta particula negativa, quam posterius membrum exhibet, in priori quoque subaudiretur. Cf. Troad. 485. et Aristoph. Av. 694. a Musgravio citatum. V. 48. Vice wines manifesto legendum artivas. V. 53. E ristor rangois erui risto y' de' de: ad historiam supra dictam de ove respicit Clytæmnestra. V. 55. Vulgo si syllaba deficiente. Atticum jota sæpe librarii corrumpunt. In V. supr. 520. "Adis mach Enquardeer habes diraceres nescio quis in Quarterly Rev. No. VI. p. 393. restituit wood: et sic legitur in marg. Ask. teste Butlero. Adi quoque Lobeckum ad Soph. Aj. 611. V. 56. xū, xū. in marg. Ask. exstat xus, xus. Dedi xus rus. V. 58. Vice Biderus reposui λιάζεται. Hesych. Λιάζει, ταξάσσει. Cf. supr. 1436. δοπις τ Φονολίβει γ' άχνα φεήν έπιμαίνται. sic enim lego vice οὐν-τύχα. V. 60. Vulgo όποι δι και-πάχνα κουροβόρο. Ipse dedi i καϊ σι γάς-λάχνα sagi sogar. Quam facile mutentur e et d patet e notis Marklandi ad Iph. A. 140, quod ad and et sale vid. Porson ad Phæn. 1495. Mox mee-Bairen Lazue redde provectior habendus propter barbam crescentem. Deinde rage soeds exponit ipse Æschylus in Eumen. 302. 'Aminutes. Bierrana daminur, onia necnon Suppl. 628. Bierrana maning. V. 66. Gl. Ιφιγίνιων expuli. V. 69. Hzc basis Anapzstica olim sedem habuit ante vidi vale viros. V. 70. Vulgo rlous dane netw. At non sibi invicem opponuntur rieus et aegas verum eleus et geder. Cf. infr. 103, nahir Jekarra et que Stanleius ibi attulit. V. 72. Deest syllaba. Supplevi For. V. 74. Hic versus vulgo sequitur Bilipup sic mutatus oud andevteer. Reposui Æschyleum eviden' insut—: adisis Brunckium ad Pers. 429. et Blomfieldum in Prom. 535. V. 76. Dedi morus vice faráre. Eandem var. lect. exhibet X. II. 334. in Troas. 778. V. 82. Pro siráλαμιοι metrum et sensus postulant ἀπάλαμος. V. 86. Male reposui Viras nindays vice Viras di diyes. Redde gutta cessavit. Etenim Viras est gutta cujuslibet liquoris: hic pro sanguinis scil. Agamemnonis exsanguis. V. 100. Vulgo ou ou ou remo expedivit. V. 101. uine time dirres erui e uium di uiurorres. Cf. Æschyl. Suppl. 443. Mires guel rirur Openie binis. Mox dirres-Dus est idem fere ac Gene didiren in Hipp. 1432. necnon Aids stateres S. C. Th. 617. V. 107. In περοκέψαι hæreo. Reposui περος είνος. V. 119. Vulgo idarar: sed amat Æschylus idaλa mitto. V. 121. Inserui εξίνον quod facile omitti poterat propter Penar.

Ad Choephoras accedo. Cujus fabulz duo carmina Antistrophica olim feliciter suis numeris restitui in Class. Journ. No. IX. p. 22. Verum male Epodum distribui, dum voces βίλη ἐππάλλων resecui; sic

lego:

τίς δορυσθενής αν ήν ἀναλυτής δόμων Σκύθης τάν χεςοῖν παλίντον ἔςγα . Cl. Jl. VOL. XII. την κατόχωντα χαμεύναν.
τίς ὁ δάψων νιν ; τίς ὁ δρηνήσων;
ή σὺ τόδ' ἔρξαι τλήσει κτείνασ'
ἀνδρα τὸν αὐτῆς,
ἀτοκώκυσαι ψυχὴν, ἄχαριν
χάριν ἀντ' ἔργων
μεγάλων ἀδίκως ἐπικρᾶναι;

κάτθανε καὶ καταθάψομαν 1 (Ο οὐχ ὑπὸ κλαύθμῶν τῶν ἐξ οἴκαν, ἀλλ' Ἰφιγένειά νιν ἀσπασίως θυγάτης, ὡς χεὴ, πατές' ἀντιάσασα πρὸς ἀκύπορον πόρθμευμ' ἀχέων περὶ χεῖςε βαλοῦσα φιλήσει.

XO. πᾶς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδοὶ θείφ ξὺν δαπρύοις ἴάλλων ἐν ἀληθεία φρενῶν θρῆγον ποιήσει. inudds y.

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V. 3. Vulgo min ras moddes ras maddas. Voces repetitas rejeci. V. 7. is inis. Burneius delet is. V. 8. aristores analogize oppugnat. Emendavi aristores in Append. Troad. p. 135. A. V. 11. Sies delendum jussit Hermannus. Other est verbum intransitivum. In Soph. Trach. 1043. corrige winers investu migo tis mixes plasas. vice plious. V. 16. Vice dident quod abundat post didentifen reposui Temm-Cf. Virgil. Æn. ii. 573. Trojæ et patriæ communis Erinnys. Scil. Helena. Cf. et Eurip. Helen. 389, vò d' ipor dipung m'hors Augdare' shapemes τ' 'Aγαιούς. V. 17. Vulgo ἀξύστατον. quod nemo intellexit. Dedi agniormero: cf. supr. 1977. muchon agniormero. V. 22. Non bene Grecum ini comares crassis. Legi potuit and: Vid. Musgrav. ad Troad. 527. Sed lingua postulat nominativum; neque suum 74, zecte dictum, Æschylus rejiciet. V. 25. Vulgo γιώμη. De permutatis yraper et yarrow, vide Marklandum et Porsonum ad Eurip. Suppl. 547. V. 26. Vulgo vir reindzvier. Scriptura manifeste prava est. Reposui περλιχνόν. Cognatam vocem δπολιχνός agnoscit H. Stephanus: de qua plura præbet Porsonus ad Hippol. 917. V. 27. Vulgo delvers - ambirnos. Verba nescio quis mutavit ignarus scilicet constructionis probate, qua nominativus cum infinitivo, pro imperativo, conjungi solet. Vid. Koen ad Gregor. p. 198. Elmsleium Edinburgh Rev. No. 34. Feb. 1811. p. 493. V. 28. Έz τοῦ γὰς τους αρματόλοιχος Νείζει τζέφεται πζίν παταλίξαι. Ηπε maxime depravata alii aliter corrigere sunt conati. Aiuariduxos debetur Stanleio, qui citat v. supr. 837. "Adm iluito aijuntes rugarneso. De maiga ad versus initium eliso vide Porson, ad Phæn. 1622. Loco ibi citato adde fragmentum Incerti apud Stob. R. N. p. 12. Gesn. et Soph. Œd. C. 1219. ut alibi fortasse ostendam. 1546. et V. 32. anielus Stanleius, vice dention. V. 35. Vulgo ien ieldpurres indeis. Literas est male omissas supplevi et e duares effinzi adapares: mox agus pro ardeis. Idem erratum correxit Piersonus ad Mær. p. 275. et ipse in Append. Troad. p. 160. De fraude ovis aureo vellere et malis inde in Atridas illatis. perlegas omnino Eurip. Orest. 989 et sqq. V. 41. Vulgo Jusi. Ipse dies vocem Æschyleam reposui. Vid. Blomfield. ad Prom. 186. in

Glossario, qui tamen in v. 534, non bene tuetur Aumois atmis nai lous expuyyane; cum exhibeat Robortellus scripturam vero proximam nal Sias: lege nan Blas i. e. nai in: even in spite of Jove: de phrasi in Blas cf. Philoct, 563. 945. et 985. in quibus omnibus in Blue idem sonant atque sia; et sæpe dicitur sia rois aliquo invito. V. 46. Vulgo aizus. Reposui avzu r'. ut in sententia copulis juncta particula negativa, quam posterius membrum exhibet, in priori quoque subaudiretur. Cf. Troad. 485. et Aristoph. Av. 694. a Musgravio citatum. V. 48. Vice time: manifesto legendum zriimi. V. 53. E rister mageis erui rister y' ag' ds: ad historiam supra dictam de ove respicit Clytæmnestra. V. 55. Vulgo al syllaba deficiente. Atticum fola sæpe librarii corrumpunt. In V. supr. 520. "Adis mage Enguarder These anderes nescio quis in Quarterly Rev. No. VI. p. 393. restituit wood: et sic legitur in marg. Ask. teste Butlero. Adi quoque Lobeckum 2d Soph. Aj. 611. V. 56. xu, xu. in marg. Ask. exstat xws, xws. Dedi xws vwv. V. 58. Vice AidCerus reposui λιάζεται. Hesych. Λιάζει, ταράσσει. Cf. supr. 1436. Josep is Φονολίβα γ' άχνα φεὴν ἐπιμαίνιται. sic enim lego vice οὖν-τύχα. V. 60. Vulgo έπω δι καί-πάχνα κουροβέρα. Ipse dedi έ παϊς στ γάρ-λάχνα raei Boeds. Quam facile mutentur e et d patet e notis Marklandi ad Iph. A. 140, quod ad and et yee vid. Porson ad Phæn. 1495. Mox wee-Bahan dan redde provectior habendus propter barbam crescentem. Deinde zagel Bogels exponit ipse Æschylus in Eumen. 302. 'Assissione. Biorque damirer, oxía necnon Suppl. 628. Biorque muing. V. 66. Gl. \*10 eyinum expuli. V. 69. Hæc basis Anapæstica olim sedem habuit ante منكة بهاو مناسم. V. 70. Vulgo ماصد طحو باولان. At non sibi invicem opponuntur rions et açtas verum rloss et açtas. Cf. infr. 103. natis attulit. V. 72. Deest syllaba. Supplevi รอง. V. 74. Hic versus vulgo sequitur Bilipus sic mutatus งห์ ล่าวสร้า Appr. Reposui Æschyleum oviden' ident : adisis Brunckium ad Pers. 429. et Blomfieldum in Prom. 535. V. 76. Dedi morup vice surdep. Eandern var. lect. exhibet X. II. 334. in Troas. 778. V. 82. Pro sorreλαμιοι metrum et sensus postulant ἀπάλαμος. V. 86. Male reposui Vinas nindays vice Vinas di diyu. Redde gutta cessavit. Etenim Vinas est gutta cujuslibet liquoris: hic pro sanguinis scil. Agamemnonis exsanguis. V. 100. Vulgo vieu vierr: que nemo expedivit. V. 101. uini tiuis dorros erui e minni de miprorros. Cf. Æschyl. Suppl. 449. Mires gegt virur Opele binis. Mox dires - Dies est idem fere ac Giur didirrar in Hipp. 1432. necnon Δως διλόττος S. C. Th. 617. V. 107. In προσώψας hæreo. Reposui πρὸς ύψος. V. 119. Vulgo idaras: sed amat Æschylus idado mitto. V. 121. Inserui teffico quod facile omitti poterat propter quivi.

lego:

τίς δορυσθενής ᾶν ἦν ἀναλυτής δόμων Σαύθης τὰν χεςοῖν παλίντον' ἔςγα Cl. Jl. VOL. XΠ. χ', ώς Αρης, βάλη 'πντάλλων σχίδιά τ' αὐτόκαπα νωμών.

Melius vero rem gessi in ejusdem Diarii No. XIII. p. 168. ubi fassus sum me nihil aut parum in Epodis emendandis proficere posse. Nume autem metro reperto sensus quoque se prodit. Lege igitur v. 793 et sqq.

'Επεί νιν μέγαν άςας δίδυμα καὶ πάλιν αὖ τριπλᾶ φίλαν ἄποιν' ἀμείψεις.

Vulgo καὶ τριπλῶ παλίμπτοικο δίλων. Quoties αῷ post πάλω excidere soleat, exemplis monet Porsonus ad Iph. T. 1396. De permutatis δίλων et φίλων ipse dixi ad Promethei Epodum I. Vide Classical Journ. No. XXII. p. 243.

V. 830 et sqq.

incedde B.

Περσέως τ'

εν φρεσίν
καρδίαν σχέδους,
τοῖς δ' ὑπο χθονός
φίλοισιν τεῖς τ' ἀνω
Αειῖς πράσσων χάριτας

δργάς στυγηρας ἐννόηθι, φοινίαν τ' ἄταν τιθείς, τὸν αἴτιόν τ'

Ю

5 εξαπολλνε μόρου.

V. 5. Vulgo dinter mongelorum. Dedi die trois nederum. Similiter in Hec. 785. super die Mosq. 1. habet trois: unde orta est diette lectio quam Aug. 1. exhibet. Mox rectius dicitur mederum χώρετας quam mengelorum: cf. Eurip. Ion. 36. et 896. V. 7. Pro λυπράς reposui στογαράς. Excidit σ ob literam præcedentem in voce έργας et τυγκρας vix distat a λυπηράς: quod Codices fortasse exhibebant. De permutatis σ et λ, et γ et π trita sunt omnia. V. 8. Ex indote olim erui trite: nunc malim briefe.

In Eumenidibus sicut in Agamemnone Burneius Antispastica tria systemata repetenda esse jussit; qui rectius disponere potuit v. 328.

et seqq.

Carmen illud iteratum exstat ad finem strophæ et Antistrophæ: cujus rei nullum aliud exemplum nunc temporis reperiet lector studiosus; qui bene reponet breve carmen ad finem præcuntis systematis Anapæstorum, sic legendum.

> Έπὶ δὲ τῷ τεθυμένω τόδε μέλος παράκοπα παράφορα φρενόδαλις ῦμνος ἦο΄ Εριννύων δέσμιος φρενῶν ἀφόρμιγκτος αἰανἡς βροτοῖσιν.

Vulgo if: restitui io: ettaina verbum desideratur: mox missà nemo intellexit. Æschylez est vox missis: Vide annotata ad Pers. Cl. Jl. No. XXII, p. 246.

V. 770 et sqq.		μῶ τὸν ἰὸν	
νεώτεςοι παλαι- οὺς νόμους καθιππάσα <del>ιου</del>	,	άντιπενδη μεθεϊσα καρ-	
κάκ χερών είλετο τημος αίανη βαρ- ύκοτος το γα ταβ !-	5	δίας σταλαγμ- ον χθονὶ δύσφοςον.	. 12'
ἐκ δὲ τοῦ λι- χὴν ἄφυλλος ἄτεκνος, ὧ δίκα,	13	τί βέξω; γενοίμ' αν δύσοιστος πολίταις ἔπαθον ὧ	19
πέδον ἐπισυμένος Έροτοφθόρους κηλίδας ἐν στυγνάζομαι,	18	μέγαλά τοι δυστυχίαισι κούραι τύκτὸς άτιμοπενθείς.	<b>24</b>
V 4 Vylan Santi	Δ.	licens his masses in	

V. 4. Vulgo ελιστέ μου. At literæ μου, hic metro incommodæ in μου mutatæ reponuntur post τείδι, vice φεῦ. V. 5. Vulgo η τέλεισε ; quæ scriptura, nisi vehementer erro, nascitur e gl. cum veteri lectione vemmixta. Ipse Æschyleum εἰωνῆ restitui: restituendum quoque v. 333. ἀφάρματος κὶωνὴ ἐξοτεῖς vice εὐονά: quam vocem per πραυγὰ interpretatur Brunckius ad Simonid. Fragm. 1. 20. ubi lege εἰωνῆν τ' ἔχοι. V. 6. Deleto φεῦ, dedi ἰμῶ τὸ εἰν. Libri ἢν ἰεῦ. Nostram scripturata exponit illud Terentianum omnem iram evomam. V. 12. Libri ἄφορος, MSS. fortasse εἴφορον. i. e. δύσφορον. In Troas. 616. Ald. εδφρονίνεισι. MSS. δυσφορονίνεισι. V. 18. Pro στεκίζω metrum postulat quadrisyllabon; nisi quis is delendum malit. V. 28. Vulgo δυστυχεῖς.

855 et sqq.

Eμε παθείν τάδε γ',

εμε παλαιόφουα κατά γαν οἰκείν,
ἀτίετον μίσος
πνέω τὸν μένους ἄπαντα κότον
τίς ὑπεδύεται με πλεῦς ὁδόνα;

θύμεν άϊε, μάτες, άϊε νύξ· ἀπὸ δαμιάν με τιμάν θεών δυσπάχαμος πας' οὐδὲν ήραν δόλοι.

V. 4. μύσος contra metrum. Reposui μίσος. Res pro persona. Cf. Heracl. 52. v. 5. Vulgo τοι μίνος ἄπωντώ το. V. 6. Vice τλούςως dedi πλοῦς': adi Porson, ad Hec. 820. V. 8. ἄῖο iteravi. Vide Seidlerum de Vers. Dochm. p. 278.

Tandem est ventum ad Supplices. E dumetis loci maxime per-

plexi mihi viam tali fere ratione expediam.

E v. 832. usque ad 842. nihil misi lacunas et mendas video: idem dictum puta de v. 855, 6; et 865 et sqq. reliquos sic dispono.

848. στρ. α΄. ΚΗΡΤΒ. Σοῦσθ ἐκὶ σοῦσθο βᾶριν ὁπῶς ποδῶν. 2 άντιστρ. d.

XOPOΣ. d πολυαίμων

πρώτες droxerá.

4

Delevi pinos gl. vocis redunium.

861. 850. ΧΟ, μήποτε πάλιν ίδοι ΚΗ. βάδ άλα πολύροδον άλφεσίβοιον ύδωρ, . Burgerra mogor, inter as fourtor βάριδι γομφοδέτω. νάμα βροτοίσι τέθαδοσποσύνους τιν' άβρου σ λε ζώφυτον edbaumovičas. moz mor ΚΗ, Ιτ' άπιτ' άναπολούσα βημα Acie Bearor xis & is blow. πολλά θροείς δε μάται. Τοι. έμε πρίν κακά παθείν δλομέναις παλάμαις.

Hec proxima non ambitiose persequar. Lector ipse, si velit, nostram scripturam cum vulgata conferre poterit. Id unum moneo quod εξερι reddi debet per παλλάπει. Vid. Suid. V. Quod ad εὐδαιμοίζε, cf. Troad. 273. Εὐδαιμότιζε παϊδα τέν.

V. 874 et sqq. Hos versus omnes in Antistrophica carmina dispo-

sui in Class. Journ. No. VI. p. 416.

Mirum fortasse nonnullis esse videbitur, quod Æschylus et Euripides se tot et tantis vinculis obstringi vellent, que Sophocles sibi imponi indignatus fuit. Inter hujus enim carmina Epodica vix unum atque alterum reperies ad eandem regulam exigendum. Profecto equidem me nescire fateor quare Tragici inter se tantopere dissentiant. Scio tamen ab Aristophane legem esse, quam detexi, servatam, Æschylum fortasse et Euripidem irridendi causa. Verum alio fortasse tempore de Comici carminibus anquiram.

Etonæ Dabam,

Kalend, Jun. A. S. MDCCCKY.

# BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. IV. [Continued from No. XXIII. p. 111.]

## IN EQUITES.

- 4. Lege ελσίφρησεν e Schol. At vid. Suid. in Ελσήβησεν et "Ηβρησεν.
  - 9. πενδήσωμεν 'Ολύμπου νόμω Suid. in Ευναυλίαν.

18. Suid. Koudeveirixas optime.

29. dele τῶν.

38. Ald. meen [Vid. T. Kidd. ad Porsoni Miscell. Crit. p. 371.]

. 42. leg. www.lrns [aic MSS. 3. et Schol.]

49. Suid. in Κοσκυλματίοις [habet] Κοσκυλματίοις τισί: lege arτοισι ab αττα ut ότοισι in v. 755. [Vid. P. P. Dobræum in Porsoni Miscell. Crit. p. 290.]

. 55. Suid. in Μάζα [habet] έκ Πύλου—παραδραμών—αὐτήν.

59. Hesych. Bugaing, pugaing: vid. v. 447.

62. moisirai Suid. in Msuannoanora.

71. lege dvúoarre.

. 86. Scaliger βουλευσαίμεθα [sic Br. tacite.]

89. "Αληθες; οὖτος κοουνοχυτοολήφαιον εί. Sic pungendum. male Scaliger "Αληθες οὖτως" forte "Αληθες; οὖτωσὶ κρονοχυτρολήφαιον εί, ut Plutarch. [De Liber. Educand. ii. p. 13.] χρονόληφος [ubi H. Steph. voluit κρονόληφος] vel "Αληθες; οὖτοσὶ κρονοχυτφολήμαιον εί; ut χύτφαις λημῶν [idem sit atque] Κοονικαῖς λήμαις λημῶντις in Plut. 581. vel "Αληθες οὖτος ὧ κρονοχυτρολήμιον: vid. Achar. 556. Ran. 864. Vesp. 1403. Av. 174. ib. 1048.

93. xplvour: Etymol. in Olvos.

103. λείχων Etymol. in Έπίπαστα. male.

107. ἔλχ ἔλχε. Ald. ἔλε χ ἔλχε: vel leg. ἔχε χ ἔλχε: vid. 1184. ἔχε καὶ πιεῖν. Vesp. 1130. ἔΕχε-καὶ μὴ λαλεῖ.

121, φήσιν lege φήσ' [sic Kust. cf. 195.]

124. διεχρήτο Athenæus xi. p. 460.

134. avnp: lege av [sed melius Dobraus in Monthly Rev. Append. V. lii. p. 522. av avne ereges collato v. infr. 328.]

136. fo. δ Παφλαγών. semper enim hic primam corripit. [Sie-

MSS.]

164. In Schol. φησὶ γὰς ἄρξεις τοῦ λαοῦ: leg. ἐλεοῦ: cf. 152. et 169. et Hesych. V. 'Αρχέλας—τοῦ ἐλαίου leg. ἐλεοῦ.

165. lege Ilruxós. [sic Kust. in Not. et MSS. 3.]

167. In Schol. Λαικάσεις—σιτήσεις—δθεν καλ λαικάστρια ή πόρης adscripsit Bentl. [ex Hesychio] Λαίσιτος κύναιδος, πόρη, quod propius accedit ad σιτήσεις.

174. Scal. Χαλκηδόνα: Vide Palmer. et ad 1300.

175. Cf. Av. 178. [Vid. ad 1160.]

187. Melior altera lectio apud Schol. 500v. Vid. 1215, 6. Av. 1616. Pac. 898. [Plura habes apud Porson. ad Androm. 651. Advers. p. 225.]

Ibid. leg. λέλογχας, sed cf. Pac. 591. 193. lege ές. [Causam non video.]

208. lege iof & 7' [sic, ni fallor, ELMSLEIUS.]

209. leg. του βυρσαιέτου "Ηδη κρατήσειν.

219. Bas. anarra ta mpòs moditelar: dele tá. [Sic MSS. 3.]

238. leg. iot onws [sic MS. Rav.]
242. leg. nasayiveote [sic Brunck.]

245. buou mexosupérer. leg. ôpeu 'mixemérer vid. p. 17. [non in-

telligo quid Bentleius velit.] et v. 266. Burennaiel: an leg. woodnequivor: vid. 768. woodneista: [Kuster. hubet wegoonesseinism.]

969. Ipse Schol legebat ayauliras: male. [Vid. VV. DD. ad

Iph. T. 1408.]

263. ἐνεκολάβησως Suid. in 'Αγκύρισμα, et 'Εκολάβησας. lege ἐνεκολήβασας ex Hesychio. Vid. et Κοληβάζειν et Κολοιβάζειν. Bgo malim ἐνεκολάβρισας. Vid. Hesych. Κολαβρίζειν. Sed κοληβάζειν ut κυρηβάζειν v. 272. [Brunckius quoque ἐνεκολήβασας.]

Ibid. In Schol. ἀχολος] lege χόλαβος. ὁ μικρὸς ζωμός Suid. sed

vid. Hesych. in Ενεκολήβασε.

Ibid. Schol. apyvelζεται.] leg. αγχυρίζεται.

. 270. wowseel Suid. in Twiggeran. Sed forte gworepel.

. 279. El δ' έκκλίνει γε Suid. in Κυρηβάσει. [MS. Rav. ήν δ' έκκλίνη.]

. 277. Cf. Thesm. 100.

287. lege σὲ [sic Brunck. e Prisciano. p. 234. fol. vers. ed. Ald. = 1187. Putsch.]

292. lege vel es eu vel els u' [et sic MS. Rav.] Etymol. V.

Σπαρδαμύσσειν habet εἰς έμε [necnon Suid. V. 'Ασκαφδαμυπτί.]

300. fo. φανώ γώ. vid. Achar. 827. vel σέ γε φανώ. vid. Ach. 914. και σέ γιε φανώ: immo φαίνω: cf. ibid. 917. ἔπειτα φαίνεις. Athen. iii. p. 94. D. 'Αριστοφάνης ἐν 'Ιππεῦσι, και σε φήσω ἀδεκατεύτως κοιλίας πωλείν.

303. στρ. α΄. 381. άντιστρ. α΄. 3**22.** στρ. β΄. 396. άντιστρ. β΄: Teic Harmann de Mote n. 1803

[sic Hermann. de Metr. p. 189.] 304. dele xal xéxeanta toü.

. 312. leg. July mox Suid. 'Avexendonnas.

319. Bas. Kal v) Ala nămi vor' Reare. Ald. nal delet. Scribe nămi iv Ala [et sic Kuster.] vel nămi vor' Beare, v) Al [sic Porson. Presf: Hec. p. xlv.]

· 325. dele var [sie Hermann. l. c.]

327. Ίππόδαμος Suid. in Λείβεται. [monuit idem Kuster.]

330. πάρεστι δήλος.] lege παρέλθαν δήλος Vid. Schol. [MSS. rectius πάρεισι.]

331. lege ex Antistrophæ versu πανουργία deleto iz. [sic MSS. 2.]

338. où mà Al: dele où [sic HERMANN. de Metr. p. 153.]

339. iyá o' où: lege o' iya où [sic Brunck.]

340. leg. πάρες πάρες πρός: [sic-MSS. 4. et Junt.]

341. lege ivarri [Hotibius. Loct. Aristoph. p. 62. ivarra. Bur-NEIUS Monthly Rev. Sept. 1789. p. 253. higen ivarrion pov.]

357. καὶ Ninlay ταράξω. Cur hoc? cum Nicias et Demosthenes hic ab ejus partibus stent. for. καὶ σφηκίαν ταράξω: nt Vesp. 229. σφηκίαν διασκεδά. Sed de Nicia adolescente Rhetore vid. Eccl. 428. προιος Νικία. Athenesas p. 94. in utroque loco agnoscit Niκίαν.

[nécnon Plutarch. in Nicia p. 525. citatus a Kustero.]

359. lege movov. At moves Suid. in Hoosteras.

365. lege κάμε γ' έλκε τοῦτον ήνπες έλκης vel κάμε γ' έλκ' ήνπερ.

369. In Schol. σώματος] leg. δέρματος.

366. erg. 469. arrierp.

373. leg. пругодина.

384. leg. οὐκ ἄρ' ἦν. Vid. Schol. [sic MSS. 4.]

388. leg. ¿àv [sic Brunck.]

393. Suid. in 'Αμώμενοι habet λίγεται: an log. γλίσχεται: sed

βούλεται idem in 'Αφαύει.

309. In Schol. legit Bentl. 'Αλλ' ἐπανατρέψαι βούλομαί γ' εἰς τὸν λόγον Πρότερον' ἐκεῖνος πρὸς ἐτέραν γυναϊκ' ἔχων Τὸν νοῦν κακῶς εἴπει τρος ἐτέραν ἀλλ' ἄμα—

400. Μοςσίμω Suid. in Κώδιον. at Μοςσίμου in Μόςσιμος.

405. Schol. παιδοπίπην. Ατ πυβροπίπην Suid. in 'Ω στοὶ πάντα.

406. καὶ παιώνα δή. Suid. ἐὴ παιωνίσαι in 'Ω περὶ πάντα e Schol.

yg. maiwilsai h nobert' in maiw' asai [ut duo MSS.]

Ibid. Antiphanes apud Athen. p. 508. Επειτα μηδεν των ἐπηρχαιωμένων Τούτων περάνης τὸν Τελάμωνα μηδε τὸν Παιώνα μηδ ᾿Αρμόδιον.

410. maxangibar Pollux X. 104.

412, 3. Suid. 'Απομαγδαλίας.

417. όρατ' άρα Suid. in Νέα χελιδάν.

419. fo. delend. &; vid. 455. [sic Porson. Pref. p. xli.]

420. In Schol. ἀνιαχόν γ' [Vide Porson. Advers. p. 33. et sqq.]
422. lege Κοχώνα dualis numeri. Hesych. Κοχώνα. τὰ ἴσχια.
Sed vid. 482. [unde patet Bentl. voluisse τὰς κοχώνας quod MSS.
3. habent.]

Ibid. leg. ἀπώμνυν [et sic Brunck.]

426. leg. ἐπιώρχεις [sic Brunck.]

428. Cf. 757.

433. In Schol. fo. Ed old exercis [atqui vera lectio est lues 8. Vid. Archiloch. Fragm. XXVIII.]

435. ye deest in Frob.

Ibid. lege xaxlas [quasi voluisset Bentl. xal alxlas.]

1 bid. In Schol. ad Nóτον scripsit. "Stulte interpretatur Nóτον.
nam Cæcias a Solstitio æstivo flat. Hinc autem, quod κακίας παρωδεί poeta, Salmasii error arguitur qui καϊκίας scribit τετρασυλλαβώς in Notis ad Solinum."

Ibid. Ad finem Schol. Κάχ' ἐφ' αὐτὸν ἔλκων τός ὁ Καπείας νέφος.

443. fo. ἀλιτηςῶν Soph. [Œd. C. 363.] et Suid. in 'Αλιτήςιος. 463. leg. πράττει [sic Brunck.]

469. fo. aif : vid. 499.

470. leg. ξυνώμνυτε [sic MSS. 2.] 501. leg. πρόσχετε [vid. ad Nub.]

505. In Argumento Nubium sic habetur 'Hνάγκαζεν λίξοντας τη πρὸς τὸ Θέατρον [sic Porsonus in Maty's Rev. = Miscell. Crit. p. 28, et Præf. p. lv.]

510. ώς. fo. πώς.

519. In Schol. Βατραχύς: leg. βατραχίς. [sic Kuster. in Not.]
524. παρασύρων Suid. in Στάσις. Ατ παρασύρας Etymol. in Αφελές.

526. Ευμποσίοις Suid. in 'Αφέλεια.

531. In Schol. νικήση. Suid. σε φιλήση in Κοννάς μέθυσος.

535. ημάς Suid. in Στυφελισμούς.

541. leg. τούτων οὖν [Ita MS. Rav. Kusterus γοῦν probante Brunckio.]

543. Suidas 'Αποπίμψατ' έφ' ένδεκα: an leg. παραπίμψατί δ' ένδο-

xa: at Suid. 'E4' erdexa.

549. Ίππων: leg. ὁπλῶν [ungularum: vid. Schol.]

559. In Schol. μῶρον: Ald. μῦθον.

561. Scal. παρεστός.

566. leg. xouris [sic Porson. Maty's Rev. = Misc. Crit. p. 34.]

567. "leg. 'Heiμησεν ut Suid. MStus. ubi codd. vulgati ηρίθμησεν." Lud. Kuster.

569. τοῦτ' exhibet Suid. in 'Απτψησάμην et Ψευδόπτωμα. lege κάρτ'.

577. In Schol. Suid. in Etheryls habet Out ioth autif.

580. fo. leg. πολι—ταϊς.

· 597. και ante σκόροδα deest in Athen. xi. p. 483. D.

602. leg. merneur [sic MSS. 2.]

605. leg. ion [sic ed. Junt. et MSS. 2.] et similiter in Schol.

607. leg. μήτε γη [sic Brunck.]

615. leg. εἰργασμέν [sic MSS. 2.] vel ἐργασάμεν [sic HER-MANN. de Metris. p. 367.]

616. fo. anav.

626. leg. πιθανώταθ ή βουλή δ' [sic Membr.]

627. Suid. Ψενδατραφάξυος. 630. leg. τοῖς [sic MSS. 2.]

631. Suid. Σχίταλοι τε καὶ Φεν. Sed Σχιτάλοι ut Κόβάλοι Σχίταλοι etiam Hesych. sed forte Σχιμάλοι, ἀτὸ τοῦ σχιμαλίζειν. Vid. Ach. 443.

632. Βερίσχεδοι. Suidas quoque agnoscit et in Σκίταλοι: sed nihil addit unde dictum. Equidem mendosum putaverim et scripserim Ερέσχελοι: quod dictum ἀπὸ τοῦ ἐρεσχελοίν sensu aptissimo.

- Ibid. fo. μόθων [sic Kuster.]

634. leg. γλώτταν [sic MSS.] 641. leg. ἐξήφαξα [sic Brunck.]

645. leg. ἀπορρητον ποιησαμένοις Ταχύ...

659! Athen. VII. p. 328. γένουν: fo. γένουν: αν. Sed et Astici sic ut alibi. Τι δητα πόδες αν ούκ αν είγγασαίατο. [Av. 1147.]

669. Scal. istundres, at recte istrudres, surrexerunt scil. abituri.

670. Suid. ippéra. Vid. Lys. 129.

677. Suid. Τπερ επυππάζοντο: fo. χ' ὑπες--

680. leg. πέπραγας [sic MSS. 4.]

683. fo. δόλοις et ρήμασιν θ [sic MSS. 2.]

690. lege με μορμών: sed Eustath. [Ιλ. Σ.=1204. Bas. necnon Suid. V. Μοςμω] μοςμώ τοῦ θρώσους i. e. ω τοῦ [vel φεῦ τοῦ] θς.

694. fo. περιεκόκκισα. At Suid.—κυσα in 'Απεκυδάρισα.

697. leg. ἐγωὶ δέ γ' ἡν μή σ' ἐκπίω.

713. leg. καθ ωσπερ [sic Dawes. et MS.]

718. Suid. in Howatos habet τουτόγε. voluit, credo, τουτογ) [MS. Rav. τουτό τι. unde Elmsleius ad Achar. 108. in Auctar. τουτογί.]

723. leg. δημακίδιον: vid. 820. ubi tamen δημακίδιον 2dam producit. an legend. δ φίλτατον δημίδιον.

739. leg. ὑποδραμών τοὺς ἐχ πύλου. Vid. Nub. 186. Eq. 1198.

[sed melius Br. ὑποδραμών τοὺς ἐν πύλφ e Scholiastæ verbis.]

748. fo. ως τὸ πρόσθε: vid. Nub. 593. Ach. 241. [sic Brunck. tacite post Casaubonum.]

753. отд. 832. антютр.

Ibid. In Schol. epigramma est Crinagoræ.

754. φρονείν και λόχους Suid. in Nuv.

756. fo. εὐμήχανος πορίζειν cf. Eccl. 236., πορίζειν εὐπορώτατον [sic Brunck. collato Æsch. Prom. 59. δεινός γάρ εὐρεῖν.]

757. έσει. leg. βεύσει: ut πολλφ βέοντι [cetera legere nequeo. At cf. Polluc. 1v. 21. πολλφ βέων.]

Ibid. Cf. 428.

758. Suid. in Δελφίν habet προσικέσθαι σου [et sic Rav.]

Ibid. In Schol. fo. 'O δε δελφίς' τε: mox pro κέφδος Salmas. [Plinian. Exerc. p. 402.] κεφούχος ὁ διακόψει: vel potius ός: ut Aristophanei Anapæsti sint: mox fo. τὸ σκάφος [at τούδαφος agnoscit Schol. Thucyd. v11. 41.]

760. leg. τῆ δεσποίνη μὲν Αθηναίη. 773. lege χαρισοίμην. [ita Brunck.]

778. dele iv: vid. 1331. Ach. 697. Thesm. 813. Epigramma apud Suid. in Houselay oroá. [sic quoque Brunck. collato Critize versu apud Athen. p. 28. C.]

780. leg. τῆς πέτρας vid. 751. 784. leg. τος τοῦτ' ἐστιν τοῦργον.

789. leg. ταις πιθάκναισι [sic Dawes. et MSS.]

790. γυπαρίοις. Etsi præter Scholiastem Hesych. et Suid. hanc lectionem agnoscant, tamen eas interpretationes ex solo hoc loco profluxisse credo, et lego Καὶ γυργαθίοις καὶ πυργιδίοις: certe cum πιθάκναις convenit. an leg. Καὶ καλυβαρίοις. Καλύβας in illa parte memorat Thucydides.

790. leg. ihealger.

794. Pelonoyilan Suid. et Schol. Heeych. Jahanoyilan.

799. leg. αφτάζης [sic MS.]

800. xadopāras Suid. in Oplyku.

803. στεμφύλων. fo. σταφυλών vel και τημπέλω ut Pac. 556. Cf. et infr. 1297. άλλήλαις ξυνελθείν τας τριήφεις είς λόγον.

806. leg. σωντοῦ [ita Brunck.]

818. παῦ οὐτοσί. lege παῦ οὐτος: vid. Vesp. 1955. vel οὐνασί. [sic Kuster.] an παύου οὐτος vel παῦε παῦ οὐτος Vid. 915. Vesp. 37.

[820. Olim voluit Bentl. δημακίδιον ων. sed postes sententiam

mutavit ob dicta ad v. 723.]

823. leg. xugoir [ita Brunck.] 840. Suid. Epol de rejourer.

851. κατασπάσαντες Suid. in Βριμήσαιο. [et sic MS. Rav.]

861. ěrav: fo. el y' äv:

863. Etymol. in Eyzelus et Athen. VII. p. 299. alpeves [sie MSS.]

865. dele y [sic Brunck.]

869. leg. sow y.

871. leg. recoured: [quod comprobaturus est fortasse ELMS-LEIUS.]

, 873. Γρύπον Suid. in Γρύττον.

874. βινουμένους Suid. in Breiv et Γρόττος: sed vid. Nub. 1099.

877. leg. THAIROUTOF [sic Brunck.]

880. Suid. Towovrovi.

887. leg. σύ δ' είμως ω πόνο πόνηροι.

- 888. Alβοϊ Οὐκ ες κόρακας: ut alβοῖ sit extra versum, ut φοῦ et similia: sic Av. 1342. De πόνω πόνηρε vid. Vesp. 464. Lys. 350. et Hesych.
- 903. fo. xal τοῦτό γ' ἐπιτηδὲς [et sic Elmslub Edinburgh Rev. No. 37. p. 87.]

891. leg. τον σιλφίου.

895. leg. τουτ' είπε Κόπριος ἀτήρ. Suid. Κόπριος ἀτήρ: vel dele καὶ [voluit quoque Bentl. fortasse καὶ deleto] πρὸς ἐμὲ τουτ' ἀτής Κοπρεαϊος είπε.

905. fo. iφθαλμίω.

917. An leg. δετών a δεταλ, λαμπάδες δάδες. Suid. in 'Τφελκτέου habet των δάδων και άπαςυστέον των κρεών. fo. των δαδίων vel δαλίων. Vid. Suid. in Δάλιον et Pac. 959. [ubi Beutl. reposuit δάλιον e Suida in V.]

965. Suid. Zunnibny [et Kuster.]

971. leg. τοῖς ἀφιξομένοιστιν ἐ--ἀν κλ- vel τοῖσι δεῦρ' ἀφικνουμένοις [sic Hermann. de Metr. p. 282.]

977. yerel Suid. in Aolbet. Scal. 'yerel [et sic HERMANN. I. c.]

979. lege 860 cum Suid. [sic MSS.]

980. In Schol. Suidas in Toping legit irredices: sed rects from

δώνον [etenim Ald. ἀπιεδόνον] ἀπό τοῦ δενεῖν: quippe cet τὸ κινητήριον τοῦ ἔτνους. Lego etiam Τορύνην τέως ὡς δη ξίφος ὑπεζωσμένος. Male Kusterus [Verba inter Scholia suo auctori vindicat Kuster. ad Κνῆστις et Toup. ad Suid. V. Τανάχαλκος. nempe Leonidæ Tarentini Ep. xiv,]

987, Anbeiv Suid, in Ampiert.

992. lege depodonist ut Suid. in August! sed - mot in The August [et sic MSS. S.]

996. Vid. Ran. 1211.

Ibid. zī Bards: vid. Vesp. 1051.

1006. [Fortasse Bentl. περὶ ἀπάντων πρωγμώντων delere voluit: sed mentem ejus non satis bene video.]

1019, leg. 'Epox hadai xoxolois. 1025. leg. 8/17'. [olim 8/1.]

1039. leg. apparter Vid. 1045. [sie Brunck.]

1083. In Schol. " Ex Schol. in Av. 1379. et Suid. in Κυλλός. lege "Οτι χωλός ἐστι τὴν ἐτίραν χεῖς' οὐ λόγεις."

1088. lege μοι 'δόχει vel μου δόχει vid, 997.

1092. Suid. 'Αριβάλλορ.

1115. πρός τε τον Frob. et Suid. in Εδπαράγωγος.

1123. ταπεινώσαι Suid. in Βρύλλων e gl.

1128. molois Suid. in Huxvos.

1139, Froben, περικύχομαι. Ald. περιερχ— et Suid. in V. 1160, leg. εl 'γκὶ [Conferre poterat Bentl. 175. et Av. 178.]

1175. 'Οβριμοπάτρα Athen, p. 94. E.

1202. leg. οὐ γὰρ ἀλλὰ [Mentem Bentleii non intelligo: vid. ad Ran. 103.]

1215. leg. ocar [sic Reiskius et MSS. 3.]

1227. lege οδ 'δέησέ μ' [sic Burnesus in Monthly Rev. Feb. 1796.]

1257. Ald. \*Aistor recte. [sic MSS.]

1249. Ούχι μάλλον vice ούκ αν Suid. in Ούχι. In Alcost. 180. hodie habetur οὐκ αν.

1253. Toopas Suid, in Parts. [sic Porsonus in Maty's Rev. =

Misc. Crit. p. 35.]

1265. Ald. Θόμαντιν sed in Schol. Θούμαντιν ut alibi vid. Schol. Av. 1406. Θούφραστος [Vesp. 1305.] Θουκυδίδης [Ach. 703.] [Adde Θουφάνης Eq. 1100.]

Ibid. τον ανέστιον Suid. in 'Ανέστιος Θούμαντις Αυσίστροντος [et

sic Rav.]

1266. λυπείν Suid. in Λυσ—: λεπείν in Λνεσ— et Θουμ— At ès Αυσίστρατον non convenit cum λυπείν.

1268. lege falegois et [in antistrophico] 1294. av mus [MSS.

άλλ' δμως teste Brunckio.]

1970. Hulun iv : lege Hulud idu : vid. Av. 188. léveu-Hulude.

1272. Λοιδορεϊσθαι Suidas. vid. Pac. 57. sed λοιδοςήσαι in Lys. 1130.

1275. Suid. "Oorig odx.

1279. fo. totounv.

1282. Steph. Byz. Κασσάριον. lege simplici σ. non σσ: ex lege metri et ordine literarum. sequitur vocem Καστάλου. Scribe ergo hic 'Εν Κασαφίωσι. Suid. Κάσσαρος. Idem tamen Κασαυρίοισι. Hesych. utrumque et Κασαυρίοισι et Κασαρείον.

1286. lege outor': ut Suid. in Holoperforma.

1291. lege φασὶ μὲν γάρ.

1300. fo. Χαλκήδονα: cf. 174. et vide Palmer.

1308. lege 'Adnyaloig-Boxei.

1316. lege ἐπίχουρ' ω λαμπρὸν φέγγος vel ἐπίχουρε φανείς καὶ [et sic Valck. ad Hipp. 1122.] vid. 149. 456. et 832.

1321. forte ποίαν σχεύη [sic spatio interposito] χοίος γε-

ybryrou.

1324. lege ταῖς φαινομέναις ταῖσδ.

1329. leg. τεττιγοφόρος κάρχαίω vel — φορών άρχαίω.

1331. lege τοῦ Μαραδώνι. vid. Ach. 697.

1335. Olim deleverat γάρ: mox adscripeit " Immo lege γάρ et εν εδρας."

1936. Ald. iv.

1349. leg. roor' [aliter Elmsleius ad Achar. 178: in Auctario.]

1967. μετεγγεαφήσεται Suid. in Κατάλογος. [sic Brunck.] 1978. Scal. hunc versum obelisco jugulat. [Vid. Schol.]

1989. leg. ἐλαβες αὐτὰς [ita Brunck.]

1990. lege σύ γε vel σὺ μὴ [sic MSS.] vel μὴ συλλάβης.

#### In Acharnenses.

3. In Schol. Λίμναις: fo. Λημνίαις fab. Aristoph. [ita Kuster.]
10. lege δη 'κεχήνη vel κέχηνα: prius verum. et sic Etymol. in
'Επεποιήκειν [p. 84. fol. vers. Ald. = 386. Sylb.]

18. dele ye et sic Suid. in Purrous [ita Porson Maty's Rev.

p. 65. = Misc. Crit. p. 29.]—23. 'Ampla Suid.

68. vel dele articulum vel potius lege ἐτρυχόμεθα [sic Brunck.]

78. xurapaysin re: dele xura vel re [sic MS.]

86. Athen. p. 130.

96. vempinov Schol. [vempiov in Kust.]

103. Ald. υμίν.—105. sic dispone ΔI—KH. [sic MSS.]

106. △I. 108. KH.

sic MSS.

109. *△I*. 110. deletur *△I*.

108. leg. 8 ye.

113. Σαρδηνιακόν: leg. Σαρδιανικόν. Et sic Suid. Iva μή σε βάψω.

Ald. Σαφθεινιακόν. At in Schol. habet σαρδιανικόν. Vid. Hesych. in Βάμμα Σαρδανικόν.

114, 5. àvaveues et emissées lineis circumdedit Bentl. [sic alii.]

116. Mát Suid. in Adráber.

119. Ευρημένε et Τοιδόδε δή Suid. in Κλεισθένην [Ita Elmsl.]

120. In Schol. exav leg. exadav.

Ibid. παρώδηκεν.] Immo non'parodia, sed vera lectio est τοιάνδι—πυγήν.

[127. In Schol. lege Πεπταμέναι νενίκανται θύραι Tyrwhitt.]
128. οὐδέ ποτ' Ισχει γ' ἡ θύρα Suid. in 'Ισχει [Ita Brunck.]

134. dele KH. vecep' et sic Ald. [ita tacite Br.]

- 144. leg. Typap' et sic Ald. [ita MSS. et Dawes. p. 250.] Typa-
- 158. lege ἀποτεθρίακεν ex Hesych. et Suid. in 'Αποτεθ-. 'Οδομ- et Πέος.

161. lege μέν τ' αν γ' sita Brunck.] vel ag'.

179. lege potius στυπτοι a στύφειν. [ita MSS. 2.] Erotianus citat in serie sua Στεριφνοι quod potius στουφνοι [esset] Hesych. Στουφνον, άπεστυμμένον. sed Etymol. in 'Ατεράμων habet στιπτοι. idem in sua serie male Σιπτοι.

 $\frac{199}{200}$  dele  $\begin{cases} AM. \\ \Delta I. \end{cases}$  [sic MS.]

199. fo. xdalsir xedevar. [Hoc tuetuf Schol. et MSS. illo non opus est.]

203. Inter Schol. "Immo tria tantum τρίβρυθμα. cætera δίβρυθμα."

209. των ante eμων omittit Suid. in Φάυλλος.

216. dele εξέφυγεν. est interpretatio τοῦ ἀποπλίξατο [sic Elmsl.]

217. Δν Suid. in 'Απεπλίξωτο: at ώδ in Φάϋλλος.

219. lege Auxparelly: at Suid. et Hesych. Auxparllus.

229. leg. ἀντεμπαγῶ: vid. [325.] 526. 'Αντεξέκλεψαν. quin et Suid. in Σχοῖνος habet ἀντεμπαγῶ. et iterum in Σκόλοψ. in editione Kusteri qui perperam hanc lectionem damnat: ego vero divinaveram. [sic Elmsl.]

237. lege σίγα—åga [sic Br.] 262. leg. Banylov [ita Scaliger.]

267. περιποιησόμενος Suid. in Λαμάχων.

270. leg. πολλώ—fob [ita MSS. Dawes, et Scal.]

272. Στουμοδώρου Suid. in Φέλλα: Vid. Vesp. 233. at Στουμικin Θεάτται. vid: Argument. Lysistratæ.

274. Collato Thesm. 1221. legisse velle videtur Bentl. xaraha-

βόντα. 278. In Schol. ως καλλίας δηλοϊ. leg. καὶ ἄλλως δηλοϊ scil. Lys. 107.

283, 4, 5. στρ. α'.
286. et quinque sqq. στς. β'.
337. et sqq. αντιστρ. β'.

293. στς. γ. 341. ἀστιστς. γ.

296. et sqq. отр. 8. 343. et sqq. антите. 8.

293. lege vel or y' byw' xovrop' at 304 vel answemper.

294. lege και καταχώσομεν.

295. lege sple as of anoverer [its Elmel.]

300. ποτε omittit Suid. in Κατατεμώ et Καττύματα. Cretici fient hoc modo— γω κατατεμώ ποθ Ισπεύστο ές καττύματα ut alibi δερώ σε θύλακον κλοτής. [Eq. 369.]

320. fo. hur. - 321. out inserit Bentl. [sic MSS.]

324. de' omittit Ald. lege x' ouas vel logou' de [ita Dawes.]

328. leg. 'Axaprinoisi; mar omar [ita Elmsl.]

335. apa: leg. ov.

336. ante derlos inserit Bentl. oueis [sic MSS.]

337. leg. www [ita Elms L.]

338. leg. őrræ [Scal. őræ e Schol.]

340. leg. rous Allous vur moi [ita Brunck.] vel rous pèr our Allous

[ita Elmst.]

345. Schol. στρόριγγι pro var. lect. lege ergo 'Ως ίδι γε σειστός μα τε τῷ στρόριγγι γίγνετω. et Trochaieus respondere debet Strophæγω κατατεμῶ τοῦσιν ἐππεῦσίν ποτ' ἐς καττύματα.

[346. Tyrwhitt. fo. Boir [sic Rav.] et mox dribarer'.]

346. Male Scholiastes: Distingue post βοῆς: quod vocativus pluralis est a βοενές, θήλακος.

347. fo. Παρνήθιοι: Vid. Steph. Byz. V. Πάρνης. Suid. Παρ-

PATIOI.

349. Erotianus in Magiñητοι legit ύπο μαρίλης άλοσυχτην. leg. άλος άχτην vel άλοσύδτην: acd recte της μαρίλης συχτήν, ut Pac. 167. της γης πολλήν.

350. in Exerly Ser, Adoxos et Muelly.

361. lege πόθος άρα γε πάνυ με.

362. portis: immo leg. peortis [et sic MSS.] et orri.

367. Hesych. quoque agnoscit Θόχ ἐνωντιδώσομαι. forte tamen ού γένος προδώσομαι. vid. Nub. 1222. et Av. 1451.

387. σκυτοδατυ — Suid. in 'Atdos κονή.

391. σκήθιν άγων—οὐ προσδέξεται Suid: in Σισυφος. fo. άγων [Porson Maty's Rev. p. 65. = Misc. Crit. p. 29. άγων.]

399. τραγωδίαν Suid. un 'Αναβάδην. Λύτος. Ούκ. "Erber.

400. fo. sopäs [sic Markland. Suppl. 639.]

403 et 406. Ex hemistichus duobus unus senarius efficieur.

412. fo. proyod; [sic Tyrwhitt.]

422. leg. wine [sic Brunck.] sed vid. 478.

434. Red nandere Suid. in Autern. 436. dele not [sic Brunck.]

451. εὐριπίδη Suid. in Γλίσχος: Εὐριπίδης in Λιπαρεί. lege et distingue Γλίσχος προσωτών λιπαρών Εὐριπίδη [sic Elm 11.] vel ω εὐρυπίδη: vid. ad 474. et. Them. 4.

452. σπιεβι διακεκαυμένον λύχνον Suid. in Διακεκαυμένον: at σπυρίδιον διακεκαυμένω λύχνω in Σπυρίδιον.

453. ye. omittit Suid. in Alanenavuerov. fo. oe [ita ELMBL.]

.457. μη άλλα: vid. Ran. 103.

. 458. πυλίκιον Suid. in 'Αποκεκρουσμένον et Κύλιξ. at κοτυλίσκιον Athen. p. 479. B.

Ibid. ἀποχεκομμένον. Eustath. sed ἀποπεκρουσμένον Excerpt. et

Eustath. [p. 1282.=1389.] notante Casaub.

462. Ald. opoyylw.

474. Suid. in φιλτάτιον habet n Εύρνπίδιον γλυκότατον ω φιλτάτιον. lege ω εύρυπίδιον (vid. ad Thesm. 4.)—φιλαίτατον. Vid. Hesych. [Φιλαίτατος] et Eustath. [Οδ. Β. p. 1441=90 ex Xenoph. Hist. Gr. VII. 3. 7. ubi Eustathii teste.ed. Rom. alii libri legunt φιλέτατον. et φιλότατον teste ed. Bas.]

479. an ἐκπορευτέα [sic tacite Dawes. p. 253.]

488. τί Φήσεις ] fo. ανερ. (sic.)

[509. f. xadrois. Tyrwhitt, Ita MS. Rav.]

511. Suid. Παρακεκομμένα ut mox in 516. vel leg. ἐστ' ἀμπέλεκ παρακεκομμένα.

519. idoren Suid. in Elmon. [vid. Dawes. p. 258.] olim voluit

Beutl. ye olxuor elder vet olxuor or.]

529. In Schol. legit Bentl. χώσπες οἰγαθοὶ δρομεῖς Ἐκκαιδεκαποδ' ἤρει—αὐτῷ—ἐπικάθιζεν—et addit ex Aristide Orat. pro 4 vir. p. 215. 'Ρητῶς γὰρ ἐστὶ νῦν τις εἴ γ' ἰστὶν λέγειν 'Ο Βουζύγης ἄριστος οἱ 'λιτήσιος, [quos versus posse erui viderant neque Toup. ad Longin. c. xxxiv. neque Wyttembach. ad Plutarch. S. N. V. p. 7.]

530. leg." Horgaar' [e Plin. Epist. 1. 20.]

532. lege μήτε γη vid. Vesp. 22. [rectius citasset Eq. 610.]

[534. fo. 'relvan donv. Tyrwhitt.]

562. leg. อบัว [non improbante Elmsl.]

576. Kanopodii Suid. et alii: sed rectus videtur nanologii a nanologii s fat à corripi debet ante lo. monente Dawenio]

583. Suid. Μοςμώ. 608. 'Λμήγεκαι. 610. 'Ενή-

615. leg. vn' [e Schol.]

623. leg. xηρύττω γε [sic MS.]

633. lege arrios vuiv: cf. 641. [Ita Dawes. p. 254.]

636. leg. ἀπὸ τῶν πόλοων οἱ πρέσβεις [ita Porson. Præf.Hec. p. 48.]

638. fo. δι' Του στεφάνους.

655. leg. κωμωδεί vel δή [ita Scaliger: at rectius Tyrwhitt. ἀφήθ ut edidit Elmsl.]

659. Suid, in Παλαμασθαι habet προς ταυτ' , τι χρη et post άλω

addit nand reárouv: nempe ex Tragico cujus bac est parodia.

664. leg. Λακκαταπύγων [sic MSS. 9.] Photius in Lex. Λακκατάθατοι, οἱ άγαν κατάρατοι καὶ Δακκαταπύγων, άγαν καταπύγων vid. Lys. 588. [ubi Bentl. λακκατάρατε pro παγκατάρατε.] 665. Schol. Paryuga.-670. lege trin' dv. [sic MSS. 3.]

671. kvanunder Suid. in Oaslav. 684. ούδεν δρώντες Suid. in 'Ηλύγη.

690. Ex Schol, et Suid, in Λύζω videtur olim fuisse elt ἀλύζω.

· 706. lege κάπεμοςξάμην, ἀπὸ τοῦ μόςγνυμα: alioqui deesset hic incrementum Aoristi. Hesych. 'Awspogfauny ex hoc loco. Suid. in "Πστ' έγω habet κάπομ- et mox κυκώμενον: at κάπεμ- et κοιμώμενον în 'Απεμοςξάμην: sed MSS. ibi ut editum. [ Επεμοςξάμην Scaliger et Porson Præf. Hec. p. 26.]

710. lege mer to recutor vel mer y dr.

Ibid. Inter Schol. post dorse additur Evalues e Suid. in Eva-#Aug et Schol. ad Vesp. 590.

. 730. leg. 'Eπόθουν.--731. leg. άθλω [ita Elmsl.]

733. Olim voluit Bentl. norexeror omisso emly [sic Elmsl.] postea 'Axovere by. [et sic Hermann. de Metr. p. 153.]

737. lege uni ya.

738. Suid. "Alla orly hully Meyapixa: at all forly hully in Meyagixai. lege 'AAA' fori of auly vel odo euly.

799. Ald. Φασῶ.

741. 80ffr' omisso & Suid. in Dus et Ts. male.

742. Ald. olxabic. Vid. 779.—743. leg. Appa. [ita Elmsl.]

748. dele ye [sic Rav.].

754. lege vel "Alla y' vel 'All oxxa.

758. 41. non agnoscit Ald. [neque MSS.]

764. leg. yolong [ita Elmsl.]

768. Frob. ποδαπήδ' ήστι. lege vel ποδαπή δή 'στι vel ποδάπ' ήδ' ἐστί.

772. dele vor et sic Suid. in Sumrisser et Hepisson ubi Sumprisser.

777. leg. xoleion: vid. 740. [ita Dorvill. ad Charit. p. 239. et MS.7

778. leg. σιγάς [e Schol.]-788. γοῖρος Athen. 1x. p. 374.

790. leg. ταυτῶ [ita Brunck.]—792. leg. ἴσται [ita MS. Rav.]

798. leg. x w avis ya: vid. 834.—799. fo. totlovo. 301. fo. έχων κοί κοί. νεί τρωγοις έρεβλοθους αὐτὸς ἄν κοί.

802. & Suid, in Φίβαλις.

803. Ald. δέ: mox " fo. αὐτόδ :" at totum versum uncis circumdedit Bentl. [quia Suid. in Φίβαλις citat 802, et 804. omisso 803.]

813. τροφαλλίδος Suid. in Πόσου: ut τροπηλίδος in sua serie.

817. leg. ἐμαυτῶ [ita Brunck.]

824. dele { ME. } et leg. of 'γοράνομοι. vid. 723 et 967. [lta 825. ]

633. fo. elv. -835. Hesych. et Phot. Haler -ioblew. 836 et sqq. disponuntur in 4. systemata sex versuum.

848. an veixãy [1. e. yeixémy.]

849. del nenaqueros Suid. in Morxós. sed forte legend. dianexag-ALÉVOC.

851. fo. xayús.

: 855. leg. ev vij 'yogā [ita Brunck. vid. 728 et 848.]

874. lege ψιάθως - κολοιώς - τροχίλως κολύμβως [ita Brunck.]

879. Ald. αἰελούρως.—883. [In Schol. χορον] fo. κορών.

884. fo. xhxaxápita vid. 867.—869. xpatístny Athen. p. 299. B.

907. leg. \*ollas [ita Brunck.]

909. àhhà mar xaxèr Suid. in Mixeos.—912. dal: leg. de.

916. Θουαλλίδα Suid. in Θρυαλλίς.—917. fo. δια θουαλλίδος.
920. σίλφην Suid. in Θουαλλίς: τίσην in Νεώρια. et sic Ald.

[933. et sqq. disponuntur in systemata: quæ commemorentur non est necesse: melius Elmsleius carmen antistrophicum esse videt.]

953. an la [cui proxime accedit Ran. lar.]

971. eldes & semel. Suid. in "Arthpa.

972. Suid. l. c. olor έχει σπεισάμωνος: recte si legis of [et sic MS. B.]

977. Inter Schol. φίλτατ' 'Αρμόδιε: vid. Athen. p. 695.

Ibid. το δε λάμπωνος: leg. τ. δ. τελαμώνος: vid. Lys. 1239: et Athen. l. c. at λάμπωνος Suid. in Ουδέποτε et in Πάροινος: ubi tacet Kuster.

985. τασ an δασ.

990. Eurayayn Suid. in 'Arbinar-997. dele de [sic Elmsl.]

998. ἀλείφεσθαι Suid. in Νουμηνία, at άλείψασθαι in 'Αλείψας.

999. Ed. Frob. λεφ.

1016. dele γε. Διακονος 2da longa. Vid. Av. 73, 4. et 899.

1020. fo. κάν πέντετες [vid. 191.] Scal. κάς πεντ' έτη.

1021. Ald. ἐποτρίβοιν. Scal. ἐποτρίβην. 1023. τρισκακόδαιμον Suid. in ᾿Αμπόχοι.

1024. fo. dree [sic MSS.]

1031, lege τοῦ πιττάλου: vid. 1220. et Vesp. 1423, Suid. τοῦ Χπυτάλου in Σπίτταλος.

1052. ἀλάβαστον Suid. in 'Αλαβαστοθήκας.

1077. leg. masoves [sic Elmsl.]

1090. στέρος Suid. in Irgia.—1093. τάχος Suid. l. c.

1098. οίσε μοι Suid. in Περίδου.—1101. dele σύ.

1124. γυζόνωτον Plutarch. [comparat, Aristoph. et Menand. p. 853. C.]

1130. κελεύω ] κελεύων Β. [ita Bentl. at quid velit per istud B.

nescio. scio tamen MSS. xelsuar habere.]

1145. Olim sic " fo. σολ δ' αῦ," mox " δὸ longum ob e sequens." [vid. ad Nub. 343.]

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1149. forte ψακάδα [e Schol.] sed repugnat Suid. in 'Αντιμέχ ου, verum in Τωθίδις [et ψέκας] habet ψεκάδα.

Ibid. Inter Schol. xaipóv: lege xogov e Suid. [ita Kuster.]

1150. dele τον aute ποιήτην [sic MSS.]—1162. lege καὶ δάτερον.
1164. βαδίζει Suid. in 'Ηπίαλος. fo. βαδίζοι [ita Elmsl.] sed vid.
Schol. ad v. 1181. [scil. nominativus est pendens.]

1178. Suid. Maxlvopov. lege waxlvogoov [ita Elmsl.] immo Maxl-

ruger ex Hesychio.

1199. Ad Schol. verba Θηλυδριώδες και κατεγγλαντισμένον ad-

scripsit Thesm. 138.

1200. lege και τὸ μανδαλωτὸν αυ. Suid. Μανδαλωτόν: [et sie Elmsl.] sed ut editum in Περιπεταστόν.

1903. lo lo ] των. at Suid. in Συμφορά ut editum.

1218. fo. κάγώ γ' ὀπύειν.

1220. leg. τοῦ [sic Ran.] vid. ad 1031.

1224, δουρτή Suid. in 'Οδύρτη.

1226. lege ω πρέσβυ [e Schol. sic Ran.]

1928. & ayimala. dele a [sic Scaliger et MSS.]

Ibid. Inter Schol. "Vid. Schol. ad Av. 1762. et aic leg. Τήνελλα. 'Ω καλλίνικε χαϊρ' ἀναξ 'Ηράκλεις Δὐτός το χώ Ιολως αλχιμητών δύο. Vid. Schol. Pind. Ol. 1x. 1." [ita Elmel.]

#### CLASSICAL CRITICISM.

De Vocibus Βλίτον, sive βλίτος, et βλιτομάμμα, deque Sensu primario vocum Μωρός, Μωραίνω, ' Fatuus, insulsus.'

Hustch. βλίτον λαχάνου είδος. Lex. Reg. Ms. ap. Albert. βλίτον είδος λαχάνου τινές δε βλιτταν γράφουσιν. Ap. Suid. habemus, βλίττος είδος βοτάνης: nec H. Steph. nec Schneid. habet βλίτος, quod lexicographis est notandum: βλίτος autem esse i. q. βλίτον, e Latina lingua apparet: Pallad. in Mart. tit. 9. sub fin. Hoc mense blitus

seritur solo qualicamque, sed culto.

Aristoph. Nub. 1001. Br. Τοῖς Ἱπποκράτους υἱέσιν εἴξεις, καί σε καλούσι Βλιτομάμμαν. Hermannus bene scribit Βλιτομάμμαν, (quod Phrynichus 200. Прожар. habet) et bene posteriorem hujus vocab. partem derivat, ut Phrynichus, a μάμμη, quod matrem significat: βλιτομάμμας έπλ των έκλελυμένων διά τευρήν συγκείται μετά το βλίτον. ο έστι λάγανον έκλυτον αμοιρόν τε δριμύτητος, καὶ έκ του μάμμα, δ σημαίνει μήτηρ έξ ούν τούτων συγκείμενον σημαίνει τον έπί μητρός τροφή έξίτηλον γειόμενον. Quid sibi velit Phrynichus, parum intelligimus. "Inepta sunt," ut ait Brunckius, "quæ ad hoc verbum adnotat Schol. βλιτομάμαν. Perperam in meo Cod. βλιττομάμαν: pejus ap. Suid. βλιττομάμμαν (quare Br. Suidæ βλιττομάμμαν pejus esse dicat, non videt Herm.) Egregie fallitur H. Steph. Ind., ubi postulante metro potius legendum esse alt καλέσουσί τε σε βλιτομάμαν: optime se habet Codd. lectio: ultima in καλοῦσι producitur ob sequentem mediam cum liquida. Βλιτομάμαν derivatur a βλίτον, blitum, quod oleris genus est omnium insipidissimum et futuum, unde insulsi et inutiles blitei appellantur. Plaut. Truc. iv. 4. 1. Blitea et lutea est meretrix, nisi quæ sapit in vino ad rem suam. Gallos vocem suam, qua socordes inertesque homines blittres, belitres, appellant, hinc deduxisse, viris quibusdam eruditis creditum fuit. Sed verisimilius affertur etymon."

Doctissimus Brunckius verba Schol. quæ exscripsit Suidas, non intellexit: βλιτομάμαν μωρὸν, τὸ γὰρ βλίτον μωρὸν είναι δοκεί λάχανον: immo adeo non sunt "inepta quæ ad h. v. adnotat Schol.," ut Brunckius ipse cum Scholiasta idem sentiat: nam quod Schol. appellat μωρὸν λάχανον, id Brunckius vocat insipidissimum et fatuum. Μωρὸν enim proprie notat id quod est insipidum, vel fatuum, i. e. sine sapore. Lexicographi hanc propriam vim vocis minus perceperunt. H. Steph. Th. Gr. L. T. ii. p. 1664, D., qui hunc sensum non, ut debuerat, primarium fecit: "Μωρὸς," inquit, "cujus gus-

tus est fatuus, sive insipidus, Diosc. iv. plan yeveauera umgal, ubi quidam interpr. radices gustu fatuo; quidam, radices sapore insipido." Iterum de verbo μωραίνετθαι, p. 1666. C. "Pro infatuari, i. e. fatuum, seu insipidum reddi: ap. Matth. v. tav δὶ τὸ άλας μωpartij, ir rive alestigeraes, ubi vet. interpr. vertit, Si sal evanuerit, in quo salietur? Alii autem reddunt, Si sal infatuatus fuerit: redditur etiam, si desipuerit, item, si insipidus factus fuerit. Illud certe verbum infatuatus significatione convenit: si modo ap. Martialem (xiii. 13.) betas fatuas exponere possumus insipidas: Marcus pro μωραγθή habet άναλον γένηται: sequitur autem hoc μωραίveσθαι erm nominis μωρος significationem, qua pro fatuo, seu msipido usurpari a Dioscoride, paulo ante docui." Galenus Expl. Vocc. Hippocr. Μεμωρωμένα τα άναίσθητα, ubi Franzius refert ad Prorrh. p. 197. 53. et Coac. Præn. p. 429. 15. Non debuerat H. Steph. de vi τοῦ fatuas, i. e. insipidas, ap. Martialem dubitare. nam Martialis sæpe vocabulo sic utitur: xiii. 10. "Ut sapiant fatuæ fabrorum prandia betæ, O quam sæpe petet vina piperque coduus!" X. 37. "Et fatuam summa coenare pelorida mensa." XI. 32. "Hinc pistor fatuas facit placentas." Forcellinus, qui, ut nobis videtur, minus recte judicat "fatuum translate dici de cibis, qui insipidi sunt," et qui, ut Gesnerus quoque facit, unum tantum Martialis locum adducit, sc. eum, in quo occurrunt verba fatuæ betæ, bene scribit: "Fortasse huc pertinet illud Varronis ap. Non. IV. n. 291. Quod Cal. Jun. et publice, et privatim fatuam pultent diis mactat, h. e. sine sale, et fortasse intelligit libum ex farre, et faba, quod eo ipso die Carnæ deæ offerri solitum, tradit Ovid. VL Fast. 170." Servius in Virg. Georg. iii. 395. "Ipsum lac non sit fatuum, sed habeat salis occultum saporem," notante Wetstenio ad loc. Matth.

Ut fatuus et pro insipido et pro stulto usurpatur, ita quoque insulsus, de quo Non. Marc. p. 501. (Gothofredi Auctt. L.L. ed. 1622) "Insulsum, proprie fatuum, sine sale: M. T. ad Cæsarem Juniorem Epist. ii. Sed ita locutus insulse est, ut mirum Senatus convitium exceperit, et de Oratore II. (257. c. 54.), Sed qui ejus rei rationem quandam conati sunt, artemque tradere, sic insulsi exstiterunt, ut nihil aliud eorum, nisi ipsa insulsitas irrideatur. Ad etymologiam vocis alludit Quinctil. Inst. VI. 3., cum scribit: Salsum igitur erit, quod non erit insulsum: velut quoddam simplex orationis condimentum, quod sentitur latente judicio velut palato, excitutque et a tædio defendit orationem.

<sup>14</sup> Μωραίνω," ut ait Schleusnerus, "proprie de rebus usurpatur, et significat fatuum, insipidum reddo, corrumpo: passiv. μωραίνομαι, fatuus, et insipidus fio, corrumpor, vim et sigorem amitto, a μωρὸς, fatuus, insipidus: ita dicitur de sale Matth. V. 13. Cf. Weddeli Exercitatt. Medico-philol. Decad. V. Exerc. 4. p. 15. J. H.

Maii Obss. ss. III. p. 105." Iterum: "Mwpos, ut fatitus Martial. XIII. 15. insipidus, qui saporem, vim, et vigorem amisit, Hippocr. de Diæta II. 27. Text. 2. Dioscor. IV. 18. p. 122.; deinde, ut Hebr. 7517 (quod pr. insulsum, insipidum, Job. vi. 6. deinde. vero stultum notat, v. c. Thren. ii. 4.) Lat. fatuus, Gallic. fade, et nostrum abgeschmackt—q. μήωρος, ex μή, non, et ωρα, cura, qui nullius rei cura tangitur, vel quasi μή ὁρῶν, non videns, ec. animo, non intelligens." Mirum sane, Schleusnerum, doctissimum simul et acutissimum, qui tam bene de sensu primario hujus vocis præcepit, vulgarem sequi etymologiam, que huic primario sensui parum con-Nec hæc etymologia, nec altera ap. Eustath., qui vult μωρος dictum esse quasi μήορος, H. Stephano satis placet. Tertiam etymologiam affert Schneiderus in Lex.: μάρω, μαράω, μαραίνω: sic μῶλυς, μωλυρος contr. μωρός: ap. Hippocr. Epid. i. p. 364. μωλυόμενα sunt κατά βραχύ ἀπομαραινόμενα, ut Galenus vocem explanat: sed hæc etymologia nobis non placet, nec varii sensus vocum μαρὸς, et μῶλυς (i. e. tardus, hebes, indoctus) inter se congruere videntur. Mwedy esse insipidum ap. Hippocr., notavit J. C. Schwarzius Comment. crit. et philol. L. Gr. N. F. Lips. 1737. p. 931., et post eum Schleusnerus. Jam vero si fatuus et insulsus ap. Latinos, et Dan ap. Hebræos usurpentur et pro insipido, et pro stulto, quid mirum puopo eundem duplicem sensum ap. Græcos habere? et si propria notione fatuus, et insulsus, et DIA pro eo, quod est sine sapore, sumantur, quare dubitemus eundem primarium Gr. verbo mossos tribuere sensum, non videmus, præsertim cum e sensu insiwidi facili transitu perveniamus ad sensum stulti.

Hermanno βλιτομάμμα est " is qui, infantis instar, matrem petpetuo vocantis, simplex et stolidus est: similiter μαμμάκυθοι Ran.

990."

Thetford, Oct. 6th, 1815.

E. H. BARKEN.

#### AN ANSWER TO

#### A LATE BOOK

Written against the Learned and Reverend Dr. Bentley, relating to some Manuscript Notes on Callinachus.

TOGETHER WITH AN EXAMINATION OF MR. BENNET'S APPENDIX TO THE SAID BOOK.

LONDON: PRINTED IN THE YEAR, 1699.

No. VI .- Continued from No. XXIII. p. 145.

To the Author of the Remarks upon Dr. Bentley's Fragments of Callimachus.

AND that Supplement of yours must not be passed over in silence. Then might you call me a partial writer indeed, if I took no notice of your supplement. This supplement of yours you have set forth in a place by itself; and, the more effectually to draw the reader's eye upon it, marked it out into thirteen capital figures. You introduce it thus.

· V. I expected, when I looked on the last beautiful edition of Callimachus, to have found every little passage of the ancient writers, wherein but his name was mentioned, gathered to my hands by Dr. Bentley.

W. Then you could not but have expected to have found in Dr. Bentley all those quotations out of the ancient writers which are in Mr. Stanley's MS. whether ever he had seen that MS. or not. Tis fate: the Dr, shall be acquitted by the same mouth that accuses him.

V. But I have met with a few, which, I presume, he either had not seen or forgotten.

W. A few.

V. And because I am persuaded it will not disserve the learned

world, I shall insert them.

W. Sc. By way of supplement to the former editions of Callimachus. For otherwise, what service could it be to the learned world? And so you explain yourself when upon Num. 12. you expressly say (p. 49.) that that epigram, Quænam hæc forma Dei, &c. was (you thought) omitted in the late edition. Here therefore we may expect to see the whole extent of your reading, and what services the learned world may promise itself from your pen. I shall take them one by one in order as they lie.

Num. 1. Suidas v. Kulias, Naos core ris 'Appoblems, &c. formerly

cited at length.

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W. Supra.

V. Num. 2. v. Kwuffrat. Kwuffrat sail of yelroves, &c. in the same page.

W. In the same page. V. Kdππα Mr. B. p. 245.

W. Κάππα supra.

V. Num. 3. Natalis Comes's citation out of Callimachus's Hecate, accounted for already.

W. I'll have nothing to do with Natalis Comes.

But why should 1 be so angry, will you ask me, with Natalis Comes? [p. 50, 51.] That Italian critick was a famous man in his generation, and

had read nobody knows how many MSS. [p. 45.]

I'll tell you, Sir: there was a certain Italian critick, a man of vast learning indeed, but withal so horrible unmannerly, that the world hated and despised him at the same time that it was profiting by him; one Joseph Scaliger, [v. Mr. B. p. 225. confer cum Dr. B's Answ. Præf. p. 100.] And he hath given me such an idea of this Italian critick of yours, that makes me apt (at first sight) to think the worse of any book (yours I except) wherein I do but meet with so much as the name of this Natalis Comes. 'Tis in one of his letters to Sethus Calvisius, where he tells that great astronomer with what satisfaction all men of learning received that excellent book, his chronology. [Scaliger Ep. 309.] Upon which he immediately adds: Qui unum, ac cum illis ego, à te petunt, ut scriptorum quorundam minorum gentium mentione, qualis est Natalis Comes, homo futilissimus, abstineas. Dolet enim mugnis viris illos pannos tuze purpurze assui: Tu hæc in secunda editione curabis. That it grieved all men of learning to see the name of so wretched a trifler as Natalis Comes standing in so excellent a book as Calvisius his chronology, and therefore Scaliger begs of him, that in the next edition he would strike him out: which accordingly was done. This passage of Scaliger, Mausacus, in his dissert. critic. (referr'd to more than once before) repeats, and expresses himself even to a passion upon it. It raised an indignation in him, that there should be found men in the world so weak as to pretend to establish any thing upon the credit of such beggarly scriblers as Natalis Comes, and set up for criticks and authors by stuffing out their books with such borrowed authorities. So that whether the Dr. had never seen this passage in Natalis Comes, or whether he had forgotten it, or whether (which is more likely) he neglected it, I am not able to determine: but that this Natalis Comes is an author with whom you are extremely well acquainted, is a plain case. There's not any one name in your whole book comes so often over as Natalis Comes. Dr. Bentley takes his Fragment, n. 110, from the Etymologicon (Nicas some call him -- turn to it, reader, in the vindicator's book, p. 43, 44, 'Tis a learned parenthesis) but Natalis Comes had published a larger fragment: Dr. Beutley takes after Casaubon's lection; [p. 45.] but Natalis Comes gives their more correct, and translates them better: and who knows what MSS. Natalis Comes may have seen? [p. 50.] Natalis Comes gives another epigram too as from Callimachus, and though I know not, whether that Italian author was critick enough to determine the controversie; [what controversie?] yet Dr. Bentley might have been so fair as to have mentioned him. Natalis Comes hath given us a handsome commentary upon the fragment, n. 209. int, Bentlemn. [p. 71.] But Dr. Bentley transcribes it (and that but abruptly) from the Scholiast upon Sophocles: and that book indeed, the Scholiast upon Sophocles, the Dr. had consulted: but as for Natalis Comes, one knows not whether Dr. Bentley hath ever so much as seen that Italian critick. And here again, Num. 3. we have Natalis Comes: and Num. 11. Natalis Comes again. And may not a man say of this Natalis, your darling author: this Natalis Comes, Sir, is an erranter pedant than Dion Chrysostom himself. [Mr. B. p. 26. confer cum Dr. B.'s Answ. p. 5, 6.] But,

Pro captu lectoris habent sun fata libelli.

The sense of which words I find happily alluded to in a late excel-

lent poem.

But each vile Scribler's happy on this score,

He'll find some Draucus still to read him o'er. [Dispensary.] After Natalis Comes, your next darling author is Lactantius Placidua. In p. 36. we have had Lactantius, or (as you well observe) Lutatius Placidus; in p. 38, 39. You have run on score with the same Lactantius Placidus for a considerable parcel of mistakes of the first size. [Supr.] Here Num. 4. you are in with your Lactantius again, and Num. 9. you will even account with him, making as many mistakes, and as foul ones upon Lactantius, as Lactantius had before made for you.

V. Num. 4.. Lactantius Placidus, &c.

W, Eujoy it. The other three you are beholden to your MS. for. For though I doubt not, but that Mr. Stanley had read all Suidas over, yet for Mr. Stanley's vindicator I cannot make out the like evidence. Lactantius Placidus is a critick so stooping towards your beight, that I am apt to believe you may have read him. And therefore this Num. 4. (though I think I could dispossess you of it) yet I am willing to let pass for your own.

But here (as you cannot forbear him) you occasionally bring in another remark upon the Dr. which should indeed have been referred to

the class of Transportations, supr.

V. To that book of Callimachus, entitled, Κτίσεις Νήσων καὶ πόλεων, καὶ μετωνομασίαι; that is, the foundation of cities and Islands, and the change of their names; I would also refer all those passages in Pliny, cited by Dr. Bentley, n. 392, 393, 394, 395, 397. in which there is an express mention of the change of the names of those places. [p. 82.]

W. In not one of these passages out of Pliny is there any such express mention. There is indeed express mention of the names of several places and people, and sometimes of several names of the same places: but not of the μετωνομασίαι, the change of those names. That which comes the nearest to your purpose, is n. 397. Eam (Samothracen) Callimachus antiquo nomine Dardaniam vocat. But to have answer'd your design, it should have been, antiquo nomine (or rather antiquiths) Dardaniam vocatam (fuisse) tradit. Express mention, you say, of the change of those names. But, pray, Sir, what express mention of the change of the names do you find in this fragment, n. 393, inter Corcyram et Illyricum Melita; unde catulos Melitæos appellari

Callimachus auctor est. Here is, you say, express mention of the change of the names. Were the Melitæi therefore formerly called Catuli, or the Catuli, Melitzei? For the one or the other of these you must mean. There were, Sir, of old a certain race of lap-dogs called Catuli Melitzei; and this name, saith Callimachus, was given them from the island Melita; that is, from this island Melita lying near Corcyra (Corfu:) not that other island of the same name lying near Sicily, now called Malta. And this is all that Pliny means. But by one dash of your pen are a whole nation of islanders metamorphosed into a breed of lap-dogs. A man that was minded to deal less tenderly with you than I am, would not have parted with this choice piece of lap-dog criticism for two or three pages together. But I cannot imagine you to be so wretchedly ignorant, as to have taken the Catuli Melitæi for a people. [Mr. B. p. 45.] No, certainly, Sir, you are a greater scholar than so. This was put down only to carry on the humour of contradicting Dr. Bentley. But as you have got nothing by it hitherto, let me advise you to give it over.

V. I am of opinion that the fragment n. 399, may belong to Calli-

machus the statuary. [p. 83.]

W. Here you are at it again; Dr. Bentley must be corrected. There can no other reason in the world be given for any man's being of that opinion, but because that fragment relates to a statue. Pliny tells us a story of a certain person, that had, during his life-time two statues, erected to him, both of which statues, though standing in places far distant the one from the other (the one in Italy, the other in Greece) were struck with lightning on the same day. This, saith Pliny, Callimachus looked upon as next to a prodigy. And might not Callimachus the poet wonder at so strange an accident as well as Callimachus the statuary? But however this serves to expose the Dr. who (with Harduin) was so injudicious as to refer this passage to Callimachus the poet.

V. Num. 5. A quotation out of Diomedes Grammaticus.

Num. 6. The like out of Atil. Fortunatianus de Priapeio metro.

W. The only discovery with which you have in these two numbers obliged the learned world is, that as among the Romans, Propertius, Tibullus, and Gallus wrote in elegiac verse; so before them did Callimachus and Euphorion among the Greeks. And that Callimachus in his epigrams had, as to the choice of his metre, some peculiarities of his own ('tis not said what) as had also Bacchilides, and some other poets. theirs. And this is one of those discoveries omitted by Dr. Bentley: [p. 49.] the bringing of which to light, you are persuaded is no disservice to the learned world. Certainly so, Sir, no disservice. Your quotation of Atil. Fortunatianus is out of Putschius his Grammatici Veteres, p. 2676. In the Dr.'s answer to your honourable patron, p. 227. I find him within three pages of you in the same Atil. Fortunatianus, sc. on p. 2679. de Saturnio versu. Which passage in the Dr. with the occasion of his producing it, p. 226. I recommend to the perusal of the inquisitive reader. So lucky are you all along in your memorandums, though I take notice of but few of them.

V. Num. 7. Atilius Fortunatianos, p. 2680. de Saturnio versu.

W. Much to the same purpose as the two former, only with this difference, that as in them you did no disservice to the learned world, so in this you do no service: this very pussage being printed in Greevius's Callimachus, and placed by Spanheim, where it should be, amongst the Testimonia, p. 302.

V. Num. 8. A quotation out of Crecilius Minutianus Apuleius from

Calius Rhodiginus.

W. In the fore-mentioned Salvagnina Boessius his Prolegomenn, p. 16. which our vindicator, without numing his benefactor, hath confidently made his own. But those prolegomena of Salvagnius Boessins Dr. Bentley hath read, and therefore cannot but have seen this quotation. [Supra.] Tis a known story, and produced by the Dr. over and over, (p. 345.) and that from far more certain authorities than that unknown Carcil. Minutianus Apuleius, upon whom Sulvagnius sets this maph; Qui nondum lucem vidit, unique Cælio Rhodigino notus fuit.

V. Num. 9. Lactantius Placidus.

Your darling author Lactantius Placidus. There was no occasion in the world for your exposing your self here. In the first place you do not contradict Dr. Bentley. In the next, when you were only making a supplement to Callimachus, you should have let those things alone which were already done to your hand. The passage here produced is printed with a large commentary upon it, by Spanheim in his volume of learned observations upon this author, p. 571, 572. And a little modesty might have taught you not to have meddled with a subject before exhausted by so masterly a pen. But to do you justice, I verily believe, you did not know of Mr. Spanheim's having said any thing

V. Were I allow'd to play the bold critick, I would for Arcadus read

Argivi, (for Tydeus, the father of Diomedes --- , [p. 86.]

W. Bold critick! Most properly spoken, and since 'tis an epithet of your own chusing, may it be your character: the bold critick. Such number of gross absurdities crowded into the compass of so few lines (one short parenthesis) I defie any man to show me in any book in the whole world again. And they are all your own; not one of them here, as before in the case of Branchiades Apollo, borrowed from Lactantins Placidus. [Supr.] In the first place, Sir, spolium signifies the spoils (as the armour, and budges of honour) taken from off the body of an enemy slain in open fight; as in Virgil, Actoris Aurunci Spolium; and not the armour worn by a man while living. So that according to your correction of the poet, this Diomedes the son of Tydeus must have been (as indeed afterward he was) a famous warriour, must have perform'd all his exploits, must have been slain in the wars; and all this long before he was born; nav, he must, after he was slain, and before he was begotten, have dane'd in armour at his father's wedding. For 2ndly, Sir, if you had took time to look into the author upon whom you were commenting, you would have found that these words were timed at Tydeus his marriage with the mother of Diomedes. And 3dly, if you had look'd into, any of your poetical dictionaries, you would have found

that there were two Diomedes, that is, Diomedes the Thracian, slain by Hercules, and this Argian Diomedes the son of Tydeus; and that 'twas the Thracian Diomedes, who was so famous for his man-eating, chimney nos'd horses. [Impius hamano viscere pavit equos, Ovid. It Diomedis equi spirantes naribus ignem, Lucret,] And consequent from these premises you will find; 1st, That your Argos in it has anothing at all to the purpose. 2ndly, That Euhippus was substantial flesh and blood, and not a mere noun adjective. And 3dly, From hence may the reader take this information, that a book may have a great many Greek and Latin words in it, and bear a mighty show of learning, though written by a man that understands nothing of the matter he is writing upon; and withal, that some of the pages written against Da. Bentley are of this kind.

V. Manuscript-p. 87.

W. Stuff!

V. Num. 10. A quotation out of Photius.

W. A bare mention of the name of Callimachus with something of a censure pass'd upon him with several other writers in a lump.

V. Num. 11. A choice epigram out of Natalis Comes.

W. I'll have nothing to do with Natalis Comes.

V. Num. 12. An Epigram out of the collection of the epigrammate veterum with this title.

#### Callimacki

Imagini inscriptum Jovis.

Quenam hec forma Dei? cur versa est? Fulgura lucis

Divinæ non fert debilis hæc acies, &c.

Which epigram, (p. 49.) if I am not mistaken, the late editors of Callimachus have not mentioned.

W. You are mistaken, Sir. 'Tis in both the last edition of Grævius's, and in the edition last before that of Dacier; in both of them inter testimonia veterum. Oh shamefull! Not so much as turn'd over the very first leaves of the book you were making your comments upon!

V. Num. 13. A citation out of Malela.

W. Omitted by the Dr. (I confidently presume) for the same reason, as were those out of Natalis Comes.

V. The learned editor of that historian for Etesiis reads Aëtiis.

W. The learned editor of that historian saith not a word of the matter.

V. Perhaps it should be dywow.

W. An easie correction of Enpolous into άγῶσιν. For there be two of the same letters in both words, σ. ι. And besides what have the Etenian winds to do with the racing-chariots? Did those chariots go with sails? wide loc, Malel. p. 221.

V. Callimachus wrote of winds, and therefore perhaps the true read-

ing is in the text, and should be translated de Etesiis.

W. What need therefore of such a forced correction. week are we know Callimachus wrote, but I never yet heard of any book of his entitled. Erhora.

V. And 'tis not altogether improbable, (but) that Suidas might mention his Αίτια, if a small correction he allowed, and instead of τῶν δὲ

mores Belilier tort pal ratra, we read tort cal Airea, Lots "Apilies, &cc.

But this opinion wants the countenance of a manuscript.

W. There was no manner of occasion for this learning of yours in this place. You'll never meet with any such thing in a MS. Or if you do, I'll venture to tell you before-hand, that MS. is faulty. He that bath the least gust of the Greek language will tell you, that the rail and the rail's cannot here be parted. But somewhat you must be a doing. A critick without his corrections, editions, and MSS. is like a bean without his wig, vide Mr. B. p. 146. IINTHPIAN OHPAKAEL-AN, and Dr. B.'s answer, p. 113.

And here ends your supplement, upon which let us now cast up accounts, and see how deeply the learned world stands indebted to you.

This collection of yours, as you call it, consists of thirteen capital Agures; [p. 88.] of which Num. 1, 2. transcribed from Mr. Stanley's MS. are somewhat to the purpose, and will, 'tis likely, be inserted in the next impression of Callimachus. 3, 7, 9, 12. printed in the last edition. 4, 5, 6, 10. a hare mention of the name of Callimachus. The epigram of 11. no more Callimachus's than your own. 8, 15. the substance of them both in the Dr.'s collection over and over. But as for those indifferent names which you have tack'd to them, Dr. Bentley scorn'd to make use of such authorities. So that, Sir, not to flatter you, the service you have done to the learned world by presenting it with this your supplement is just none at all: or the very utmost you can pretend to, is the having transcribed from Mr. Stanley's MS. the two quotations out of Suidas. But as for those usefull and accurate observations which you have added, as that of the Catuli Melitei, and Diomedes's his armour. they are purely your own. And if Mr. Grævius, or any one else shall think fit to insert them in the next impression of Callimachus's Works. 'tis pity but that the world should be inform'd to whom it is obliged for them. [p. 74.] In the mean time, I have not been wanting in my exdeavours to blazon your atchievments, and make the learned world take notice of them.

I have now performed all that, as far as you are concerned in it, my title page promises. For upon the former part of your book I had once designed a separate consideration. But I am weary of my work, and, I fansie, both your self and the reader think it high time for me to have done with you. Yet since it might look somewhat suspiciously to take no manner of notice of it, I shall, with all the brevity imagina-

ble, bestow upon it a cursory reflection or two.

That former part of your book contains in it a most grievous accusation. Dr. Bentley's injustice and inhumanity to those authors who have written before him. Upon which I cannot but in the first place observe to the reader, that had one designed to have written a panegy-rick upon the Dr., one could not have pitch'd upon a more proper subject for it, than what this man makes choice of for matter of reprouch against him: all this injustice and inhumanity of the Dr. to those authors who have written before him terminating in this point; that Dr. Bentley hath observed some mistakes that have drop'd from the pure of several great men, who have written before him, and corrected themetaervice for which he hath received the publick acknowledgment of the

acts altogether as considerable in the commonwealth of learning, as uny of the retainers to the half-moon club. But if the Dr. doth (as indeed he pretty often doth) disagree from the opinions of those great men, who have written before him, it is, though sometimes with the assurance of a man that knows what he is speaking of, yet always, with a due respect and deference to the worth of the persons from whom he dissents. But let us proceed to particulars.

V. Dr. Bentley calls Æmilius Portus, hominum futilissimum, the

greatest of Triflers, ep. ad fin. Mal. p. 51. [p. 7.]

W. Æmilius Portus was but a puny critick, and to persons of his character there is no epithet oft'uer apply'd, than that of futilissimus. We have had it once before, supr. [Vide quæ de Æmilio Porto Pearsonus in Prolegom. ad Hierocl. Æmilius Portus, qui Suidam aded infeliciter transtulit, &c.]

V. Nor can Gerard Vossius, and Johnsius escape being treated by

him with the like language. [lbid.]

W. Tis a most notorious falshood.

V. Who suffer'd themselves to be led into an error through their ig-

porance, [lbid.]

W. In errorem inscii inciderant, D. B. ep. p. 51. The word inscii, hese is to be translated unwarily, incogitantly, not ignorantly. And but that these great men were guilty of a strange incogitancy as to the matter the Dr. was speaking of, is a thing which cannot be deny'd, vide locum. You must learn to construe a piece of Latin, before you write another book against Dr. Bentley.

V. The same most learned Vossius he severely arraigns in another place of committing a great mistake without consideration and judgment.

[[bid.]

W. You misconstrue the Dr. again, and turn his words to a sense directly contrary to what they intend, Dr. B. ep. p. 83, non certo judicio, sed inconsiderate, præterque morem egisse videtur. The sense of the Dr.'s words is plainly this, that though Vossius had written the name Mulela without an s, yet 'twas not his certum judicium, not his own audgment, or his own standing opinion, that it ought always to be so written; for that his own practice contradicted: but he wrote it so, inconsiderate, præterque morem, inaccurately, incuriously, or (if you will have it so) inconsiderately; præterque morem, and contrary to his usual practice. For the whole stress of the Dr.'s argument is, that it was not Vossius's his standing opinion, that the name Malela ought to be written without an s, and consequently, that his writing it so, could not be through ignorance, or mistake, or for want of judgment; but purely either through inadvertency, or rather with a contented unexactness in compliance with some other authors who had used that way of writing it. So that you here charge the Dr. with charging Vossius with want of judgment, when the Dr. is arguing directly the contrary. and discharging him from that suspicion. Here's justice and judgment joyn'd together !

V. He speaks of the most learned man of the later Greeks, Leo Allatius, as if he were [a brute] not so much a man, as a composition of

ill-nature and envy. [p. 8.]

W. The flourish of [n brute] is of your own making. The Dr. allows him the title of eruditissimus, ep. p. 50. As for the other part of his character, ep. p. 51. See how, after Bochart, the learned Dr. Th. Smith speaks of Leo Allatius in his Narratio de vitâ, &c. Cyrilli Lucarii; as in many other places, so particularly, p. 113. Leo Allatius—suspectæ fidei testis, et ad convitiandum propensissimus. An unlucky quality, Sir, especially where there's no good one (which was not Allatius's case) to counterbalance for it.

V. He endeavours to prove Erasmus, Scaliger, and Grotius, men of

no palate in matters of learning; or fuols. [lbid.]

W. A most notorious falshood.

V. And accuses them of a most foul error.

W. But 'tis a most foul error in you to say so. He accesses not them of a most foul error, but the copies of Plutarch of a very faulty lection, which he wonders indeed none of those great men should have observed. Here follows your own correction of the Dr.'s correction. 'Tis like all the other things that are your own. You don't understand what the Dr.'s at, Sir, Monaico'r διδάσκει. The Dr.'s criticism runs more upon the διδάσκει than the Μουσικόν. And therefore your marginal learning is (like every thing else you write) nothing to the purpose.

V. He allows not Florus Christianus, Scaliger, or any other of the moderns to have understood the true measures of an anapæstick verse.

[p. 9.]

W. Of which presumption Mr. Boyle long before your self had accused the Dr. and in a much livelier manner; and before your book came out had received the Dr.'s answer to it. Mr. B. p. 159. Dr. B's answer, p. 132. et seqq. Is not the republishing bathed objections without taking a syllable notice of the answer which had been before given to them, a piece of impertinence?

V. He speaks very coursely of Lilius Gyraldus, and Monsieur Me-

mage. [p. 10.]

W. Tis false. He never speaks of them otherwise than very respectfully.

V. He takes occasion frequently to quarrel with, and correct Isaac

Casaubon. [Ibid.]

W. That he quarrels with Isaac Casaubon is falsely spoken. The true, Dr. Bentley hath observed that great man to have made (as the greatest of men have done) some mistakes; and some of them he takes occasion to correct; but this is not quarrelling with him. Dr. Bentley admires Isaac Casaubon, and never speaks of him but in terms of respect.

V. He censures the commentators upon Pliny. [Ibid.]

W. The worst you can make of his censure upon the commentators apon Pliny is, that they were learned men, but not omniscient. He takes notice of a particular passage in that author of which the commentators had fail'd to give a right explication, but saith he, els ανής εδ πάνθ δρᾶ, No man seeth all things. A severe censure!

V. He condemns Meursius of Ignorance. [Ibid.]

W. Tis talse. The Dr. hath indeed, p. 40, these words concerning Meursius, Horum versuum ignoratione tota via erravit Joannes Meur-

sius. The meaning of which is this: Julius Pollux, 1. 7. c. 33. produces upon a certain occasion the authority of that ancient comic poet Eubulus, and gives it in Eubulus his own words. That quotation being written in Tambic verse (a sort of metre next to prose) and having nothing in it of a poetical air (as containing only a catalogue of names) and standing in Pollux continued with the rest of the text; Meursius mistakes it for the words of Pollux himself, and not of the author whose name Pollux cites to it: and horum versuum ignoratione, mistaking this quotation for prose, whereas indeed it was verse; and taking it for the words of Pollux, whereas they were indeed Eubulus's; upon this mistake, tota via erravit, he was quite out in his explication of that passage. But that, Sir, was a mistake (as any one that shall consult the place will see) more easily committed than corrected. And Dr. Bentley's taking notice of it was no condemning Meursius of ignorance. Shew me where in any of his writings, Dr. Bentley calls Meursius an ignorant man, and I'll retract every word I have spoken on his behalf. Sir, I must tell you again, that before you write any more critical books. you must understand Latin a little better, and learn to translate pro-

V. He condemns Quintilian too: [Ibid.] as if Quintilian did not know the true reading of a word in Cicero, as well as Dr. Bentley. But I

thought Quintilian a creditable authority.

W. Credible, Sir, you mean. But I have mended your form for you upon this article. What you speak of is this passage in Tully, De inventione, hujus constitutionis Hermagoras inventor esse existimatur. And ibid. Quòd si magnam in his Hermagoras habuisset facultatem. In both these places Quintilian reads it Hermagora. I dare say, the ingenious Mr. Boyle, who, 'tis plain, by his stile, hath a musical ear; after all which (rather than lose a flourish) he hath said upon the matter, is on the Dr.'s side against Quintilian. With the Dr. stand all the MSS, and so would any man that bath aures non asininas. But I believe, as to this affair, you are sincere, and do think the Dr. too presumptuous.

V. Nay, the Dr. saith, that though Tully himself should affirm he had written so; yet the Dr. would not believe Tully himself. No, Dr. Bentley would not submit to Tully himself. Tully the master of elo-

quence and standard of good language.

W. Tis true the Dr. doth say, (p. 80.) Ego verò Ciceronem ità scripsisse ne ipsi quidem Ciceroni affirmanti crediderim. Bold words, I confess. But, Sir, you must allow the Dr. to rhetoricate now and then. I have known an whole book, as large as yours and mine put together, made up of nothing but rhetorications; and yet it took very well and turn'd to better account to the bookseller, than the best that ever he printed.

V. He calls Malela a mule. [p. 11.]

W. Nay the Dr. is very rude to Malela, that's the truth on't. [V. D. D. H. Hodii, Prolegom. in Malel.] Make a collection, Sir, of the Dr.'s complements upon his author Malela, and print them by way of a second appendix to the next edition of your book. You'll expose him most terribly. Amabo te, Syrisce; serione have an joco? Que te enim larve atque intemperim agitabant cum have

Os hominis! Oh hominis stuporem! ah ista pecude, &c. These are the Dr.'s civilities to the author of the foregoing papers. But as for your own civilities, Sir, in the following part of the same page (11.) I leave them to be fairly divided between yourself and your friends.

V. He indites and arraigns the reverend Justin Martyr, Clemens Alexandrinus, Eusebius, Theodoret, and Athenagoras of forgery. [p.

12, 16.]

W. Tis a most notorious falshood.

V. He flies higher and brings the rational and learned St. Paul un-

der his pounces. [p. 17.]

W. Very clumsily express'd, Sir. Dr. Bentley is not the first man that hath offered at a conjectural emendation of the text of the New Testament. I hope, Sir, though you talk so much of Scripture, Fathers, and Councils; yet you are no clergyman. I should be very sorry to hear, that a man who takes such delight in reviling his betters belongs to the gown.

· V. He falls foul upon his most beloved friend Dr. Hody, exposing his exposition of the Orphic Ericapæus with an air peculiar to himself.

[p. 23.]

W. The reverend and learned Dr. Hody is Dr. Bentley's most beloved friend. Amicissimus noster atque eruditissimus Hodius are the Dr.'s own words, ep. p. 1. to which he adds p. 93. cui multum olim debebit historia Ecclesiastica.

But what a strange thing is this! That a man should set up for a critick and censor of other men's works, without having ever read so much as the very title-page of the book upon which he is making his reflections. Sir, if you had but read so much as the title-page to Maleh's chronology (as 'tis very plain Latin, I believe you could have construed it) you would have found, that Dr. Hody was no more concerned in this exposition of the Orphic Ericapæus than your self. The title-page of that book bears, JOANNIS ANTIOCHENI, &c. cum interpret. et Notis EDM. CHILMBADI-Præmittitur dissertatio de authore per HUMFREDUM HODIUM. Dr. Hody, you see, Sir, was neither the interpreter nor commentator upon that book, but only the editor, and writer of the dissertation concerning the author. And yet this same most horrible blunder you have over again, p. 89. Or if you had turned to the place it self that you are speaking of, Malel. chronogr. p. 90. you would have found that this exposition, as it was not Dr. Hody's. so neither was it Mr. Chilmead's, but Mr. I. Gregory's, taken out of his miscellany tracts published in English 4to. p. 147. Here's a critick for you, as well read in what he has not seen, as in what he has.

V. Despising the author as well as the criticism with an, it is not my

province to trample on what lies prostrate at my feet.

W. But rois resultivous exemplativeur, is, mortuis insilire, Sir. To trample on those that lie prostrate, as dead men in their graves, not as vanquish'd enemies at the feet of the conqueror. You must learn to construct Greek and Latin, Sir, before you write any more books in criticism. Yet even did this man think himself good enough to undertake Dr. Bentley.

Observe it, reader, and consider the consequence: when once Bast-

ter bath broke in upon a man's reputation, how securely ignorance will follow its leader.

I have done with you, Sir. And I think there is not one single article advanced against the Dr. throughout your whole Book, of which I have not given a fair account. Or if some little things may have escaped me, I promise you to give them, upon demand, the regard they shall deserve. As for what I have written, some few little odd exceptions you may make to here and there a particular passage: I saw them, and I passed them over; I was willing to leave you here and there a cavilling gap, an 'twere but on purpose to draw you on, and lay before you the temptation of exposing yourself to fresh disgraces. But take my advice, Sir, Fas est et ab hoste doceri: Return your sword into its scabbard, and let's hear no more of you. You are not a person made for the humbling of Dr. Bentley. You have not the way of doing these things; the style, the wit, and the delicate turn: nothing in you but blunt confidence. Your friends (if you have any that will deal freely with you) will tell you the same.

One word to the postscript, and I have done. That that postscript is not of your own writing, I have before told you, I am certain. My reason for it is, because 'tis written in English, in a style and language that a man may understand it. Be the author of it who he will; all that I shall say to him is this: That since he hath so officiously made all the malice and ignorance of your book his own: all that is said to

you let him take to himself.

I had designed, in imitation of your honourable patron's charitable instructions to Dr. Bentley, to have concluded my address to you also with two or three articles of advice. But I am afraid 'twould be lost labour. And besides, several bints of this nature you will find loosely scattered abroad in the foregoing papers, which you may easily draw together, and make what use of them you please. One thing let me most seriously and importunately beg of you, which is this: If you are resolved still to go on writing in this kind, let the Bible alone. For in good earnest, 'tis a most scandalous thing, to see a man so gravely quoting texts of Scripture, when he is upon so unchristian a work as is that of bearing false witness against his neighbour. I am,

or, Your unknown, &c. .

# NOTICE OF

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THERE perhaps never was a time, during the promulgation of Christianity, when there was so urgent a necessity for the im-NO. XXIV. Cl. Jl. VOL. XII. 2 C provement of Hebrew literature, as that in which we live. Infidelity, like a mighty flood, has attempted to sweep into oblivion the truths of the sacred scriptures, and to substitute the empty Mythology of the Greeks, and other pagan nations. Were we to inquire into the cause of this serious dereliction, we should find that it arose from a complete ignorance of the sacred language. Governments, as has been judiciously remarked by one of your correspondents, have not made the Hebrew, so necessary for a true understanding of the scriptures, a qualification for those whose business it is to officiate at the altar. This omission has been most severely felt by all ranks of professing Christians, during the last twenty five years: for the flagrant errors in all the European translations have caused the sacred volume to be neglected, first by intelligent men, and lastly by the lower orders of society.

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## NOTICE OF

Hore Pelasgice; Part the First. Containing an Inquiry into the Origin and Language of the Pelasgi, or ancient Inhabitants of Greece; with a Description of the Pelasgic or Æolic Digamma, as represented in the various Inscriptions in which it is still preserved: and an Attempt to determine its genuine Pelasgic Pronunciation. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. Cambridge, 1815. 8vo. pp. 146. 7s. 6d. Murray.

WHEN it was announced that the subject of Pelasgic antiquities was to be handled by a writer so celebrated as Dr. Marsh, we na-

turally expected the appearance of his treatise with great impatience, and, as soon as it appeared, hastened to prepare a notice of it for our readers. From his acquirements, his industry, his judgment, and above all, from his accurate and extensive acquaintance with German literature, that is to say, with the literature of a natien who have contributed infinitely more than any other to the elucidation of classical as well as sacred antiquity, we of course expected a most satisfactory result of his inquiries; and it would appear as an insult to the opinion of our classical readers, were we to declare that we have not been disappointed. Where it is impossible to write any thing but praise, a dissertation of our own would be utterly tiresome and offensive to our readers; and, therefore, all that we shall do, is to give as brief an analysis as possible of the work, accompanied with proper extracts: but the subject to be examined includes so very extensive a field for inquiry, that even compressing the matter as much as possible, we shall be obliged to exceed our usual limits.

a As the Pelasgi," says Dr. M. "according to Strabo, were not only μέγα ἔδνος' but τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαιδιτατοι, an inquiry into their origin and language cannot fail to excite the interest of the scholar, the philosopher, and the historian. Yet there is hardly an historical question which has been involved in greater perplexity; and certainly none, on which opinion has been more divided. These same Pelasgi have by turns been represented in the works of modern writers, as Egyptians, Philistines, Phoenicians, Bactrians, Scythians, Goths, and Celts, according as it best suited their respective systems. But though we cannot obtain the certainty of historical evidence for the origin of so ancienc a people, we may obtain something more solid than mere conjecture: we may at least derive the benefit of historical induction.

Lib. xiii. p. 621. ed. Casaubon.

<sup>2</sup> Lib. vii. p. 327.

<sup>3</sup> Fessler, in his Introductio in studium Ling. Orientalium, p. 16, (prefixed to his Institutt. LL. OO. 8vo. Wratislaviæ, 1787) has given the following scale of the colonization of the earth. (We merely cite the part relating to the Pelasgi.)



He deduces from the inhabitants of Caucasus, the Assyrians; from whom he-again deduces the Syrians on one hand, and the Chaldwans on the other. At p. 19, he says, "Ex diversis—Scytharum, Syrorum, et Phoeniciorum Consilio Pelasor, et ex his Greeci originem traxerunt." Reviewer.

To give this historical induction the weight of which it is capable, we must collect all the accounts which can be obtained of the Pelasgi, from the writings of the Greeks themselves: we must arrange those accounts in such an order, as will best enable us to trace the Pelasgi upwards, as high as our data will carry us; and

then consider what probable conclusion may be drawn."

Dr. M. begins his collection with the testimony of Dionysius of Halicarnassus, a very acute writer, who took particular pains to discover the origin and history of the Pelasgi, though he represents them as autox bore; in that country, beyond which his researches did not carry him. He says, Hu τὸ τῶν Πελασγῶν γένος Ελληνικὸν, ἐκ Πελοποννήσου τὸ ἀρχαϊον. Ἐχρήσατο δὲ τύχαις δυσπότμοις, εἰς πολλά μεν και άλλα, μάλιστα δ' εἰς τὴν πολύπλανόν τε, και οὐδενὸς τόπου βέβαιον οίκησιν. πρώτον μέν γαρ περί το καλούμενον νῦν 'Αχαϊκον "Αργος άκησαν αὐτόχθονες όντες, ώς οἱ πολλοὶ περὶ αὐτῶν λέγουσι. τὴν δὲ ἐπωνυμίαν ἔλαβον εξ άρχης ταύτην από τοῦ Πελασγοῦ βασιλέως. There is a difference, however, in regard to the part of Peloponnesus, which they are supposed to have occupied: some writers represent Achaia as their original country, while others place them in the adjacent country of Arcadia. But whatever part of Peloponnesus they first occupied, they gradually spread themselves over the whole peninsula, which was thence originally called Pelasgia.4 The old inhabitants of the northern coast of Peloponnesus, who, according to Herodotus, changed afterwards their name to Ionians, were distinguished by the title of Ilehaoyol Alyrahees,5 while the Arcadians were distinguished by the title of Πελασγοί 'Αρκάδες.6 Greece, likewise, without the isthmus, appears to have been originally inhabited by these same Pelasgi.7 They were likewise in possession of Bœotia, Phocis, and Eubœa.8 That the Pelasgi established themselves also on the western side of Greece appears from the oracle of Dodona, which Strabo calls "Πελασγών ίδουμα: and from

ponnesus, το παλαιόν Πελασγίς εκαλείτο.

<sup>&</sup>lt;sup>1</sup> Horæ Pelasg. p. 1—2. <sup>2</sup> Antiquitates Romanæ, l. i. c. 17.

<sup>&</sup>lt;sup>3</sup> Plutarch, Quæstt. Romni. (tom. ii. p. 286, ed. Xylandri) speaking of the Arcadians, compares them with their native oak. Pliny (Hist. Nat. l. iv. c. 6) says that Arcadia was once called Pelasgis; and Pausanias (l. viii. c. 1) says in reference to a former writer, Πελασγού δὲ βασιλεύοντος, γενέσθαι καὶ τῆ χώρα Πελασγίαν. φησὶν ἔνομα.

<sup>4</sup> See Strabo (l. v. p. 221): Herodotus (l. ii. c. 171): Callimach. Hymn. in Pallad. l. 4, and Spanheim's note tom. ii. p. 607, ed. Ernesti; and Apoll. Rhod. Argon. i. 1024, where the Greek scholiast says, in reference to Pelo-

<sup>&</sup>lt;sup>5</sup> Herod. vii. 94. <sup>6</sup> Herod. i. 146.

<sup>7</sup> See Herod. i. 57. viii. 44. v. 64. vi. 187. Thucyd. ii. 17. Pausan. i. 48. Strab. ix. p. 401, and Dionys. Hal. i. 28.

See Dionys. Hal. i. 18. Apotl. Rhod. Argon, i. 1024, and his Scholiast. vii. p. 327, and Herod. ii. 52.

the circumstance, that Homer' has given the title of Pelasgic to Jupiter Dodonæus. They established themselves in Epirus, as appears from Strabo: and also in Thessaly, as appears from the

epithet Helasyixor, which Homer's has given to Argos.

From the expression κατά την Ελλάδα πᾶσαν, it seems that the Pelasgi once occupied the whole of Greece: hence, according to Herodotus, Greece in general was originally termed Πελασγία, the name Έλλλς not being employed as a generic term till after the Trojan war. That the terms Ελλάς and Ελληνές were in the time of Homer confined to a district of Thessaly, appears from a passage quoted above; and that the name Ελλάς was not applied to Greece in general till after the Trojan war, is asserted by Thucy-dides.

If we go northward from Thessaly to Thrace, we again trace the Pelasgi in that country from the earliest ages:6 in the island of Samothrace, at the mouth of the Hebrus, they instituted the mysteries of the Cabiri. Homer, too, when he describes the cola Πιλασγών, which were among the Trojan auxiliaries, represents them as neighbours of the Thracians: immediately after the Thracians, he describes the Cicones, and then the Pæonians, who lived in the neighbourhood of Mount Hæmus. Having thus gone to the extremity of the European countries which sent auxiliaries to Troy, he returns, at line 851, to the enumeration of their Asiatio auxiliaries. Since then Homer proceeds westward in his description, from the Hellespont to Mount Hæmus, and includes the AUAR Πελασγῶν in this description, we must conclude, that like the Cicones, they then inhabited some part of the extensive country called Thrace. This inference derives additional weight from the circumstance, that the Pæonians, who are likewise included in this description, and who are sometimes represented as Thracians, were themselves a race of Pelasgi. There was, indeed, a town called Larissa, to the East of the Hellespont, near Troy; but the Larissa, from which these Pelasgi came, was far distant from Troy:

<sup>11.</sup> Π. 233. Ζεῦ ἄνα; Δωδωναῖε, Πελασγικέ. v. p. 221.

<sup>3</sup> Il. B. 681. Compare Strabo, v. p. 221. Dionys. Hal. i. 17. the Scholiast on Apoll. Rhod. Argon. i. 14. and Apoll. Rhod. himself, Argon. i. 580. and the Schol. See also Herod. i. 56. Strabo v. p. 220. vii. p. 329.

<sup>\*</sup> See Herod. ii. 56, viii. 44. The term Pelasgi is trequently used by Latin writers to denote the Greeks in general, especially those of the early ages of Greece. See Virgil, Æn. i. 626, ii. 83, 151. Ovid, Met. xii. 19. Her. ix. 8.

<sup>6</sup> If they occupied both Thrace and Thessaly, they must have occupied the intermediate country of Macedonia, which is frequently considered as attached either to the one, or to the other. See Herod. i. 56, Strab. z. p. 671, and Justin, vii. 1.

<sup>&</sup>lt;sup>7</sup> Herod. ii. 51. <sup>8</sup> Il. B. 840.

for when their leader Hippothous was killed by Ajax, Homer says' that he fell

Τηλ' από Λαρίσσης ἐριβώλακος.

And the reasons already assigned prevent us from seeking with Strabo' for this Pelasgic Larissa at any distance to the south of Troy. Heyne therefore says,' "Suspicari licet inter Thraces Europæ consedisse turmas Pelasgortem." At any rate, we know from Herodotus, that the island of Samothrace, at the mouth of the Hebrus, was occupied at a very early age by the Pelasgi.

Having thus made a very complete collection of what respects the Pelasgi in the Greek writers, Dr. M., after many remarks, we need not say distinguished by accuracy and acuteness, but which, on account of their extent, we cannot here cite, concludes his first

chapter in the following manner:

\*\* After all, then, we must be contented with tracing the Pelasgi up to their European settlement in Thrace. Beyond that limit their history is all conjecture. We may infer, indeed, from the known progress of migration, that among the ancestors of the Thracian Pelasgi some must have been once established in Asia Minor; and Menecrates Elaita, in his work περ', κτίσεων, asserted that they actually were so. We may further conclude, that their ancestors were once established still more to the eastward. But Thrace will still remain the limit of the actual knowledge, which we possess, on the origin of the Pelasgi. And it is useful to know the limit; for hence we know, when we are arguing about the Pelasgi, whether we are building on a rock, or building on the sand."

Having thus traced the origin of the Pelasgi, as far as his data would admit, Dr. M. proceeds, in the second chapter, to inquiries tespecting their language. The extreme labor attending such researches need scarcely be mentioned to such of our readers as dedicate their time to inquiries into the tongue of ancient nations; and no description which we could give would convey any adequate idea of it to such as have not turned their studies that way. For nearly the same reasons, we shall give but a very brief account of this chapter; because our philological readers would not be contented with the very meagre sketch which could be given in an article of this kind, and therefore would naturally examine the book itself; while readers who are not critics, or who would, in the language of the Bentleian age, rank themselves in the class of "elegant scholars," would certainly not be interested with a detail of the kind; supposing they could, by any miracle, summon suf-

<sup>&</sup>lt;sup>2</sup> Xiii. p. 621.

Tam. iv. p. 417, of his edition of Homer.

Horse Pelasg. p. 2—11.

Strabe, lib. xiii. p. 624.

ficient resolution to read through it, leaving for a few moments

the flowery fields of Parnassus.

What language the Pelasgi spake was a question even in the time of Herodotus, who confesses himself unable to furnish any satisfactory answers: ην τινα γλώσσαν ໃεσαν οί Πελασγοί οὐκ έχω άτρεγέως είπεις; but we shall conclude, he thinks, that they spake some barbarous dialect (βάρβαρην γλώσσαν) if we argue from the remnant of the Pelasgi, who occupy the town of Creston, beyond the Tyrrhenians. If, therefore, the people of Creston spake a language different from their neighbours, Herodotus inferred that their language was a remnant of the Pelasgi. This test, however, was not satisfactory: the Crestonians were a race of Thracians: and we learn from Strabo, that people of various nations mingled themselves with the Thracians. In addition to this, Thucydides + has made a distinction between the thros Hedagyskov and the thros Kong-Toyuxóv. The Crestonian dialect cannot, therefore, be regarded as genuine Pelasgic: and the reasoning on which Herodotus has founded his test, falls immediately to the ground.

If we thoroughly consider the subject, we shall have abundant reason to conclude that the Pelasgi spake Greek. Dr. M. examines the objections which have or might be made to this opinion, from the nominal distinction between the ἔθνος Πελασγικὸν and the

thros 'Ελληνικόν; and afterwards' proceeds as follows:

" Indeed, Herodotus himself, though he opposes the language of the Hellenes to the language of the Pelasgi, has afforded us the means of proving, that γλώσσα Πελασγική, and γλώσσα Έλληνική, are only different terms for the same language. In the very chapter (Lib. i. cap. 56) where he draws the line between the Edvos Πελασγικόν, and the Edvos Ελ-Anyixòv, he makes another division of the Greeks, and likewise in reference to their language. This division is the Tivos Awound, and the Tένος Ιωνικόν. The Γένος Δωρικόν, he adds, belonged to the Εθνος Πελασγικόν: and, moreover, he adds at the end of the chapter, that this very term ΔΩΡΙΚΟΝ was given to the έθνος Πελασγικόν, when it settled in Peloponnesus, (ές Πελοπόννησον έλθον Δωρικόν έκλήθη.) Is not this an admission, that the Pelasgi spake the Doric dialect, and consequently a dialect of that very language, which was used by Herodotus himself? Further, says Herodotus in the same chapter, that as the Pelasgic nation included the Dorian genus, so the Dorian genus included the Laceds. monians. But, who has ever doubted whether the Lacedæmonians spake Greek?"

We must content ourselves with one quotation more from this part of the work.

<sup>&</sup>lt;sup>2</sup> Lib. i. 57. <sup>2</sup> Herodot. v. 3. <sup>3</sup> Strab. vii. p. 295, 304, 305. <sup>4</sup> Thucyd. iv. 109. <sup>5</sup> Hor. Pelasg. p. 27.

"If further proof were wanted, we might appeal again to Herodotus himself, in the place where he afterwards describes the religion of the Pelasgi. He says (Lib. ii. cap. 52) that the Pelasgi worshipped and sacrificed to the gods, but without knowing their names, which they long afterwards learnt when those names were brought from Egypt. Χρόνου πολλοῦ διεξελθόντος, ἐπύθοντο ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν Θεῶν. But he says they invoked the gods by the general name of ΘΕΟΙ. His own words are ΘΕΟΥΣ δὲ προσωνόμασάν σφεας ἀπὸ τοῦ τοιούτου, ὅτι κόσμω ΘΕΝΤΕΣ τὰ πάντα πρήγματα. Now, if the Pelasgi not only called the gods ΘΕΟΙ, but so called them from ΘΕΩ, the root of τίθημι, because the gods founded all things, what better evidence can

we have that the Pelasgi spake Greek?

" It was, indeed, too common with the Greek writers to call their ancestors barbarians, as if they had belonged to a totally different race. Of this we have a remarkable instance in the Cratylus of Plato, which serves at the same time to show, that the reproach was without foundation. After an examination of many other words, says Hermogenes to Socrates. But what do you think of the words ΠΤΡ and ΥΔΩΡ? To which Socrates replies (tom. i. p. 409, ed. Serrani), Έννοῶ ὅτι πολλὰ οἱ Ελληνες ονόματα, άλλως τε ύπο τοῖς βαρβάροις οἰκοῦντες, παρὰ τῶν ΒΑΡΒΑΡΩΝ είλήφασι. And he adds, Είτις ζητοί ταῦτα κατά την ΕΛΛΗΝΙΚΗΝ Φωνήν ως εοικότως κείται, άλλα μή κατ έκείνην εξ ής το όνομα τυγγάνει δν, ολοθα ότι άποροι αν. Here the term βάρβαροι is applied to the ancient inhabitants of Greece, as if they had spoken a different language from that which was used by Socrates and Plato. The same assertion is repeated at p. 425, παρά βαρβάρων τινών αύτα παρειλήφαμεν είσι δε ήμων αργαιότεροι βάρβαροι. But if the same terms were common both to the ancient and to the modern inhabitants of Greece, we cannot infer, that the language of the one was different from the language of the other, though the language of the one was more polished than that of the other. In fact, when Socrates is made to say, that the terms ΠΥΡ and ΥΔΩΡ were not of Hellenic but of barbaric origin, nothing more could be meant, than that those words, as being primitives in the Greek language, were capable of no further resolution in that language. Nothing therefore was left, in regard to the derivation of these words, than to do as we always do in deriving the primitives of any language; namely, to inquire in what other language or languages these words had been previously used. On the supposition, therefore, that the ancient inhabitants of Greece spake a barbarous language, it appeared that sufficient provision had been made for the etymology of  $\Pi \Upsilon P$  and  $\Upsilon \Delta \Omega P$ . But, in fact, it was the same sort of etymology as it would be, if we derived a word in Klopstock or Wieland from a word used by Kero or Ottfried; and it amounts to nothing more than that IITP and TAOP were used in Greece above a thousand years before Socrates was born. But, says Socrates further, (p. 410) "Όρα τοίνυν καὶ τοῦτο τὸ ὄνομα τὸ ΠΥΡ μήτι βαρβαρικόν ή τούτο γαρ ούδε ράδιον προσάψαι έστιν ΕΛΛΗΝΙΚΗι φωνή φανεροί τ είσην ούτως αυτό καλουντες ΦΡΥΓΕΣ, σμικρόν τι παρακλίνοντες. Now all this is perfectly consistent with the opinion, that the Pelasgi spake Greek. The language of the Pelasgi was planted in a common soil with many other languages, and of course had numerous words in common

with other languages. And its agreement with the Phryglan in particular cannot appear extraordinary, when we consider what Herodotus says, Lib. vii. cap. 73. Oi de Debyes, ws Maxedores heyours, exabsorre Beires χούνον όσεν Εθρωτήτοι έθντες σύνοικοι έσαν Μακεδόσι. Now, if the Phrygians were originally neighbours of the Macedonians, and used the Macedonic dialect, in substituting B for &, it is no wonder that Greek words should be found among the Phrygians. Indeed, the two words, which Plato selected are common to a great variety of languages. The Hebrew The, that is ur, signifies fire. The same word (probably not derived from the Hebrew, but drawn from a common source) was used by the Pelasgi, and pronounced after their peculiar mode Fue, which the Macedonians (probably also the Phrygians, of whom Plate says quixoor to napaxlivores;) pronounced Bug, and the other Greeks Πυρ. The word υδωρ, pronounced by the Pelasgi Fuδωρ, is connected with the Saxon word Water, as their Fue is connected with the Saxon Fyr. In short, the two words selected by Plato as words of barbaric origin, were only words which both ancient and modern Greeks had in common with many other nations, who drew from the same source."

Dr. M. afterwards goes on to show that one principal difference between Pelasgic Greek and more polished Greek was occasioned by the use of the Digamma. We learn from Dionysius of Halicarnassus, that the Pelasgi said Fελένη, καὶ Fάναξ, καὶ Fοῖκος, καὶ Γαννία, καὶ πολλὰ τοιαῦτα: and that the form of the Digamma was, δόστερ Γάμμα, διτταῖς ἐπὶ μίαν ὄξθην ἐπιζευγνύμενον ταῖς πλαγίαις. The antiquity of this digamma appears from his saying σύτηθες ἡν τοῖς ἀρχαιοῖς Ἑλλησιν. Upon the whole, Dr. M. concludes, that Pelasgic Greek was in truth Æolic; and, consequently, that instead of using the term Æolic Digamma, it would be more correct to say Pelasgic Digamma.

The third chapter treats of the form of the Digamma, as represented in ancient inscriptions and similar documents. Here we need only mention, that the Digamma occurs in two forms: namely F, like the Latin F, except that both cross strokes are of the samelength; and C, which occurs in a few coins, and in the Codex Be-

zæ, Mark xv. 33, (p. 650. ed. Kipling).

The fourth chapter treats concerning the pronunciation of the Digamma, which Dr. M. has shown was pronounced like the Latin F, not as the English W. His reasoning is too connected to admit of an extract, and too concise to be abridged; and we therefore must refer the reader to the work itself. We shall conclude our account of the work, however, with one extract which contains a correction of a false interpretation, though in England a common one, of a passage in the writings of Gerard Vossius.

<sup>&</sup>quot; That the Latin V was pronounced, not like the English W, but like

the English V, is an opinion conformable with that of Gerard Vossius. one of the most eminent among the Latin grammarians since the revival of learning; though, by a strange fatality, a passage in his treatise De Arte Grammatica has contributed more, than any other cause, to propagate in England the contrary opinion. In his treatise, De Arte Grane matica, lib. i. c. 24, he cautions his readers against pronouncing F and V in the same manner: and he thus argues, that they had a different sound: aliter F, aliter V, sonare argumento sunt voces in quibus utraque occurrit, ut vafer, faveo, fovea, fulvue, et similes. Now, if Gerard Vessius had been writing for English readers, this caution would have been unnecessary: for it is not usual, at least in this country, to pronounce V like F. But it is a rule in the German language to pronounce V like F: their W being the letter which has the sound of the English V. Hence the Germans pronounce Wind, as if it were written Vind: and Vater (which is the German for Father) they pronounce as if is were written Fater: the word Volk, which corresponds to the English Folk, they pronounce as if it were written Folk. This pronunciation of V like F in German words was transferred to the pronunciation of Latin words. That it was so in the time of Gerard Vossius, appears from what he says, c. 26. Germani pronunciant Latinorum Vinam quasi esset Finum. This pronunciation, therefore, it was his object to correct. He accordingly tells his countrymen, that they ought not to pronounce the Latin V like their V, but like their W. He instances, in c. 26, two German words corresponding with the Latin, which, according to the orthography of the sixteenth century, he writes IVija and IVint, (now written Wein and Wind); and he adds, nec aliter extulere Latini vinum, ventus, quam winum, wentus. Again, he says in c. 24, of the manner in which the Latins pronounced V, in contradistinction of the manner in

<sup>&</sup>quot; "I am here speaking with reference to the High German, the language of Gerard Vossius, who was a native of Heidelberg: for in the Low German, which is spoken in Lower Saxony and other parts of Northern Germany, the V has a softer sound. And the soft sound of the V in Low German has had some influence on the pronunciation even of the High German in those parts, where Low German was formerly spoken. Thus in the Electorate of Hanover, Low German, though it is now spoken only by the peasants, was once the general language; and so it remained, till after the time of Luther, when the High German became the language of literature, and was therefore adopted by men of education, even where Low German had been previously spoken. But hence arose a mixture of pronunciation; and the High German has lost in the North of Germany somewhat of that hardness, which it has ever retained in the middle and South of Germany, where it was always spoken. Hence the German V, which is pronounced as F at Dresden, Leipzig, and Wittenberg, is pronounced with a softer sound at Hanover. But Adelung, the great German grammarian, is decidedly of opinion, that to give the High German V the sound of the Low German V, is contrary to the analogy of the language: and hence he lays it down as a rule, that the proper sound of V in the High German language is the same with that of F. There is indeed one exception, namely, when it occurs in the middle of a word between two vowels. It then unavoidably assumes a softer tone; and on the same principle as that which converted the Latin F into the Latin V, when it represented the Digamma between two vowels."

which the Germans pronounced it; Olim vero longe etiam majus discrimen erat; quia V efferebant, ut Germani duplex W. Nempe pronunciabant Winum, Wallum, Widua, Wacillare, &cc. unde nostrum Wijn, Walle, Weduwe, Waggeln, &c. Since, then, the Germans pronounce W, as we pronounce V, the rule thus given by Vossius, when applied to the English language, would be, that the Latin V was pronounced like the English V. But English critics, not knowing the difference between their own W, and the German W, and not considering that Gerard Vossius, as a German, was giving rules for the Germans, have argued from this passage, as if Gerard Vossius was authority for the opinion, that the Latins pronounced Vinum, Vallum, Vidua, in the same manner as the English pronounce Wine, Wall, Widow. I have even seen the passage quoted with English examples substituted for the German, with the exception of the German word for vacillare, because we do not say Wacillate, but Vacillate. And as the word nostrum immediately precedes those examples, the quotation, with these substitutions, makes Gerard Vossius speak as if he had been a nutive Englishman.

"The preceding remarks on the pronunciation of the Latin V have not been made on the supposition, that the sound of the Greek F depended on the sound of the Latin V, but merely because the two questions have been connected by most writers upon this subject. In whatever manner Cicero may have pronounced the Latin V, the Pelasgi, who brought letters into Latium, had no other sound for their F, than such as was given to F by the Latins, who learnt from them, and is still given to it

by those who in their turn have learnt from the Latins."

We are informed by Dr. M. that the second part of the Horze Pelasgicze will contain an history of the Greek alphabet, from its exigin to its completion. It is not yet published; but when it appears, we shall take an early opportunity of giving an analysis of it to our readers.

### E. H. BARKERI EPISTOLA

#### AD G. H. SCHÆFERUM

De quibusdam Hesychii et Etymologici Glossis.

"ETYMOLOGICUM tuum," SCHÆFERE, ut Salmasii verba in Epistola ad G. I. Vossium usurpem, "sub prelo sudare, libens audivi: præclarum opus, ut omnia tua sunt, avide expecto." Notulas nostras in quasdam Hesychii et Etymologici illius glossas judicio tuo hodie non veritus sum subjicere. Totum humanitati, eruditioni, æquanimitati tuæ me devoveo. Vale, vir ἐξοχώτατε, et si jam pateris, φίλτατε.

Datum Thetfordia. Pridie Nonas Octobris. MDCCCXV.

Timæus Lex. Plat.: 'Ρυμβείν' βομβείν, τοῦτο δὲ ἀπὸ τῆς κινήσεως τοῦ "Glossam nostram descripsit Suidas: hoc verbum neque ap. Platonem inveni, neque ap. ullum veterum scriptorum." Ruhnkenius. Alter Suidæ locus Ruhnkenium præteriit: 'Poußeiv' o devδοναν. H. Steph. Ind. Thes.: "Poμβέω, circumago, vel volvo in modum rhombi: exponitur et σφενδονώ a Suida." Schneiderus Lex. Append.: " 'Ρυμβέω, Attisch s. v. a. ρομβέω, Plato Cratyli s. 92. wie die Wolf. Handschr. und Timæus lasen, wo vorher βέμβων stand." Vox exstat quoque ap. Hesych : Βεμβικίζει δομβεί, στρέφει, διώχει. Compositum περιρομβείν exstat ap. Pindari Schol. Pyth. IV. 381.: Λαμβάνουσαι αι φαρμακίδες την Ιυγγα, δεσμεύουσιν έκ τροχοῦ τινος, ον περιρομβούσιν, άμα επάδουσαι. Eadem verba D. Schottus in Appendice affert e Lycophronis Schol. 310., et refert ad Phavor. Exstat quoque ap. Hesych. in corrupta glossa, quam optime restituit T. Hemsterh. ap. Albert.: Περικωνήσαι περιρομβήσαι, περιαγαγείν: « Περικανήσαι bene explicatur περιρομβήσαι, περιαγαγείν: nam χώνα, βέμβιξ, teste Hesych. et κωνάν, περιδινείν. Idem est κωνάζω, χωνάξω. Doribus, unde Epicharmi σκυφοκώνακτος, in qua voce ap-Hesych. lege περιφόρητος." Verbum περιρομβείν in H. Steph. T. G. L. non reperitur. Schneiderus confundit xavav i. q. περιδινείν, 2 κώνα, i. e. βέμβιξ, cum verbo κωνείν, unde περικωνείν ap. Aristoph.

<sup>&</sup>lt;sup>2</sup> Mirum est T. H. non meminisse Hesych. loci supra memorati ; Βημβικίζω ρομβικ, στρόφω, διώπω ε ut Hesych. explicat βημβικίζω per ρομβικ, et πόνω per βίμβιξ, quid dubitemus de explanatione τοῦ πιριπονίσω per πιριφηβικί?

Vesp. 598., l. e. pice imungere, a xavos, pix liquida. Eadem confusio ab Hesychii interpretibus, et forte ab Hesychio ipso, facta est. Verbum xwillen, pice inungere, non agnoscit H. Steph.: de eo scribit jejune eruditiss. Schneid. in Lex. " Kwyllw, ich piche, pico, von xares no. 5." Græci usurpabant non modo xavijous πίθον, sed et κωνίσαι. Fallitur Albertius, cum ad v. κωνήσαι scribit: es Leg. xweigar niogexavigas, a xweiter, pice intengere, unde sup. χεχώνισται πεπίσσωται, κίχλυσται, quod Hesych, h. l. cum κωνήσαι, a xayar, ut in aliis sæpius, confudit, non animadvertente H. Steph." Fallitur quoque T. Hemsterh., cum ad v. negixwenous, contrario errore, i in n mutat (ut Alb. n in i), legens xexionnas pro xexionoras, et διαχωνήσαι pro διαχωνίσαι. Hesych. Διαχωνίσαι διακλαύσαι (1, διακαύσαι, vel potius διακλύσαι) άπο του κανίσαι, όπες έστην πίσση yeloas. Verbum Esaxweloas, quod H. Steph. Ind. Thes. minus recte mutat in διακωνήσαι, Schneid. omisit. Idem H. Steph. Ind. Thes, notavit confusionem vocum xwnoau, et xwnoau, sed errat, cum putat meliorem scripturam esse bid rou n: nam, ut diximus, Græci usurpabant et κωνίσαι πίθον, et κωνήσαι πίθον. Hæc sunt ipsius verba; — "Kavav Hesych. repidively, circumagere, quod et βεμβηχίσαι. Idem Aor. χωνήσαι exponit non solum χύχλω περιενevair, sed etiam moroximioai, unde ab Æschylo et Cratino in Cressis πισσοκόνητον μόρον dici έταν πίσση καταγρισθέντες τινές ύπο πυρός exotáreos. Verum non modo habet xemocas per n, sed etiam xembras per 1, in utraque significatione. Nam in πισσοχονήτω dicit χωνίσαι esse to propagaziv, forsan a xovog et in serie tou x cum i, xexoveται exponit πεπίσσωται, χέχλυσται. Sed alteram scripturam δια τοδ neliorem esse docet Etymologus etiam, dicens xwyay esse rd στρέφειν, et κωνήσαι ap. Aristoph. in Tagenistis τὸ περενεγκείν, a nomine κώνος, quod est βέμβιξ. Proprie autem κωνήσαι esse ait τὸ κόραμον πισσώσαι."

Ex Etymologi loco a Steph. laudato manifestum est, Etymologum confundere v. xwvav. i. e. στρέφειν, cum v. xwveiv, sive xwvίζειν, i. e.

pice inungere: cf. Kusterus ad Hesych. v. Auxwelsay.

Ex Hesychii locis a Steph. laudatis manifestum est, Hesychium, cum prorsus eandem faciat confusionem, agnoscere tamen et

xuvicai et xuvicai.

Bi Hesychii interpretes hæc perspexissent, fortasse medicas manus ad sanos non adhibuissent locos. In Hosychio fere nihil est mutandum præter loca e literarum ordine plane vitiosa. Ut nihil sine testibus bonis dicamus, pauca afferemus exempla confusionis modo dictæ, ab ipsis grammaticis veteribus factæ inter κωνᾶν, κωνεῖν, et κωνίζειν.

Hesych. Πισσοκωνήτω περί πίσση χρίουσιν, Ίνα τάχιον κατακαίηται κωνήσαι δέ έστι, τὸ περιενεγκεῖν. (Phot. Lex. Ms. Πισσοκωνήτω πυρί τῷ εὐκαύστω, ἐπεὶ τὰ καιόμενα πίσση χρίεται, Λίσχύλος Κρήσσαις) Phot.

Lex. Karingan mepisyengu, diakangai (l. diakangai, vel diakhigai) άπο των πισσούντων έπεὶ περιδινούσιν έν κύκλω τὰ πισσούμενα. Hesuch. Κωνήσαι πισσοκοπήσαι, καὶ κύκλω περιενεγκείν καὶ Πισσοκόνιτον μόρεν λέγουσιν, όταν πίσση καταχρισθέντες τινές ύπο πυρος άποθάνωσιν Αίσγύλος καὶ Κρατίνος Κρήσσαις. Πισσοκονία γαρ ή νον πισιδία, ή χρίουσι τά παρίσθμια των προβάτων. Η. l. pro πισσοκοπήσαι critici scribunt πισσοκανήσαι, sed H. Steph. et Schneid. rectissime agnoscunt πισσοχοπίω, et πισσοχωνίωι (ap. H. Steph. πισσοχωνάω scribitur, per errorem, ut infra videbimus). Emendant quoque miogoxóviros per πισσοκώνητον vel πισσοκώνιτον, sed hoc non est mutandum. Hesvch. in uno loco scribit πισσοκώνητον μόρον, ut in ipsa Æschyli fabula scriptum invenerat, a xwyéw derivatum; in altero loco per memoria lapsum scribit πισσοχόνιτον μόρον, quia ei tunc in mentem forte venerat verbum χονίζω, i. q. χωνίζω (ut infra demonstrabitur), sive κωνέω: χονίζω ei h. l. versari ante animum, patet e voc. πισσοχογία.

quod τῶ πισσοχόνιτον immediate subjungitur.

Ε ν. πισσοχόνιτον omnino defenditur Hesychii glossa, quæ interpretes valde torsit: Λεωκόνιτος λεωλέθριος, ή λεωκόρητος, παντελώς Εολοθρευόμενης. Kusterus legit λεωκόρητος, dicens "τὸ λεωκόνιτος osse vocem nihili, vel ab ipso Hesychio ex mendoso codice excerptam, vel a librariis corruptam." Sed omnino proba est vox assistiτιτος, ut vidit Albertius: — Phot. Lex. Ms. Λεωκόρητος εξωλοθρευμένος το γαρ λέως ἐστὶ τελέως, (SiC) 'Αρχίλογος Λέως γαρ οιδεν ἐτρόνεον, καὶ Λεωργὸς ἀπὸ τούτου, ὁ μειωλουργὸς, leg. μεγαλουργός: Galen. Gloss. Αέως παντελώς, απαν: Erotian. Λίως τελείως. Rectius λείως, ut sup. suo loco, ubi male λείρως, ut λειώς in v. λειοκόνιτος, quod τὸ λεωκόνιτος h. l. tueri queat. Sup. Κονίζεσθαι φθείρεσθαι. Ιτα λεωχόνιτος est τελείως κονιζόμενος, i. e. σθειρόμενος, cum quo conveniunt seqq. interpretationes." Λεωχόνιτος, quod ad sensum attinet, est i. q. λεωχόρητος, sed, quod ad etymologiam, valde diversum: λεωκόνιτος compositum est e duabus vocibus, λέως i. e. τελείως, et κονίζειν i. e. φθείρων: at λοωκόρητος venit e λέως i. e. τελείως, et κος έω, ut mox videbimus. In Hesychio duz glossz sunt confusz, quarum una, λεωκόνιτος, quod exponit per λεωλέθειος: altera, λεωκόρητος, quod exponit per

Aretæus de Cur. Morb. diuturn. I, 2 p. 117. ed. Boerh.: Ilerto-कार्या की वेपनवंतरका देशकार्धः ubi Maittaire in Indice: " Пहरूकावनकी, pice oblinere, mirrouenoumen Athen. 565. B. ex Alexide." Ibi doctissimus "Rarius occurrit verbum sirronozuelan, pro usitatiore airrevotai, quod in eadem re positum XII, p. 518. a. Repertum est tamen illud ap. alium nescio quem veterem auctorem, cujus verba citavit Clem. Alex. in Pzdag. III, p. 294. ed. Pott, ubi ait: ieu κοικίδους ενδάδε πολλούς εν άστει και πεπιττοκοπημένους: item ap. Hesych. Karffour: misvenentique, quo loco doctissimum editorem, citantem ista ex Clemente verba, præterierat hoc Alexidis testimonium." Voc. #15-Teneris omisit H. Steph., notante Maittaire l. c.

Με. Λεωκός ητος εξωλοθρευμένος, τὸ γὰς λέως ἐστὶ τελέως: εἰc infra Hesych. Λεώλεθρος παντελώς ἐξωλοθρευμένος. Vocem λεώλεθρος male omisit H. Steph.: λεωλεθρία habet in Indice.

Ut diximus, λεωκόρητος venit e λέως i. e. τελείως, et κορέω. Suidas: Κόρημα· τὸ σάρον, τὸ κόσμητρον Μη ἐκκόρει την Ελλάδα, ἐντὶ

<sup>2</sup> Vox ulema significat et eusses, in quo purgamenta collecta deponuntur, et scopas, quibus everruntur, et purgamenta ipsa. H. Steph. Thes. II, p. 371, H.: " Kiequa, purgamentum, id ipsum, quod verrendo collectum est, sordes verrendo collectæ: Pollux VI, 15. σπόγγοις δί και σπογmais nathearrur of ungitus marra ta delibura til teopic, ta int to udapos คำสารอักแบน, quibus enumeratis subjungit, ลิ หล่า พอคูรุ่มสาย หมิดาร์อา. Koenua vocatur etiam ipsum exives, ut idem Pollux tradit: ambiguum an illud, in quo purgamenta illa collecta deponuntur, an scopas, 'quibus convertuntur: verba ejus sunt: ini vo noduco ed nataletir nal naradinirus the siniae araynaise irre, the neistbeen de rebrar tur gueva's elmmuer, elm re neguna nadelitue di obten nal re enever, nal renducement 1) receipmen. Sed videtur potius accipere pro scopis, seu scopulis, ut Colum. vocat: idem et Eustath. testatur; megienri (inquit, exponens locum ex Hom. citatum) avri rov enginears, xaddivers, ofer xai niema rò σάρος, δί οὐ Φιλοκαλύται γὰ, quod et σάρυδρος et niember; sic accipitur ap. Aristoph. Pace, Karasov το κίρημα, με κίρμ τον Ελλάδα, i. ndepurger, to suger of sichners anendaleur rous funous tor elkor, ut docet Schol." Fallitur H. Steph. credens ap. Pollucem L. c. (x, 28.) exerces ambigue dictum esse, quasi et pro "eo in quo purgamenta, collecta deponuntur," et "scopis, quibus converruntur." Nam ap. Pollucem 1. c. emiver esse scopas, quibus converruntur purgamenta, manifestum est e verbis continuo sequentibus ea, que adduxit H. Steph.; To di piere, noguli die Abyeig. nat to pièr prevog nat film but Eunblides elegent is tells. Kohnes"

Τουτί λαβάν το πέρημα, του αυλύν πόρω. το δί πορούμενου εν Σαηνώς παταλαμβανεύσεως "Αριστοφώνους, ώσπες εν Καλιππίδη,

ἐπὶ τοῦ κορίματος καθίζομαι χαμαί·

εἰ δὶ καὶ καλλύνιο Φαίης ἀι τὸ κορίο, ἢπου καὶ τὸ κόρημα κάλλυντροι. εἰ δὶ καὶ
σαίριο Φάσεις τὸν θυρμὸν, τὶ καλύνι κἀκεῖο καλεῖο σάρον; In Eupolidis versu
nulla est ambiguitas; ibi κέρημα procul dubio est instrumentum, que
aula verrenda sit. In Aristophanis versu κόρημα procul dubio est
purgamentum ipsum. Sed in alio Pollucis loco κέρημα procul dubio est
ρετείνος, in quo purgamenta collecta deponuntur: X, c. 53. περὶ τῶν ἐκ
πλόγριατος ἰξῶν σκευῶν καὶ τῶν ἄλλων; Σκευῶν δὶ ἐι Εὐπόλιδος Πέλεσε
κατάλογος;

Raine, inarir, πίσμια, πιβονίν, λύχνου.

Positio vocis πίσμια inter πάννας et πίδωνίν, ut et totius loci contextus, plane demonstrat h.l. πίσμια esse id, in quo purgamenta collectadeponuntur. Mirum est Schneiderum Lex. de voce πίσμια nihil præter hæc dixisse; "Κόραξον, der Besen, von πορίω, wovon auch πίσμια, das Kahricht, der Auswurf." Ad priorem Pollucis locum sic scribit T.

τος, έρημον κή ποίει ολαγοδρον διά τῶν πολέμων ἢν δὸ καὶ ἀρά τις αὖτη τοῖς ἀρχαίοις, ἀς κου καὶ Μένανδρός Φησιν, Ἐκκορηθείης σύ γε, ἀντὶ τοῦ, ἀρδην ἀπολεσθείης. (Id est, proprio verbi sensu retento, « May you be swept from the earth!") Menandri phrasis ab Eustathio exponitur δλως ἐκτμηθείης, notante H. Steph. T. G. L. II. p. 372. Alciphro HI, 62. 'Αλλ' ἐκκουριωσθείης ὅτι ἀκαιρος εἰ καὶ λάλος, ubi bene Berglerus: « Ita scriptum, fortuse ἐκκορηθείης." Iterum Suid. Εκκορηθείης παντελώς ἀφανισθείης Μένανδρος, 'Εκκορηθείης σύ γε. Hesych. 'Εκκορούσιν φθείρουσιν, ἐκκαλύνουσιν: ubi Albertius: « Cf. lepidum Parmenionis Epigr. in Antholog. I. 6. π. 3.

οί χόρις άχρι πόρου χορέσαντό μου άλλ' έπορέσθην άχρι χόρου καὐτὸς τοὺς χόρις ἐκκορίσας.

Cimices ad satietatem saturati sunt de me, at saturatus sum et ipse ad satietatem cimices perdendo, sive everrendo: vid. Casanb. ad Theophr. Char. c. 22. p. 840. ibidemque De Pauw, p. 184. qui everrendi notionem retinct, a xópos, scopæ, ut improprie obeleous w exponst Hesych, ex consequenti nimirum, et eo, quod post exxuessi sæpe fit." Casauboni locus, ad quem refert Albertius, est hic:-🤲 Καὶ ἀναστάς, τὴνο ἰχίαν καλλῦναι, καὶ τὰς κλίνας ἐκκορῆσαι : Hesych., qui 78 xopein etiam chelpen exponit, videtur hoc voluisse dicere, eam vocem a zógis deductam, interdum accipi pro cimices occidere, vel cimicibus lectos purgare, quod cimicare Lat. dicitur, ut pulicare, Græci obsepless: atque hæc interpretatio locum hic habere potest: Parmenio poeta axxooker dixit in lepidissimo disticho ap. Anthol. L 6. p. 19." Quod ad Theophrastum attinet, fallitur Casaub.: sensus verborum, rds udleas impogran, plane patet e præcedentibus verbis, την elules καλλύνου. Fallitur Casaub., credens Hesych. vocem exespeir a xógis voluisse deducere, id quod Hesychius nequicquam voluisset. Fallitur Casaub., credens Hesych., cum v. exxopours exponit per obssegours, intelligere i. q. sibr voluisset, si dixisset obsicilousis, i. e. cimices occidunt; nam exxopeiv, loco tov Glespen usurpatum, venit e proprio verbi sensu everrere, deinde perrendo perdere, sive animalia, ut cimices, sive res inanimatas, deinde generatim perdere, ut in Menandri loco, Έκκορηθείης σύγε. Fallitur quoque idem vir vere eruditissimus, cum xopeiv facit i. q. innopicer: noger est everrendo perdere, at innopicer, cimices verrendo perdere: tanta est distantia inter xepsiv et xopicer, quanta inter

Hemsterh.: "Τὸ κός ημα pro purgamentis Attici non admittunt, ut docemur ab Attice loquelæ magistris, pro qua tamen significatione pugnat Aristophanis auctoritate Pollux; Hesych. κός ημα κάλλυντζον, δ τους σας όν; inde, diminuta vocis forma, κος ημάτιον scopula, in Vet. Onom, quamvis et ibid. Κός ημα scobs." Voc. κος ημάτιον οπίσετυπι H. Stephet Schneid. Vel κός ος Hesychio est κάλλυντζον; exemplum hujus significationis nondum invenimus.

chelper et chapiter. Ex-hoc igitur entetaphorico verbi mepeir actuets

pro perire venit λεωκόρητος, i. c. παντελώς εξωλοθρουμένος.

Vocem λίως H. Steph. tantum obiter notat in v. λεωργίες Thes. II, p. 599., et proprium ei locum in Thes. non tribuit: «Videndum," ait. H. St., " num deduci possit λεωργός a λεῶς, qued Galenus ap. Hippocr. accipi scribit pro παντελῶς, ἄπων." Idem etymon Photio quoque, ut modo vidimus, placuerat. Apollon. Dyscol. p. 548. Sturz. λέως a ταλείως per aphæresin derivat.: Ai διάλεκτοι άφαιροῦσι και πλεονάζουσι, ἐορτή, ὁρτή, τελέως, λέως, τρόμος, τέτρομος, ἐγων, ἐγώνη. Ut vox scribitur tribus modis, λέως, λείως, λέως, δίος, δίος και πλεονέριση prima pars ex hac voce originem suam trahit, tribus modis ap. Hesych. scribuntur. In ejus Lexico habemus sequentia vocabula e voce λέως derivata, λεωκόνιτος, λεώλεθρος, λεωλόθριος, λεώλης, λεωκόρητος: e voce λείως, λειωκόνιτος, (quod infra mutamus in λειοκονίαστες), λειωκόρης: ' e voce λίως, λιολεθρία: Διολεθρία παντελεί

Notanda est vox λωσκέρες quam omisit Schneid. H. Steph. in Ind. Thes. scribit: "Λωσκέρες Hesych. ὁ τολείως ἐκαπανμένους τοὺς ἐβθαλροὸς ἔχων: ordo alphab. pro eo requirit λεπλοπέρες." J. Voss. scribit λειωπέρες, quod literarum ordo admittit. Albertius refert ad glossam: Κέρες ὁρθαλμοὺς, et addit, "quod huc pertinere docet interpretatio." Pro ἐκαπανμένους G. legit ἐκαπομμένους. Λειω esse veram scripturam primæ partis vocis, patet ex Hesychii interpretatione τελείως: nam λείως i. q. τελείως: et κέρες a κέρες i. q. ἔψες, ἐφθαλμοὺς, esse posteriorem vocis partem, æque patet ex Hesychii interpretatione, per ἐφθαλμούς. Sed quid sibi velit ista vox λεωπέρες, e vocabulis λείως i. q. τελείως, et ωέρε i. q. ἐφθαλμοὺς, derivata? et quomodo ad vocem sic compositam pertineat Hesychii explanatio, ὁ τελείως ἐκαπασμένους (ἐκαπομμένους), τελείως ἐκαπασμένους? Suspicamur Hesychii verba, quibus λειωπέρες explicare voluit, esse quodammodo corrupta. Hesych. Λείως τελείως, καλῶς.

A Lexicographis notanda est vox alug sive asing, quod male omisit Schneid. De ea H. Steph. Ind. Thes.: " Aint Hesych. wais agreyimus, forsitan waga vò Asios, quod laves et glabras genas haberet." In Thes. II, p. 662. A. sic scribit: " Asiaξ i. q. λιίος, v. l. Etymol. derivat a Asse, sed non exponit." Mirum est hunc sagacissimum visum non vidisse hist esse i. q. hast: mirum quoque corruptam vocem accept mus retinere pro aeroyimus. "In Glossis legimus, aexujems: lanuginosue, imo dereginus," Dorvillius ad Charit. p. 216. ed. 1788., no. tante Albertio. Bene H. Steph. vocem sieg i.e. wais deducit a seies! Mat i. q. Ausyinus, i.e. prima florens lanugine: J. Pollux II, 10. see árdeur: 'Ayírsia, duoyírsia, iséda rier éxurtur, xued rá úra natignorra rèr น้องโรร เวลา: (ubi non viderunt interpretes Pollucem ad Xenoph. Sympos. p. 515, 41. respexisse much ra dru der loudes muligare). "Imberbis adhue Adonis, et Ailer, prima duntaxat lanugine genas habens insignes, in hoc ipso carmine dicitur v. 85. πεωτεν Τουλεν από πεοτάφων πωταβάλλων Ο τειΦΕ Autos "Aduns." Valck. ad Adoniaz. p. 408, C. J. Piersonus Asiat pro alak corrigit, quod literarum series vetat: Mœris p. 419. Visak "Aguerspains" Villes and Miles, "Edduss" Thom. Mag. Villes wenterly in

The p: Rulink. Ep. Crit. I, p. 55. legit λεωλεθρία, male, utpote et non necessarium, et contra literarum seriem: lege λεωλεθρία. Has distinctiones neglexerunt H. Steph. et Schneid., ap. quos nihil invenias de variis modis idem vocab. scribendi, et simplex λέως, λείως, λίως, et compositum, ut in λεωλέθριος, λειωχόρης, λιωλεθρία, ceterisque vocibus.

'Agistapaires' ψιλός και λεϊός, λογογράφοι. H. Steph. Ind.: "ψίλακα Hearch. ψιλόι et λεϊόι, item πτιρόι." (Pausan. in Lacon. p. 258. ψίλα grie nadeven ei Δαριώς τὰ πτίρα: Glossæ Labbeanæ: ψιλοδάφος plumarius: voc. Videsapes omisit H. Steph., ut et Schneid.) "Hesych. Tidana. Aider: Viger: Viat. Laie meile meile methatiel: I vejak a vige: sunt autem diminutiva, ut a βωλος βώλαξ, βωμος δώμαξ, λίδος λίδαξ, μύλος μύλαξ. ride ring." Pierson. ad Mær. p. 419. Adde hæc Asinar, Asinag: σινάπν. σινάπυξ. Hesych. Σινάπυξο γογγυλίς: νος. σινάπυξ omiserunt H. Steph. et Schneid. Voc. aisat H. Steph. in Thes. II. p. 709, A. posuit, sed in Indice omisit. Alia exempla diminutivorum in at larga manu dedit Bast. ad Gregor. p. 241. De verbo deregenden H. Steph. Ind. scribit: "'Aeroyouden ex Theophrasto affertur pro recens pubesso, non ita pridem barbam emisi; sed vereor. ne divisim scribendum sit." Vox occurrit in Anthol. ined. ap. Dorv. ad Charit. p. 216. ed. Lips. : 'Aervymuégur à zadis xai erifiès igaeris : 'Aervye rues zvies occurrit Anal. Diodor. Sard. VI. Voc. nevigres omiserunt H. Steph. et Schneid.: occurrit ap. Theocriti Schol. V. 3. Ilviffe & derf-2000ς ε ηθη πωγωνίτης (Ecce v. πωγωνίτης, de qua H. Steph. III, p. 641. ப் நிரையார்க்கு, et காழ்யார்க்கு, Suida teste, epitheton Jovis est i.e. barbatus"). In Theocrit. XI, 9. divisim legitur, 'Aerl ymuleder such to etime the morridus rt. H. Steph. I, p. 844, H.: "Huvinues, semibarbatus, in v. L' Nullum testimonium adduxit Schneid. Sed vox exstat in Theocrit. VI, 3. i mir avrar IIveris, i d'imprisses: ubi Schol. imprisses i como muru your mendagopien exon yenler. ' Fallitur H. Steph. I, p. 844., cura de v. Aussinus scribit ;- " Aussinus, læve mentum habens. Assorinus a Tibullo ita describi puto, In venis cui lævia fulgent Ora, nec amplexus aspera barba terit; hanc enim veram esse hujus vocis significationem ap. Herodot. (V, 20.) arbitror, in Terpsich. andeus Asseyunteus vocantem : quod autem quidam interpr. Aneyinnes eum cui tenuis et mollis est barba, vel qui est in prima lanugine, minime probo." De barba tamen J. Pollucem I. c. vocem intellexisse, manifestum est e contextu, mánue, λειογίπιος, ἐούλφ νίον ὑπανθῶν: de barba intellexisse L. C. Valck. L.c. voc. Asies e subjuncta interpretatione patet: "Imberbis adhuc Adonis." inquit, " et Airs, prima duntaxat lanugine genas habens insignes;" de harba intellexisse Hesych. voc. Met, a Mis, derivatum, planum est ex eius interpretatione; Λίαξ' ποῖς ἀρτιγίνως. Λιωγίνων Η. Steph. vertit læve mentum habens: at menti illa lævitas consistit in tenui et molle barba: ergo Ausyimus, qui est in prima lanugine. Quod ad Herodoti locum attinet, Æm. Portus in Lex. Ionic. vertit: "Læves malas habentes, tenui mollique barba præditos, genas malas habentes."

<sup>1</sup> Mirum est nec H. Steph. nec Schneid. vocem λείως 2gnovisse, de qua Hesych.; Λείως βαδίως, διειώς, σφίδρα, τελείως, καλώς. (De λείως i. c.

· Vos Assindrivos in altero Hosythii loco non est in Assindrivos mutanda, quia literarum ordo vetat (seguitur enim, Acior & cirac. A suador.): Accombreros à redelocis, xons biadedupont delos yele relatiog. Hec glossa est corrupta, sed non ut doctissimi viri existimant. Vocab. Actoxóviros ex Hesychii manu non profectum esse, ex ipsius verbis argui potest : Λειοκόνιτος ή τελείωσις, κόνις διαλελωpaing helas yap rehelas. Anne credendum est Hesych. adjectivum Asionóviros exponere voluisse per nomina redefacis et ubris? Credat Judzus Apella. In adjectivo Asioxóveros latet nomen, ad quod τελείωσις et κόνις pertinent; idque nomen forte est λειοκόνισις, cive Assoxorlaose, quod et literarum ordo admittit. Hesychius ipse agnoscit κονίασις: Κονίασις ἀσβέστωσις. (Notanda est vox ἀσβέστωσις, quam omisit H. Steph., omisit quoque Schneid.; utrumque præteriit νοχ ἀσβεστώδης: Glossæ Labbeanæ: "'Ασβεστώδης tofue." Verbum ἀσβολαίνω agnoscit Schneid. omisit H. Steph. Eædem Glosez: "'Ασβολαίνεται' fuscatur, P.") At dices, quid sibi velint ista verba, λειοχονίαστις χόνις διαλελυμένη? Ad verba κόνις διαλελυμένη altum agunt silentium Hesychii interpretes; νοχ διαλελυμένη corrupts est: inter xóng et διαλελυμένη nihil est commune: legendum ergo διακοκλυσμέτη. Verbum διακλύζω et H. Steph. et Schneid. agnoscit. · Κόνις διακεκλυσμένη dixit Hesych. in sensu verbi κλύζειν, imangere pice, cera oblinere etc., de quo Lexica H. Steph. et Schneid. silent. Hesych. Κεκώνισται πεπίσσωται, κέκλυσται. Theocritus I, 27. Kal βαθύ κισσύβιον κεκλυσμένον άδει καρώ, cera oblitum poculum, ubi Schol. rectissime: Κεκλυσμένον ήγουν λελουμένον κηρώ, κεχρισμένον, δ κεκονισμένον οί κοινοί φασιν, ἀπό του κλύζω λέγνται δε το κλύζειν, ἐπὶ δύο ἐπί τε τοῦ διὰ κλυστήρος ἐατρεύειν, καὶ ἐφ' ὑγράν, ὅτάν τι ἐπέρχωνται καλ ἐπικαλύπτωσι, καθὸ λέγεται ἐνταῦθα. Η. Steph. e Galeno affert ἐκκλόζω τῷ κονία, quod minus recte interpretari videtur elecre, sed Galenus przesto nobis non adest. Glossa igitur Heeych, in hunc modum forte refingenda et explicanda est: Aerozovittesc h redelwors, nonic dianenduouery delws yap redelws. Aeionovlatis est

. Herychii etymologiz obstare videtur, quod voz scribitur λεισκολεσις, non λεισκονίστης: nam, si voz derivaretur e v. λείως, scribendum esset quer ω, non per a parvum, ut in vocibus e λέως compositis, acribitur

redeles supra egimus.) Valcken. ad Albertium sic aliquando perscripzit de Hesychii glossa: "Asie, est βαδίας: cetera pertinent ad ἀνοτίμας (v. Suid.), quæ semel juncta a Platone in Theæteto p. 144. B. ubi vid. Serran.: hæcergo simul exposita in Lexico Platonico descripsit Hesych. sub una voce λείας." Locus Platonis est p. m. 107, C. ε δι είναι λείας vi καὶ ἀνοτίστας καὶ ἀνοτίμας ἔχρισει ἐπὶ τὰς μαδύσις. Abreschius vocem λείας eruit e Basil. III. Hexaëm. p. 25. B. ἔλοι ἀκριβος ἔντοριοι, καὶ λείας κετριμένει. Nos Plutarchi afferemus locum: Λείας καὶ μετ' εὐγνιλες προτάσει κεινανίκο τοιλ, VI, 364, 7. ed. Reiske.

proprie i. q. κονία τελεία, διακεκλυσμένη, tectorium vel cala satis solita, et jam ad usum parata, unde per metaphoram denotare videtur την τελείωσιν. Veteres grammatici, ut et scriptores veteres ipei, κενία et κόνις pro eodem aliquando accipiunt: Hesych. κόνις

τέφρα, σποδός: Κονία σμήμα, σποδός.

Nec H. Steph. nec Schneid. agnoscit κωνέω i. e. pice inungere. Sed lexicographos veteres, cum κωνήσαι exponant per πισσοκοπήσαι, de verbo xavéw, non de v. xavéw, vel voluisse dicere, vel debuisse, manifestum est e Schol. Aristoph., quem H. Steph. Ind. v. Ilegimaria adduxit: " Hepszavia, circumcirca illino, Aristoph. Vesp. Τὸν σπόγγον έχων ἐκ τῆς λεκάνης τάμβάδι ἡμῶν περικωνεί, i. e. διὰ κολακείαν τὰ ὑποδήματα ἡμῶν τῶν δικαστῶν ἀποψᾶ καὶ ἀλείφει, inquit Schol, qui metaphoram esse dicit a vasis; proprie enim περικωνήσαι Rese το πισσώσαι τα περάμια, pice oblinere, seu picare vasa fictilia. Hesych. quoque περικανήσαι exp. σπογγίσαι et περιπισσώσαι, Laconicum esse verbum annotans."4 Idem H. Steph., (ut et Schneid.,) qui περικωνέω, circumcirca illino, agnoscit, κωνάω, (non κωνέω), pice imingo, recepit, quasi simplex esset xwyáw, compositum περιχωνέω. Ut supra diximus, κωνών est στρέφειν, περιδινείν, περιενεγκείν, at κωνείν, quod verbum Lexicis est commondandum, est πισσώσαι. Hesych. non dicit: xamin missonerin xal xuxxa repisepen: sed xannsai misσοχοπήσαι, και κύκλω περιενεγκείν: eodemque modo nec Etym. M. nec Suidas habet καινείν, sed tantum κωνήσαι: hoc κωνήσαι, ambigue dictum, H. Steph. et Schneid. accipiunt pro 201. 2 v. χωνάω, cum est a xavea, ut patet ex Aristoph. περικανεί, et ejus Schol. Κανάν, i. e. pice inungere, e Lexicis expellendum est. Schneiderus: " Пібσοκογέω ich verpiehe, auch πισσοχωνέω oder πισσοχωνάω:" H. Steph. Thes. III, p. 330.; "Ilis roncováco, pice oblino, seu circumlino." Πισσοκανάω est yox nihili: scribe, πισσοκωνίω. Notandum est Salmasium in nota infra laudanda rectissime scribere κωνείν, non xavär. Verbum innaver non agnoscunt H. Steph. et Schneid. Sed exstat in corrupta Hesychii glossa: 'Ennovei' eyxupei: ubi male egit Heins.: " Ισως, 'Εκκυνεί' έκχωρεί : nam οἱ έκχωροῦντες h. e. πλανώντες inter venandum, έκκυγοι Xenoph. Cyneg., τελευτώσαι, inquit, γΙνονται έχχυνοι, πονηρόν πάθημα:" optime restituit J. Voss. legendo, Exxavei eyypies.

\* Nescio qua auctoritate fretus Hesychius "Laconicum esse verbum

annotet;" nam et Aristophanes eo usus est.

λιωκίρητος, που λεοκίρητος: λεωκίνιτος, που λεοκίνιτος. Literarum series nos vetat h. l. λειωκονίκοις scribere, quia sequens glossa est: Λείον ὁ εντος ψ ὁμαλίν. Αυ λειο in λειοκονίκοις pertineat ad τὸ λείον, qui H. Stephano in v. est pulvis Aristot. 4. De Hist. Anim., et Salmasio in Solin. p. 868. A. i. q. tectorium ('Livum parietis a p. Jurisconsultum pro tectorio, τὸ λείον, ut olim docuimus rescribendum pro rivum'), alii viderint.

Grzecos scriptores non modo xaveiv, replaceir, i. e. pice integers, usurpasse, sed et xaviçeiv codem dixisse sensu, abunde testantus

Hesychii loca supra adducta.

Infra a Salmasio demonstrabitur eosdem et κανίζειν et κονίζειν απο eodemque dixisse sensu. Inde fit, ut in uno Hesychii loco de scriptum πισσοχονία, in altero autem πισσοχανία: Hesych. ν. χανήσει scribit: Πισσοχονία ή νῦν πισιδία (πισσία), ή χείουσι τὰ παρίσθεια τῶν προβάτων, ubi Albertius male legit πισσοχανία: nam Hesych. h. l. scripsisse πισσοχονία, manifestum est e præcedentibus verhis, ubi Æschyli φράσιν affert, πισσοχάνισον μόρον. Idem tamen Hespechius in altero loco habet: Πισσοχανίας, Ἡρόδοτος πισσοχανίαν είνη, διὰ τὸ τὰ πρόβατα πίσση χρίεσθαι. ' Vocem πισσοχονία, είνε πισσοχονία, οmisit H. Steph. De ea Schneiderus: "Πισσοχανία, auch πισσοχανία, das verpichen, νοη πίσσα, pech, u. κῶνος, flussiges pech, oder χονία, wie ἀμμοχονία, ὀστραχοχονία."

Vel Theocritus I, 30. xexono plevo g usurpavit pro xexame prime:

Τω περί μεν χείλη μαρύεται ύψόθι κισσός,

Κισσός έλιγρύσω κεκονισμένος: optime exposuit Salmas. loco infra laudando: "Hedera poculara illud ambiebat per extremas oras ; quæ hedera lita anvipigmento fuit, ut χισσός χρυσόκαρπος exprimeretur." Bene Schol. Kovia, ή δισβοστικ, άφου κονιάω πονιώ, τὸ ἀσβέστω χρίω, και κεκονιαμένος τοίγος, ὁ ἀσβέστο κεχρισμένος, ενταύθα δε το κεκονισμένος, ίσως αντί του κεχρισμένος απλάξη από του κεπονιαμένος κατά συγκοπήν. Cetera accuratus, falites Schol. credens κεκονισμένος poni pro κεκονιαμένος, κατά συγκουήν, cum revera ponitur pro xexavió μένος. " Κονίω sive xorito, colino, proprié oblino pulvere, xplw, ut Suid. exponit: at Hesychio zorlerregisunt λευκαίνοντες, albario opere, seu calce inducentes: item pica, pice obli-100: unde axóntos Dioscoridi anteraros: pro xoin autem accipi videtur Scholiastæ Theocriti Id. I. (L.c.)." H. Steph. Thes. U. 335, F. Fallitur H. Steph., cum putet xevia sive xoviča esse proprie oblino pulvere, deinde generatim oblino, xela. Kevila usurpatua pro oblino pulvere, qui H. Stephano hujus vocis primarius sensus est, nondum invenimus. Kovića, cum a zóvic, pulcis, originem trehat, notat pulvere impleo, respergo, foedo; at, cum pro umija, ponatur, nihil ei commune est cum vocabulo xóns, i. e. pulois, sed omnes habet sensus, qui verbo xwill insunt, sc. pice oblino, cera

Ubi Albertius:—"In Herodoto locum frustra quæres; nec alibi vocem me legere memini. Quum vero Grammaticum redoleat hic articulus pro 'Heidoro; leg. suspicor 'Heidoros, quem inter nobiliores Homeri interpretes cum Apione sæpius junctum laudat Eustath; vel 'Heudunds, de quo in Epist. ad Eulogium, huic libro præmissa. Herodoti enim, Herodori, ac Herodiani nomina non raro in libris confusa esse, norunt satis eruditi, quod multis exemplis comprobavit P. Wese seling. in Diss. Herodot. c. 3, et 4."

oblino, generatim oblino, et γρίω. Utrum χονίζω pro χωνίζω idem sibi vindicet etymon, quod κωνίζω, 2 κῶνος, pix, an sit e κόνις, pulvis, alii viderint. Glossæ Labbeanæ: Kovis ciner, cinis, pulvis, lix, lixioum. Sed scribit Salmas. in Solin. p. 868. "Ut igitur xovlocus pro κωνίσαι, ita κονία pro κωνία, ή χρίσις, quo sensu et calx ita dicitur, quo linebant et inducebant parietes: nulla in hac voce cineris, aut livivi significatio, ut vulgo sibi persuadent harum literarum imperiti." At, quanquam Salmasio demus in "voce xarla, sive xorla, nullam esse cineris, aut lixivi (i. e. xórews) significationem," tamen non continuo sequitur vocem xóws nunquam accipi debere pro xovia, sive xwvia, i. e. xelois, et verb. xovizeir pro xwvizeir. i. e. oblinere, nequicquam venire a xóvic i. e. pulvis. Supra vidimus Hesych. et xóvis et xovía exponere per onobos, et si xóvis et xovía accipiantur pro eadem re sc. σποδός, cur non xóνις, i. e. pulvis, aliquando per errorem pro xovía, sive xavía, i. e. calx, yoloss, putemus? Salmas. l. c. aliter sentit :- " Koy/a, cum calcem significat, Thy xoyiar 19, vel yolow proprie, h. e. tectorium denotat, quod diversæ est notionis et originis quam xovía, quæ cinerem, vel στακτήν designat, unde et xóns, pulvis, cinis." J. N. Niclas ad Geoponica XI, 20, 3. sic scribit: - " Kovla et xóvis est pulvis, calx, unde xoviám et xovico. calce illino, pulvere spargo: xãvos vero est strobilus, pix, unde xavica, pice ungo. Neque vero Theocritus xexoviquevov posuit pro πεκανισμένον, ut vult Salmas.: nam κεκανισμένον ibi est pulvere auripigmenti sparsum, ab xóvis, pulvis, non a xãvos, pix." Quod ad Theocriti locum attinet, nostram sententiam, cujus auctor est Salmasius, supra declaravimus. Fallitur Niclas, qui censeat xoviço et xar(to nihil inter se commune habere; nam modo demonstravimus xw/(w interdum occurrere in sensu τοῦ κων/(w, et hoc luce clarius fecit Salmas, in loco, ad quem Niclas respicit, et quem fugientibus oculis legisse videtur.

Sed totus Niclasii locus notatu dignus est:— Geoponica XI, 20, 3. εἰς ἀγγεῖα κεράμια νέα ἀκούνιστα, τουτέστιν ἀπίσσωτα: Ακόνιτα conjecerat v. d. ad marginem Fabricianum; sed hoc nimis recedit a vulgatæ lectionis similitudine; itaque malim ἀκώνιστα. Κῶνος est pix liquida: Diosc. I, 94. Πίσσα ἡ μὲν ὑγρὰ, ἢν ἔνιοι κῶνον καλοῦσιν: inde κῶνα in Glossis Iatricis Mss. Neophyti ap. Dufresnium eadem significatione. Α κῶνος duo formantur verbà, κωνάω, unde κωνῆσαι, instar turbinis convertere, et κωνίζω, pice inungo. Hesych. Διακωνίσαι διακλαῦσαι (f. διακλύσαι) ἀπὸ τοῦ κωνίσαι, ὅπερ ἐστὶν, πίσση χρίσαι: ubi vid. vv. dd. Idem Hesych. Κεκώνισται πεπίσσωται, κίκλυσται. Inde igitur ἀκόνιστος, ex quo librarii imperiti tanto facilius ἀκούνιστος facere potuerunt, quoniam uon modo alias quoque οῦ et ῶ permutant, ut κοῦφος et κῶφος, de quo Valcken. Απίπ. ad Ammon. p. 134., sed etiam quod ἀκούνιστος, κούνισμα, κουνισμένος, etc. verba sunt barbaræ Græciæ familiarissima.

pro movere, quatere, vacillare, titubare, a xouna, curse, vangue, ec. Nunc demum video Salmas, ad Solin. p. 868. axonera emendane. Nam nostrum locum ab eo designari non dubito. Ipse loquatur: Græci posteriores noviav pro naviav dixere-eodem sensu dixerunt et xaviller, et pro eo xoviller; in Geoponicis, en axovigra sida, toπίστην άπισσώτω, quod pice non est oblitum.' Hoc maneat itaque aut legendum esse axóviora: nam ou et o quam sæpe permutentur, vix dici potest : cf. Casaub. ad Athen. II, 5. et criticos ad Hesrch. γν. ἐπιβουλεύει et συμβουλεύς: aut ἀκώνιστα, quod aliæ spadent p tiones : nempe nomina et verba sunt diversa : xovia et xóvis est pulpis cala, unde xowaw et xoviça, calce illino, pulvere spargo. Kang 1000 est strobilus, pix, unde xavita, pice ungo. Neque vero Theorina xexonouévos posuit pro xexaviouévos, ut vult Salmas,; nam xexaneuiror ibi est pulvere auripigmenti sparsum, ab xóvic, pulvis, non 2 xamos, pix." Utrum in Geopon. legas cum Salmasio axóvista, an cum Niclasio ἀκώνιστα, an cum Needhamo ἀκώνητα, nihil interest: sensus est idem: sed Salmasiana lectio axónota præferendaes, quoniam, ut erudite et accurate observat Salmas, L. c., Graci poteriores xorlar pro xariar, et xorizen pro xarizen dixere.

Schneid. in Lex. v. 'Ακόνιτος: "Nicht verpicht oder mit Peth überzogen, (wo wir unsre irdene Gefässe glasiren) Diosc. I, 94 not. Sar. sollte eigentl. ἀκώνιστος, νου κωνίζω, κῶνιος 10. 5. heissen. S. ἀκώνιστος nach." In v. 'Ακώνιστος scribit: "S. v. a. ἀκόνιτης Gespon. XI, 20. S. κωνίζω nach." H. Steph. Thes. II, p. 935, F.:

"'Ακόμτος Dioscoridi ἀπίσσωτος."

Fallitur Niclas, dicens " a xãros duo formari verba xarán, unde κανήται, instar turbinis convertere, et κωνίζω, pice inungo." Vetbum xaváw, instar turbinis converto, venit non a xxivos, que ett, teste Diosc. I, 94., xiora vypa, (unde ap. Hesych. Kavarar ruσοχοπήσαι) sed a χώνα, quæ est, teste Hesychio, βέμβιξ, unde ap. eund. Κανάν· περιδινείν: Κανήσαι· χύχλα, περιενεγχείν: Περικανήσαν περιρομβήσαι, περιαγαγείν: Ἐκώνη ἐστρεφεν, ρτο ἐκώνα 2 κωνάν: Ανακωνάν ἀναστρίφειν: legebatur h. l. ἀνακονείν, bene suspectum H. Steph. Ind. Thes. utpote non sua serie positum; vv. dd, recte carrigunt avaxovav, quod verbum Lexicis est addendum. A xova, i.e. βέμβιξ, venit κανάζω, κωνάξω, Doribus, unde Epicharmi σχυφοκώνακτος· τοις σκύφοις περιφόρητος ap. Hesych.: verbum καπάθε omiserunt H. Steph. et Schneid.: H. Steph. omisit σχυφοχώνακτος, quod Schneid. notavit in v. κανάω, sed in proprio loco omisit: omiserunt quoque menizavav i. e., ut modo diximus, περιοομβήται.

Ut Graci posteriores dicebant κονίζω pro κωνίζω, κονία pro κωνία, ἀκόνιστος pro ἀκώνιστος, είς «κόνιον pro κώνειον in Epigr. Diogenis, ut

scriptum est in antiquissimo codice,

πρότ γαρ 'Αθηνείων πόνιον μεν απλώς συ εδέξω, αυτοί δ' εξέπιον τουτο τεώ στόματι,

de Sperate; ita etiam legit Suidas." Salmas, in Solin, p. 868. C. Suidæ locus est: Κόνειον βοτάνη δηλητήριος, διά του ο μαιρού διά τὸ μέτρος του στίγου: ubi Kusterus monet: " Vel ex serie literarum patet, Suidam scribere voluisse, vel debuisse, zárim, per i." Diogenes xówer non usurpasset metri tantum gratia, ut Suidas existimabat, si, in isto Græcitatis inferioris sæculo, κάνιον potius quam xársiov non frequentassent scriptores. Kóviov pro xáveiov omisit H. Steph., sed habet Schneid.: " Kóviov, s. v. a xaveiov, Schierling. cicuta; bey Diog. Laert. II, 46. lesen die Handschr. u. Suidas, Πρός γάρ 'Αθηναίων κόνιον μεν άπλως σύ εδέξω. Wo jetzt κώνειων εκλώς uir io. steht." In Epigrammate nihil est mutandum. Glosse jatricæ Mss. Κόνιον· κημοῦτα, i. e. cicuta: fallitur Albertins, ani mutat in xxivetov. Grzeci dicebant xxivetov, xxivetov, xxivetox codem sensu: xwrov et xwreia omisit H. Steph.: xwreia omisit Schneid. sed agnoscit κώνειον, et κώνιον. Hesych. Κωνείων πόσες είδος: Κώνιον δηλητήριου, ήτοι θανάσιμου, βοτάνη, h. l. κώνιου pro κάνειον literarmen ordo postulat, ut vidit J. Voss. J. Pollux VIII, 71. de carnifice: Τὰ δὲ ἐργαλεῖα αὐτοῦ ξίφος, βρόχος, τύμπανον, φάρμακον, κάνειον: leg. záviov: "Mss. záviov," Jung.: iterum J. Pollur V, 182. 70 vdo κώνειον κατά ψύξιν άναιρεί: ubi Jung. "Ms. κάνειον," quod notandem potius quam ejiciendum.

Supra vidimus xũros esse, teste Dioscor. I, 94., nhova vyoà, unde ap. Hesych. Κωνήσαι πισσοχοπήσαι. De v. κώνος pro πίσσα ύνολ. silet H. Steph., ut et Schneid. Κῶνος proprie est ὁ στρόβιλος, πικ pinea, tum nucleus nucis pineæ, ὁ τῆς πίτυος καρπός. Hesych. Κῶνοι στρόβιλοι: Κώνον ό της πίτυος καρπός, καὶ στρόβιλος: Κωνοφόρον στρο-Βιλοφόρον. Homeri Vita c. 20., notante Pergero: Πλανώμενος απίκετο είς τὸ χωρίον, ὁ Πίτυς καλείται κάνταῦθα αὐτῷ ἀναπαυομένω την νύκτα έπιπίπτει καρπός της πίτυος, ον δή μετεξέτεροι Στρόβιλον, οι δε Κώνου καλέουσιν. Glossæ Labbeanæ: "Κώνος nucleus: Κώνοι nuclei: Kurooboog cunifer." Docte scripsit Gesnerus Thes. L. L.: "Conus primo dictus videtur a Grzeis fructus s. mux cuprossorum, picez, et similium arborum, que inde conifere dicustur: etiam Colum. VI, 7, 2. conos cupressinos vocat; galbulos R. R. I, 40, 1. Serv. ad Virg. An. III, 680. Et comes dicitur fructus cupressi, et ibsa xwvosibh; est; nam a rotunditate in acumen levatur." Ex his xwvos, quia pix liquida fluebat, vox xwvos, progressu temporis,

<sup>&</sup>lt;sup>1</sup> Hesych. Έλάφων κόνων: H. Steph. in v. h. l. affert. Nomen iλάφων (proprie adjectivum, nomine subintellecto), omisit Schneid., ut et nom. iφίμεςον eodem sensu. Hesych. Έφίμεςον τὸ κάνων: ubi Albertius:—"Vid. Etym. M. v. Κάνων et Salmas. Exerc. Plin. p. 171.: sic φάςμακον ἰφήμεςον ap. Plut. Themist. p. 128. A., quod A. Gell. vi. 4. venenum præsentaneum vocat: cf. Gatak. ad M. Antonin. IV, 48. p. 132."

usurpabatur pro pice liquida, ut ap. Diosc. I, 94. Bene scribit Phot. Lex. Ms. ad v. Κωνήσαι: Κώνους καλοῦσι τοὺς στροβίλους εἰκότως καὶ οι πετεοῦντες τὰ ἀγγεῖα, ἀπὸ τῆς περιαγωγῆς, οὐκ ἀπὸ τῆς πετεώσεως. Per στροβίλους h. l. intelligendi sunt coni, ' ὁ τῆς πίτυος καρπός.

Ε voce κῶνος, i. e. ὁ τῆς πίτυος καρπὸς, nomen suum traxit κανίας οἶνος: Galenus Gloss. Hippocr.: Κανίαν οἶνον τὸν πισσίτην ἐσβάλλαται σὺν τῷ Φλοιῷ τῆς πεύκης ἡμικοτύλιον εἰς τὸ κεράμειον, καὶ οἰ

μεν άπηθουσι μετά το ζέσαι, οι δε καταλείπουσιν.

Ενος κώνος, i. e. ὁ τῆς πίτιος καρπὸς, νεπίτ κώνος i. e. ὁ δύρσος. Hesych. Κώνοι οἱ δύρσοι. Suidas: Κωνοφόροι θυρσοφόροι κώνος δὲ λέγεται ὁ βοτρυσειδὴς τοῦ στροβίλου καρπὸς, ἐπειδὴ ὁμοιον τὸ σχῆμα τοῦ κάνου τῆ τοῦ ἀνθρώπου καρδία, ἐπιστάτην δέ φασιν Ελληνες τῆς τῶν ἀνθρώπον καρδίας τὸν Διόνυσον οἰκείω οὖν τινι μυστηρίω τοῦτο ἐποίον. Schol. Mss. Cod. Moden. in Clem. Alex. Προτρ. p. 15. (2p. Bast. Gregor. p. 241.) Κῶνοι οἱ στρόβιλοι, καὶ οἱ θύρσοι, ὡς Διογενιανὸς, βόμβος, δῖνος: Κῶνος Ευλάριον, οὖ ἐξῆπται τὸ σπαρτίον, καὶ ἐν ταϊς τελεταῖς ἐδονεῖτο, ἴνα ροιζῆ. τὸ δὲ αὐτὸ καὶ ρύμβος ἐκαλεῖτο οὖτω Δυγενιανός. Hic Scholiastes hortulos suos irrigavit ex eodem flumine, quod libavit Hesych.: 'Ρόμβος ψόφος, στρόφος, ἦχος, δῖνος, κῶνος, ξυλήριον, οὖ ἐξῆπται σχοινίον, καὶ ἐν ταῖς τελεταῖς δινεῖται. (Η. l. Albertius bene retinet ξυλήριον, de qua voce Η. Steph. II, 1142.

αγροτίραι στρίμβοισιν υπιθρίνωντο ναπαίαις, ad quem locum Schol. exponit στρόμβον, τὸν κυνοιδή καρπὸν τῆς πύπες. Salmas. in Solin. p. 907. Cf. H. Steph. Thes. III, p. 1106. F. Extensus astronomicus vocis κῶνος, quem non notavit H. Steph. Suidas Είνων στρίβιλοι, καὶ τὸ ἀποσκίασμα τῆς γῆς.

Fallitur H. Steph., qui in v. Kwieg scribit: "Kwieg, ut et ereight et ereisides, dicuntur turbines illi, quibus pueri ludunt, alio nomine su-Bones dicti." Eodem modo J. N. Niclas erravit, quem supra notavimus. Köin est Biusaf, non noing: Hesych. Koine Biusif. H. Steph. ad sequentem Hesychii glossam respicit, quam mirum est non intellerisse: Κώνοι οι δύρσοι, και στρόβιλοι, και οι στρόμοβοι. Per στροβίλους και στρόμβος intelligi debet i vis wirves unpris. Schol. ad Theocr. Idyll. V, 49. πίτυς δι από του είνους στροβίλους αφίηση. Hesych : Κύτταροι και τα τά weines and wirese weauteurre organia: cf. H. Steph. in v. Kirries. (Notanda est vox recosious, quod omisit H. Steph.: occurrit ap. J. Poll. V, 97., sed alio sensu: Exaduro di mued rois Kumudois, nal ignuareidia, και στεοβίλια, και βοτεύδια: ubi Jung.: "Sc. quod similia essent τῶ τῶς πότυος καςπῶ, τοῦς λογομίνοις (uti ex Etymologo patet in Φλίς) στροβιλίου, et Hesych. στρόβιλοι inter alia explicat sides γυναικείου χρ olor. 2) " Ergoußes i. q. xures, vel ergeslides: Hesych. Kurer ei bigen zal of oreignous, and of oreingon Nicander (Ther. 883.) oreingous etiam possit pro nucibus pineis, qui et zum proprie:

C. dubitaverat, sed que omnino defendi possit e ξυλάριου Scholiaster modo citati.)

Notandus est magnus veterum grammaticorum, ut Hesych. et Schol. in Clem. Alex. ll. cc., error, qui κῶνον in Bacchi ritibus ususpatum cum ρόμβω ad eosdem ritus adhibito confundunt. Κῶνος est ὁ δύρσος, at ρόμβος non est ὁ δύρσος, sive κῶνος. Κῶνος, ut Suidav l. c. optime explicat, est fructus pini, racemum figura referens, quem mulieres in sacris Bacchi gestabant in pertica summa fixum, ut patet ex Epigrammatis versu, quem adduxit Suidas:

Καὶ θύρσου χλοερὸν κωνοφόρον κάμακα.'
Pertica illa nihil aliud erat quam κλάδος, unde in Epigr. χλοερὸν κάμακα: hinc θύρσος explicatur κλάδος: Suidas, Θύρσος- βακχικὸ ράβδος. Hesych. Θύρσος- ράβδος, βακτηρία βακχικὸ, ἡ κλάδος: Θύρσοι κλάδοι. Proprie θύρσος est κλάδος, sive χλοερὸς κάμαξ κωνοφόρος: improprie ergo sumitur κῶνος pro θύρσος, id quod revera in pertica fixum pro pertica ipsa. Sed ρόμβος de iisdem Bacchi ritibus usurpatus longe alio dicitur sensu quam κῶνος, sive θύρσος.

ρόμβω καὶ τυπάνω 'Ρείην Φρύγες ιλάσκονται:

Apoll. R. I. 1139.

<sup>&</sup>lt;sup>1</sup> De tuerus insignis est Salmasii Epistola, ad Du Puy. A. 1628. scripta, ubi idem epitheton zurepiese buerse ex Orphei versu ap. Clem. Alex. "Je vous renvoye la lettre de Monsr. Peyresc, et vous en remercie, comme je luy fais pour les remarques de l'antiquité, qu'îl a daigné rechercher si curieusement à mon subject. Thurses Bacchiques, il faut necessairement qu'il y en ait en de deux sortes, et les Autheurs anciens en marquent la difference. Les uns estoient tout entortillés de papier et de seuilles de lierre; Anacreon les appelle nernelevous tuerous, i. e. hedera inductos thyrsos. Il s'en voit de cette façon dans l'Agathe gravée, qui est aut devant du Perse de -Casaubon, et dans son livre De Satyra, et qui est expliquée par Scaliger en l'une de ses Epistres. Elle a pour argument les mysteres ou orgies de Bacchus, et une bacchante y tient un thyrse, fait en la façon que je dis. C'est un baton simple qui a dulierre à l'entour. En quelques uns le bout du javelot estoit envelopé de feuilles de vigne ou de lierre, et en ce sens Macrobe interprete thyrsum, hastam, vel jaculum, cujus mucro hedera lambente obtectus est. Les Grecs les appellent λογχυτούς δύχους, ου δυχουλόγχους. Quant aux autres 20marques par le dit Sr. Peyresc, c'estoient des batons au bout desquele il y avoit une pomme de pin, qui estoit entre les jouëts de Bacchus, comme il se voit dans un vers d'Orphée chez Clement Alexandrin, cui entre les jouëts de Bacchus estant encore enfant il nomme minus. qui sont des pommes de pin; et de la vient que les Bacchantes les portoient au bout de leurs batons, qu'ils appelloient ségous nonofigure. J'expliqueray cela en mes Prolegomenes." Salmasii Epist. XIL Lib. I. Confer Plin. Exercit. in Solin. p. 908. De Homonym. Hyles latr. p. 3, 5.

uhi Schul. 'Ρέμβος δέ δυτι τροχίσκος, δι στρέφουσιν ϊμάσι τύπτιντής, και οδτω κτύπον άποτελούσιν: Phot. Lex. Ms. 'Ρόμβος, δι έχουσιν εί βποδειάζουττς, ώς τὸ τύμπανον: Archytas H. Steph. Excerpt. p. 84. Και νοϊς βόμβοις, τοϊς ἐν ταϊς τελεταϊς κινουμένοις τὸ αὐτὸ συμβαίπι βτυχα μὲν κινούμενοι βαςὖν άφιέντι άχον, ἰσχυρῶς δὲ ἐξύν. Viri dectissimi, ut ostendemus alibi in peculiari Dissertatione de v. 'Ρόμβις ejusque multiplici sensu, rhombum sacrum confundunt et cum magico rhombo (de quo Theocritus), et cum puerorum turbim, ab Homero et vetustioribus scriptoribus στρόμβω, et a posteioribus demum Græcis ρόμβω, appellato. In Epigrammate, πί quod allust Suidas, ecriptor rectissime distinguit βόμβον, δύρνω, et möνεν. Kusterus ad Suid. v. Θίασος e Ms. edidit:

Στρεπτόν Βασσαρικού βόμβον θιάσοιο μύωπα, καὶ σκύλος άμφιδόρου στικτόν άχαίνεα, καὶ Κορυβαντείων ἐαχήματα χάλκεα βόπτζων, καὶ θύρσου χλοεφόν κωνοφόρον κάμακα, καὶ κορύφοιο βαρύν τυπάνου βρόμον, ἢδὲ φορηθὲν πολλάκι μιτροδέτου λίκνον ὕπερθε κόμης, Εὐάνθη Βάκχω τὴν ἔντρομον, ἀνίκα θύρσοις ἄτρομον εἰς προπόσεις χεῖρα μετημφίασεν.

Addit Kusterus:—" Evanthe Baccho dedicat instrumenta, quibus antea in celebrandis Dei illius orgiis usa fuerat, veluti rhombum, thyrsum, pellem cervinam, vannum, et tympanum." In v. Bpl-

μος pro και κορύφοιο Suidas habet και κούφοιο.

Salmasii locus, quem sæpenumero supra laudavimus, est hic:

"Observanda differentia albarii operis et tectorii: tectorius sit harenata calce, vel marmorato; albarium calce mera. Vitruvius, Tectorio, sive albario opere. Et alio loco album epus appellut. Inde albini et albarii, qui dealbant. Proprium verbum hujus operis dealbare, ut tectorii linere et polire. Græci xoviaràs vocant tam albarios, quam tectores. Hesych.: xoviavres: \text{\text{\text{devalvortes}}: et \text{\text{xoviaris}} \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}}: \text{\text{\text{devalvortes}: \text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{devalvortes}: \text{\text{devalvortes}: \text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{\text{devalvortes}: \text{\text{devalvortes}:

<sup>&</sup>lt;sup>2</sup> Hosychius spee habet non desternoul, sed desterneut: neutrum agnoseunt H. Steph. et Schneid.; an recte omittant, alii videripti de Salmasiana lectione desternoui silet Albertius, sed de v. zeros acribit: « L. zelova: Glosse, zelova: annaris; tector." Nec zeros, nec zelova: agnoscit H. Steph.: de v. zelova: silet Schneid., sed e Glossis habet zelova: Voc. Juzzeros a Salmasio infra memoratum ann habent H. Steph. et Schneid.

vetuatis Glossis calx exponitur. Item in Grecin: Kerler Sed novia cum calcem significat, The novinger val yelew proprie, h. e. tectorium denotat. Quod diverse est notionis et originis quam mela, que cinerem, vel grande designat. unde et xóms, pulvis, cinis. At xovia pro tectorio vel calce i a ypleus. Unde narázpieros rosyos, tectorio inducti parietes, et vernes raggestros, recens dealbati ap. Dioscor. Ad cam rem pracipana usus calcis. Kariar veteres dicebant, quod est diargorar. Nam et musio, pro polan. Unde missonavijsui, pice linere, et missonavina μόρο 20 Æschylum, όταν πίσση καταχρισθέντες τενές ύπο πυρός έποθώ. νωσιν. Inde κώνησις ap. Aristotelem in alveis apum, quam alii κώνμασιν dicebant. Grammatici exponunt διάχρισω του σμέρους. Ex eo duáveros dyysios ap. Diescor. vas non picatum. Ita enim leg. de fuligine resinæ: εἰς κεραμεοῦν άγγεῖον ἀκώνητον, τούτεστιν ἀκίσσωταν. Et ap. Suid. xerije at alber, picare dolium. Graci posteriores novlar pro naviar dixere. Sic nóvior pro návesor in Epigr. Diogenis. ut scriptum est in antiquissimo Codice:

πρός γαρ 'Αθηναίων κόνιον μεν άπλως σύ εδέξω,

αὐτοὶ δ' ἐξέπιον τοῦτο τεῷ στόμετι,
de Socrate: ita etiam legit Suidas. Πισσοκωνία ap. Herod., ἡ διὰ
πίσσης χρίσις: alii πισσοκονίαν νοcarunt per o parvum. Hesych. πισσοκονία: ἡ νῦν πισίδια, δι' ἡς χρίουσι τὰ παρίσθμια τῶν προβάτων. Eodem sensu dixerunt et κωνίζειν, et pro eo κονίζειν. In Geoponicis,
ἐν ἀκονίστω πίθω, τούτεστιν ἀπισσώτω, quod pice non est oblitum.
Hesych. κεκώνισται: πεπίσσωται, κέκλυσται: Theocr. κεκονισμένον
posuit pro κεκωνισμένον:

Κισσός έλιγρύσω κεκονισμένος.

Qui versus longe aliter exponendus, ac vulgo interpretes accipiunt. Hedera poculum illud ambiebat per extremas oras. Quæ hedera lita auripigmento fuit, ut κισσὸς χρυσόκαρπος exprimeretum. Ελίχρυσος, auripigmentum: Hesych. ἐλίχρυσος, οἱ μὲν τὸ ἀρσενικὸν, οἱ δὲ τὸ ἄνθος ἐλιχρύσου βοτάνης. Quod autem Hesych. κεκόνισται, κέκλυσται interpretatur, in hac eadem significatione posuit Theocritus: κισσύβιον κεκλυσμένον ἀδεῖ καρῷ,

cera oblitum poculum. Ut igitut xevlσαι pro xωνίσαι, ita xevla pro xωνία, ή χρίσις. Quo sensu et calx ita dicitur, quo linebant et inducebant parietes. Nulla in h. v. cineris, aut lixivi significatio, ut vulgo sibi persuadent harum literarum imperiti." Salmas.

in Solin. p. 868.

E supra dictis liquido patet, Valckenærium falli, cum Salmasium corrigere velit, ad Theocritum I, 30. Κισσὸς ἐλιχρύσῷ κεκονισμένος, his verbis:—" Hunc locum tractans Salmasius in Solin. p. 1229, A. κονίεθ, vel κονίζειν, et κονιᾶν, vel κωνιᾶν, diversa confudit. Vera est observatio Eustathii in Hom. Il. γ. p. 289, 38. (et in Il. g, p. 1153, 13.): "Ομηρος μὲν κονίην λέγει τὴν ἀπλῶς κόνιν" οἱ δὲ μεθ

\*Oμπρον, την τίτανον εξ ης καὶ ελαιοκονία σύγκισται καὶ ρήμα γίστανον αποιώ πονιώσω εξ οὐ καὶ τοῖχος κοκομαμένος. Κονίζειν est pulvenem adspergere; κονιᾶν, calce illinere: de Templo Noptuni, cujus pariates erant interiores calce dealbati, κοκονιάται τὰ ἐντὸς, inquit Pausan. Χ, p. 892, Ι. Τοῖχοι κοκονισμένοι parietes essent pulvere conspersi. Sed amplificatam verbi vim quomodocunque adspergendi voces adjectæ determinant: hoc in loco, κισσὸς ἐλεχούσω κοκονισμένος, est hedera auri pigmento velut adsperso exornata." Nom Salmasius ipse, ut critico summo videtur, sed Græci recentiores, ut Salmasius, et nos post Salmasium plurimis exemplis ostendimus, κανίειν et κονίζειν, κονιᾶν et κανιᾶν confuderunt.

Fr. Guil. Sturzius de Dial. Maced. et Alex. p. 175., quod minum est, nullam Valckenzerianze notre mentionem fecit, recte tamen et noview et κονίζειν pro χρίειν usurpatum recentiori tribuit Grzeitati, ut ante Sturzium fecerat Salmasius, cujus locus eum pratezit. "Κονίων, sive κονίζειν, ubi simpliciter pro χρίειν diotum fuit; non tulit Gr. linguze puritas. Schol. Theocr. ad: I, 27. κεκλυσμένει, ήγουν λελουμένον, κοχρισμένον, δ κεκονισμένον οι κοινοί φασιν: deinde ad v. 30., ubi poeta κεκονισμένος ίσως άντι τοῦ κεκρισμένος άπλῶς."

### REMARKS ON

POETE MINORES GRECI, Præcipua Lectionis Varietate et Indicibus Locupletissimis instruxit Thomas Gaisford, A. M. Ædis Christi Alumnus, neceson Græe Linguæ Professor Regius. Vol. I. Oxonii, e Typographeo Clarendoniano. MDCCCXIV.

While we admire the learning, the accuracy, and the taste of Professor GAISFORD, in this publication, which is certainly the editio palmaria, we cannot but imment that he had not, at the time when he was engaged in preparing for the press the Poetæ Minores, met with the Miscellanea Philologica, edited by A. Matthiæ, of which a Second Edition appeared in 1809, as he would have found in the excellent Dissertation of Huschke "de Fabulis Archilochi" much matter connected with Hesiod and Archilochus. Huschke has in p. 5. Vol. 1. introduced an emendation of Hesiod, Opp. 201, which will, we think, meet with Mr. G.'s approbation, as it is founded on the authority of an Etym. Ms.:

Νύν δ' αίνον βασιλευσ' έρέω φρονέουσι και αυτοίς. ωδ τρηξ προσέειπεν αηδόνα ποικιλόδειρον.

In hac tam facili narratione ferendam non esse duram istam s versu primo ad secundum orationis progressionem, nemo, semel anomitus, facile negabit. Sed hac librariorum est, non Hesiodi culpa: nempe legendum est sis l'ont (pro sis l'ont). Hoc disendis genere abique utantur Gr. scriptores in commemorandis fabulis Æsopis, velut Aristoph. Vesp. 1448.:

ό δ' έλεξεν αθτούς, εός ό κάνθαρός ποτε:

ibid. v. 1181.:

ἐγῷδα τοίτυν τῶν γε πάνυ κατ' εἰκίαν ἐκεῖνον, ὡς οὖτω ποτ' ἦν μῦς καὶ γαλῆ:

adde v. 1177.:

πρώτον μέν, ολς ή Λαμί άλουσ' επέρδετο· Επειτα δ', ως ο Καρδοπίουν την μητέρα.

"Nunc fragmenta fabularum Archilochearum cum versibus Hesiodeis ex Etym. Ms. describamus. Αίνος καὶ παιροιμία διαρέρει το μεν γείρ αἰνός ἐστι λόγος κατ ἀναπόλησιν μυθικὴν ἀπὸ ἀλόγων ζώων ἡ φυτῶν πρὸς ἀνθρώπους εἰρημένος οἰον ἀπὸ μὲν ἀλόγων ζώων, ἄσπερτ ὁ Αρχίλοχος Αἰνός τις ἀνθρώπων, ως ἄρ' ἀλώπηξ ἡ (ἡδ) ἀετὸς ξυνωνίαν ἔθεντο. Καὶ ἄλλως Τὸ δὲ ἀρ' ἀλώπηξ κερδαλέη συνήντετο τὸ πικκὸν ἔχουσα νόον (h. e. Τῷ δ' ἄρ' ἀλώπηξ κερδαλέη συνήντετο πυκνὸν ε. ν.) Καὶ Ἡσίδος Νῦν δ' αἰνον, βασίλευσ' ἐρώω νοέουσι καὶ αὐτοῖς, 'Ως δ' ἐρηξ προσώειπεν ἀηδόνα ποικιλόδειρον.

"Ex h. l. nihil aliud lucramur, nisi confirmationem emendationis in Hesiodo propositæ. Nam Archilochi fragmenta alibi accuratius descripta leguntur, ut ap. Ammon. in v. Alvos, quibus insigne additamentum infra adjicietur, quod sese quærentibus nobis

nunc ipsum offert."

In the above extract from the Etym. Ms. Mr. G. will notice an additional authority for the epithet ποικιλόδειρον as applied to άπδόνα, about which Ruhnken, whose note Mr. G. has cited, entertained

some unnecessary scruples:

"Atqui," says Ruhnk., "luscinia non est ποικιλόδειρος, sed χλωραύχην. Simonides ap. Etym. M. p. 813, 8. Eustath. Od. T. p. 1875. εὐτ' ἀηδόνες πολυκώτιλοι, χλωραύχενες, εἰαρινακ. Quæfortasse causa fuit cur Tzetzes et Moschopulus ποικιλόδειρος, sine exemplo, ποικιλόδωνος explicarent. Sed vix dubito, quin affinis sonus hiterarum et et η, qui tot menda peperit, huic etiam loco corrumpendo occasionem dederit. Lege ποικιλόγης υν. Epigr. ap. Gruter. p. 1118, 9. τὴν κυανῶπιν Μοῦσαν ἀηδόνα τὴν μελίγηρυν. Theocr. Ep. 1ν. 11, 12. Philippus Anal. Brunck. T. 11. p. 221. Nec tamen reticere debeo, vulgatam scripturam magnis patronis niti, Ammonio v. alvoς, Theone Progymn. p. 31. Nonno xxv1. p. 688. xlv11. p. 1204. Huc accedit, quod luscinia, auctore Clemente Alex. Pæd. 11. 10. p. 221. cum voce etiam colorem mutat: ἀσαύτως δὲ καὶ ἀηδων καὶ τὸ χρῶμα καὶ τὴν ψδὴν συμφεταβάλλει ταῖς τροπαῖς."

We are not persuaded that a lection, so remote in its meaning, from the common notion about the nightingale as ποικιλόδειςον, can have been substituted by illiterate transcribers for the obvious

epithet ποικιλόγηςον, and in our opinion the passage from Cham. Alex., adduced by Ruhnken, is quite sufficient to vindicate ποικιλόδιιςον, whether the notion be in point of fact true or false. H. Steph. Thes. 111. p. 442.: "Ποικιλόδιιςος, habens collum varium, i. e. versicolor, maculosum, pictum: ab Hesiodo vero in Erg. ἀπδούν ποικιλόδιιςος dicitur potius διά τὸ ποικιλόφωνων seu ποικιλοβόν, quod vario modulamine canat: synonymum eat αἰολόδιιρος." Η. Steph. has omitted the word ποικιλόγηςος. It deserves to be noticed that the Codex alter Dorvillianus has in the passage of Hesiod ποικιλόδηςον. Hesych. Δήρη τρώχηλος: H. Steph. has the word in the Index to the Thes., but seems to have doubted its existence: "Δήρη Hesychio est μάχη, pugna, certamen, item τράχηλος, in hac tamen posteriore significatione dicitur potius δειςή." Schneider has omitted δήρη i. e. τράχηλος, without reason.

On the 12th Fragment of Archilochus p. 292. Mr. Gaisford

contents himself with producing the note of Jacobs:

Καὶ φρονεύσι τοῦ, ἐκωίοις ἐγκυρέωσιν ἔργμασι.

"Auctor Eryxise in Opp. Platonis p. 397. Ε. (Τ. x. p. \$55. ed. Bip.): Εχει δὶ καὶ τάλλα πράγματα οὐτω πάντω έποϊει γερ τους δευ εί χρώμετοι, τειαύτα καὶ τὰ πράγματα αὐτοῖς ἀνώγκη είναι:

καλώς δ', έφη, δοκεί μοι και το του 'Αρχιλόχου πεποιήσται-

Kal φρονεύσι τοῦα, ὁκοίοις ἐσκυράωσιν ἐφύμασι.

Ap, Stob., qui h. l. ex Eryxia profert in Flor. Tit. καιι. p. δ12, 51. etiam vitiosius legitur: Καὶ φρονεύσι τοι δαικοι οἰς ἐγκυράωσιν ἔγγμασι [ἐγκυράωσιν Platonis Ms. Vat.] ubi tamen vevæ lectionis vestigia facile agnoscis. Valck. ad Herod. 11. p. 141, 98. hanc six refingenda censet:

καὶ φρονεῦσι τοῖ ἐκοίως ἐγκυρέωσιν ἔργματα,

i. e. καὶ τοῖά εἰσι τὰ ἔργματα, ὁκοίως φρονεῦσι ἐγκυρέωσι. Resum natura
secundum hominum, in quos incidunt, mores matatur. Paulo
durior verborum structura; sed sensus plane is est, quem Æschinis contextus flagitat, et quem desiderabat Clericus in Not-

ad Æschin. p. 47."

The passage of Æschines occurs in Dial. 11. 16. p. 71, ed. Fisch. 1786: "Εχει δ', ἔφη, καὶ τάλλα πράγματα εὐτω πάτων ἐποῖοι γὰρ ἄν τινες ἀσιν οἱ χρώμενοι, τοιαῦτω καὶ τὰ πράγματα αὐτοῖς ἀνάγκη είναι καλῶς δ', ἔρη, δοκεῖ μοι καὶ τὸ τοῦ Αρχιλόχευ πεπτεῆσθει, Καὶ φρονεῦσι τοῖ, ὁποίοις ἐγκυρέωσιν ἔργμασι. The note of Fischer seems to have escaped the notice both of Mr. Jacobs and of Mr. Gaispord.

είη πετραίη τε σκιή, και βίβλινος οίνος.— Έργ. κ. Ήμ. 587.

"Te om. Gal. βίβλινος L. Holstenius ad Steph. Byz. p. 67; quem secutus est Brunckius et Mss. compluess. Vulgatuur βάβλινος servat Eustath. Il. Λ. p. 871, 48. Plus simplici surtem incommedo laborat versus. Prorsus enim inusitate a anterom corripitur, et cadem fere sententia recurrit infr. 590. Quare pro-

acumine suo lector medelam, quam potest, excogitet; nam in tali-

hus a Codd. nihil est quod exspectemus."

We leave to others, as Mr. G. has done, to settle the point about But with respect to the reading Bibling, we may be permitted to observe that it is a matter of no consequence whatever, whether we read BUBLINGS, or BIBLINGS, as there can be no doubt that both were used by the Greek writers. In our own opinion far too much attention is paid by the scholars of the present day to the orthography of certain words, which can never be accurately ascertained, because there is good reason to suppose that the Greek writers themselves did not always agree in adopting the same orthography. We are, however, disposed to admit that some of the variations in the orthography of certain words are to be ascribed to the ignorance; or the concept of transcribers, who introduced into the works of the ancient writers the orthography of their own times. These observations are abundantly confirmed by a passage in Mazochius's Commentary "in Tabulas Heracleenses" p. 200., where the learned editor has collected every thing, which concerns the history of the Búblives olves.

Mr. Blomfield on Æschyl. Prom. 836. writes thus: "Βιβλίνων Med. M. 1. Colb. 2. Seld. Perpetua in h. v. inter ι et υ confusio. Eustath. ad Od. φ. p. 1913, 31. Ένταϊδα δὲ σημειῶσαι ὅτι ἡ Βύβλος ἐπὶ πόλεως μὲν τῆς καὶ ἐν τῷ Πεςμηνητῷ (v. 912.) μόνως διὰ τοῦ ῦ γράφεται· ἐπὶ δὲ φυτοῦ, ὡς ἐπὶ πολῦ μὲν, καὶ μάλιστα παρὰ τοῖς ἀρχαίοις, ὁμοία ἡ γραφή· οἱ δὲ νεώτεροι τρέψαντες, κατὰ τὸ δύφρος δἰφρος, μῦσος μῖσος, βίβλος διὰ τοῦ ἰᾶτά φασι. Brunck. ap. Aristoph. βιβλίον ubique reposuit. In Eurip. Ion. 1195. pro βιβλίνου τε πώματος, legendum βυβλίνου. Βύβλινον οίνον memorant Theocr. Athen: Eustath. et alii. Cf. Xenoph. Anab. v11. 5, 8. Pausan. Achaic. p. 406. cum Antonin. Lib. ε. 30. Parthenium in Erotic. x1. Heinsium ad Ovid. Met. 1x. 452. Pierson. ad Mærin p. 95.: Βιβλία, διὰ τοῦ ῖ, ὡς Πλάτων, ᾿Αττιπός Βυβλία, ὡς Δημοσθέτης,

molvas.

Mr. B. is, we think, mistaken in supposing that the passage in Euripides needs any correction. From what he adds, after correcting the passage of Euripides, it is plain that he thought that the ancient writers speak only of βύβλινος ολος, whereas it has been shown by Mazochius that the word was anciently written βύβλινος, βίβλινος, βίμβλινος. H. Steph. has in the Index to the Thus. acknowledged both βύβλινος, and βίβλινος, and βίμβλινος, but SCHNEIDER has in his Lexicon neglected to insert βίμβλινος.

H δ' μρα Φῖκ' ὁλοὴν τέκε, Καδμείουν ὁλεθρον.—Theogon. 326.
Mr. G. produces Grævius's excellent note, which is this:—
"Reposui veterem loctionem ex antiquorum scholiorum suctore,
qui legit Φῖκ' ὁλοὴν, et explicat σφίγγα δλεήν. Addit porro Bastros
dixisse Φαα, unde Φίκιον Ιουιο, ubi Sphina setatem egent. Horis
NO. XXIV. Cl. Jl. VOL. XII. 2 E.

Euripidis Scholiastes adstipulatur in Phæniss., qui tradit places opos a Sphinge dictum esse, ipsamque a Bœotis vocatam pixa. Hinc et Lat. picoti dicti, quorum pedes formam Spingum habebant. l'estus: 'Picati appellantur quidam, quorum pedes formati sunt in speciem Spingum, quod eas Doril phicus vocant.' Sic Clusior ripas dicitur Sphinx ap. Lycophronem v. 1463. Plator vero est mons Bœotiæ, cujus meminit in 'Aoxili v. 33. 'Stephanus de Urbibus: Pixerov ogos Boratias xal did dichtorrou xai did Beaxeus του ι. Vide et Plutarchum in libello, Quad Bruta ratione utantur." Mr. Gaisford adds, " Pix' Trinc. roiyy' Ald.," but does not appear to have noticed the passages of Hesychius: Bixas opinyas, (where Kuster says, " Breoti, ni fallor, pro σφίγγες dicebant βίκες, vel oixes," and where Alberti refers to Ez. Spanh. de P. et U. N. p. 219.): Φίγα φίκα, σφίγγα, where Kuster says, " Φίκα pro golyva dixerunt Booti, vide Gravii Lectt. Heslod. c. 24. p. 121." Φικιών προσθηβών, where Palmerius reads, Φίκιον όρος πρές Θηβών, and Hemsterh, has the following note: "Holes Phys., vel Pixa efferunt pro σφίγγα, unde Boroti adspirata in tenuem conversa Bixas formant, quæ Hesych; suppeditat. Hinc Boettie monti nomen accessit Φίκιον, vel Φίκειον, quem Palmerius Hesvehio restitutum voluit in istis, Φικιών προσθηβών, valde probabili conjectura: poterat tamen etiam refingi, Φικτών προδηβών, vel προσήβων: nam supra legitur. Σφίκται οι κίναιδει και απαλοί: tales autem plerumque πρώθηβοι, primo ætatis flore grati: omissum est σ, quod hic a dialecto pendeat, an erranti Hesychio sit tribuendum, non temere dixero."

Festus, as we have seen, makes the word phicas peculiar to the Dorians, whereas the scholiast of Euripides, quoted by Gravius, " tradit o/2107 ogos a Sphinge dictum esse, ipsamque a Bœotis vocatam oixa." Hemsterhuis differs from both: " Æoles oiya, vel pixa efferunt pro spirya, unde Bœoti adspirata in tentiem conversa Bixas formant, quæ Hesych. suppeditat." Kuster, on the first passage from Hesych., says, "Boeoti, ni fallor, pro offyrs dicebant βίκες, vel φίκες," but on the second he writes, "Φίκα pro σφίγγα dixerunt Bœoti, vide Grævii Lectt. Hesiod. c. 24. p. 121." Hemsterhais has produced no authority for his assertion that of vel ofne is the Æshic word, whence the Bostian Blue descends. There can be little doubt that ofxx is the true Bostian word. because it occurs in the Bæotian poet Hesiod, because it is ascribed to the Bostians by the Schol, of Euripides, and because classer, or classer was the name of a mountain in Bosotia. We are not sware that any ancient authority can be adduced for ascertaining the dialects, in which Blue and ofye were used for oluse, Turnebus thus writes in the Adversaria 111. 10. " Pica ap. Festum L. 14. in lit. p. sunt sphinges, unde et ap. eum picati, quanquam et pici, ex se picatos propagare possunt, qui Latinis sunt avidæ illæ volucres feræ gryphes vocatæ, aurum e cavernis penitus egerentes: pilare et compilare dubium non est, quin a verbo Gr. deducantur Æolico πιλητής, i. e. fur, qui φιλητής ab Hesiodo vocatur, sed Æolum est aspirationes in tenues mutare, ut et in superiore vocabulo, pro σφίγξ, Dorice φίξ, et Æolice πίξ,

unde Lat. pica et picatus."

H. Stephens has inserted in his Thesaurus both βίξ and φίξ, Schneider has the second, but omits the first; neither of these lexicographers has noticed βίγα for βίκα. H. Steph. says well, " ut φίξ dicitur pro σφὶγξ, ita et φιν pro σφιν, ut tum ap. Homerum, tum ap. Callimachum;" for there can be no doubt that φίξ is radically the same word as σφίγξ. Bochart (Canaan 1. 16.) derives the word phica from a Phænician word, picceha, or phiccaa, signifying " sapiens, oculatus, auritus," " propter sagacitatem, quia mulier fuit acutissima, quæ per gryphos et ænigmata solertissimorum sui ævi ingenia exercebat." Grammaticus Ms. in Biblioth. Leidensi ap. Valck. ad Ammon. p. 103.: Τὰ εἰς ιξ μονοσύλλαβα ὀνόματα, ἀν ἔχη τὸ φ, διὰ τοῦ κ κλίνεται, οἰον φgἰξ φρικὸς, φίξ φικὸς εἰ δὲ μὴ ἔχει τὸ φ, διὰ τοῦ χ, οἰον στὶξ στιχὸς, θρὶξ τριχός πλὴν τοῦ τὰ ἐκὸς, ἔστι δὲ ὁ ἐσθίων τὰς ἀμπέλους σκώληξ.

On the 998d verse of Theognis Mr. G. is silent about the correction of J. D. a Lennep: "'Αγαθά speciatim ad cibos transfertur cum sæpe alibi, tum in illo Theogn. 993. Δείπνου δη λήγοιμεν, όπου τινά θυμὸς ἀνώγει, Παντοίων ἀγαθῶν γαστρὶ χαριζόμενοι, quorum facilis correctio est, cum, quod ap. Athenæum L. v11. p. 310. A. hujus loco legitur Δ. δ. λήγοι μένος ὅν τινα θ. ἀνώγοι Π. literis aliter in verba distinctis aptam efficiat sententiam, Δ. δ. λήγοιμεν, ὅσον τινά θ. ἀνώγοι Παντοίων, κ.τ.λ." Jo. D. a Lennep ad Phalaridis

Epistt. p. 332.

On the 73d verse of Theognis, JACOBS writes thus: "Quod Brunckius, ap. Theogn. v. 73. Πρηξιν μηδὶ φίλοισιν όλως ἀνακοίνει πῶσιν, scripsit ὁμῶς, id minime necessarium." Jacobsii Append. in

Lucian. ap. Porsoni Advers. p. 294.

## NOTULÆ QUÆDAM IN PLATONIS MENEXENUM.

Editio, qua usus sum, studiis Societatis Bipontime debetur: ejus paginas, ejus lineas in his adnotationibus, semper adhibui.

[p. 274. l. 1.] Έξ ἀγορᾶς η πόθεν Μενέξενος; Sic noster in principio sui Phædri, sicut in Protagoræ initio rogat ω φίλε Φαϊδρέ, ποῖ

δή και πόθεν; quam interrogandi formulam imitatur Horat. Sat. iv. 1.

" Unde et quo Catius ?"

[1. 2.] Es dyopas ral desd ros Bouleursplou. Simili modo hec yerbs conjungit Tacit. Agric. ii. "Monumenta clarissimorum ingeniorum in comitio ac foro urerentur." Ex quibus locis patet tam Athenis quam Rome comitium in foro extitisse.

[1. 8.] συμβουλένη άρχειν. Malè, ut mihi quidem videtur, servant editiones: levissima mutatione hunc locum sanabis: tu mecum συμβουλεύψε reponas, quod postulat rei ratio Græcitatisque analogia.

[l. 11.] ταφὰς μέλλουσι ποιείν. Sed in Thucyd. B. λδ. "οί 'Αθηταίοι, τῷ πατρίψ νόμφ χρώμενοι, δημοσία ταφὰς ἐποιήσαντο κ. τ. λ." que expressio melior est. Nam plerumque cum voculis τῷ ταφῷ similibus ritusque et cæremonias indicantibus ποιέομαι conjungunt Græci: cum verbis locum et rem denotantibus ποιέω adhibetur, ut in sectione anteà citatà "στηνήν ποιήσαντες," " ἐκείνων δὲ διαπρεπῆ τὴν ἄρετὴν

κρίναντες, αδτού και τον τάφον έποίησαν."

[1. 12.] alla tiva cilorto. sc. oi Boulevral. Quibusdam ex mortuorum consanguineis decerptis funeris publico sumtu celebrati curaflottem permisit populus. Hi circumstanti spectatorum coronze sedes et loca, tanquam dispensatores, distribuebant, fitusque cæremoniasque et epulas pro voluptate sua instituebant. Qui defunctorum virtites comparatà oratione verborumque elegantiis laudaret, a senatu, si Platoni esedus, eligebatur; cui tamen repugnare videtur Thucyd. B. λό ad finem " ἐπειδαν δὲ κρύψωσι γη, άνηρ ήρημένος ὑπὸ της πόλεος, δε αν γνώμη τε δοκή μη άξύνετος είναι, και άξιώματι προήκη, λέγει επ' αύτοις Examor rov percera:" quam sententiæ discrepationem, si cuiquam discrepatio esse videatur, Demosthenis ope, facillimè corrigas; andi ipsum oratorum principem, " τὸν πολύν ρέοντα," sic in sua de corona oratione 6 an loquentem: " Xecorovay yap o ofquos roy epotier" ent rots τετελεντηκόσι, παρ' αύτα τα συμβάντα, ού σε έχειροτόνησε προβληθέντα [sc. drd ris Boulis] où oè kalrep esqueror orra:" iterumque in sequenti cap. "Kal oby & mer offuse obtwee, of de two tetekertakotwo marépes kal άδελφοί έπο του δήμου τότε φιρεθέντες έπι τας ταφάς, άλλως πως άλλά, δέον ποιείν αύτους το περίδειπνον, τουτ' έποίησαν παρ' έμοί." Unde senatum elegime, populumque oratores approbasse clarissimè liquet.

[p. 275. l. 1.] πολλαχοῦ κινδυνεύει καλὸν είναι τὸ ἐν πολέμω ἀποθνήσκειν. Recte ad spiritum sed non ad hujusce loci constructionem interpretati sunt editores "Videtur apud plurimas gentes præclarum esse in bello occumbere." Græco sermoni propiora habebis, si sie construas "apud plurimas gentes parum abest, quin ad honorem famamque ducat mors in bello oppetita." De verbo κινδυνεύειν Basilii Scholia ἀνέκδοτα in Greg. Nazian. Orat. xxxii. conferas "τὸ δὲ κινδυνεύειν ἐλέγκεσθαι καὶ δείκνυσθαι νῦν σημαίνει. Δημοσθένης κατὰ Μετδύον. ἀλλὰ κινδυνεύει τὸ λίαν εὐνυχὲς ἐνιότε ἐπαχθεῖς ποιεῖν—Καὶ ἐκὶ ἀγαθοῦ δὲ είληπται, ὡς Ἐρμαγίνης ἐν τῆ τέχνη. οἱ κατὰ δύναμιν τὴν ἐν δεικότητι. ἐκεῖ γάρ, φησι, κινδυνεύει τὰ πρῶτα φέρεσθαι. ἀντὶ τοῦ, προτετίμηται, προκέκριται. Quæ ex Grammatico MS. de Syntaxi in Bibl. Sangerm. descripta fuisse monet Ruhnkenius. Tzetzes Scholils MSS. in Hermogenem, sic loquitur τὸ κινδυνεύει λέξις πὸν Πλατώνικο

ἐπάρχει· τὸ δὲ ἀναγκαίως ἔχειν σημαίνει ταίτην, νόει. Recte Platonicam locutionem vocat, quæ tam crebra apud Platonem est, ut singulis paginis reperiatur: sed nec ipse, nec alii Grammatici locutionis rationem bene explicuerunt. Optime, ut Ruhnkenio videtur hoc verbum per ἐγγίζει exponit Timæus. Nam, ut Latini dicunt, periculum est ne hoc ita sit, pro parum abest quin ita sit, sic etiam Græci κενδυνεύειν pro ἐγγίζειν.

[l. 4.] καὶ ἐὰν φαῦλος ŋ. Interpretes "sive etiam vilis quispiam et iguavus." Malè meà quidem sententià: non enim ad hominis vitam in facinore consumptam sed ad humilem in civitate conditionem spectat oratio. Sic vocabulo vile utitur Shakespearius nostras in Henrico V. Act. iv. Scen. 3. ubi rex comites suos adloquens, dicit, "For he to-day who sheds his blood with me Shall be my brother: be he ne'er so vile, This day shall gentle his condition:" Haud tamen ignoro quod huic mese significationi repugnare videtur Thucyd. Β. μβ. καὶ γὰρ τοῖς τάλλα χείροσι δίκαιον τὴν ἐς τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν προτίθεσθαι.

[l. 16.] οἰα δὴ τὰ πολλὰ ἀεὶ μετ' ἐμοῦ. Cf. Blomfield Prom. Vinct: 973. Σεβοῦ, προσευχοῦ, θῶπτε τὸν κρατοῦντ' ἀεί. "Hanc sententiam optimè reddidit Butlerus, "unumquemque regnantem." Anglicè, "whoever happens to be in power." "Hæc vis τοῦ 'Ael cum apud Scriptores Atticos præsertim Oratores frequentissima sit, sæpius tamen minus perspecta, interpretes in errorem duxit." Thuc. A. ια. οὐκ ἄθροοι, ἀλλὰ μέρει τῷ ἀεὶ παρατυχόντι, ἀντεῖχον. Cf. quoque Thuc.

Β. ια. ἀπὸ θεραπείας τῶν ἀεὶ προεστώτων.

[p. 276. l. 5.] οθτως έναυλος δ λόγος το κ. τ. λ. Ruhnkenius in smis super Timzeo adnotationibus hæc sequentia ex Lexic. Rhetor, MS. laudat έναυλου-ένηγου αύλος γάρ παν το στενον, και έπίμηκες ο δέ πόρος τῶν ὡτων τοιοῦτος. Miltonus in exquisito suo de Paradiso amissa poemate nobis hominem vivis coloribus depinxit qui τὸν λόνον έναυλον έν τοῖς ώσιν habet: qui locus, ut meam de hajusce verbi significatione sententiam optime exponit, hic laudabitur. Lib, viii. ad init. "The angel ended—and in Adam's ear So charming left his voice that he awhile Thought him still speaking, still stood fixed to hear." Cf. Crito ιζ. " ταυτα εν τοθι δτι έγω δοκω άκούειν, ώσπερ οί κορυβαντιώντες των αθλών δοκοθσιν ακούειν και έν έμοι αθτη ή ήγη σούτων των λόγων βομβεί και ποιεί μη δύνασθαι των άλλων άκούειν." Rursus Plato de Leg. iii. p. 585. Έκ γὰρ τῶν ὑψηλῶν els τὰ πεδία. καταβαίνειν, οίμαι, πάσιν φόβος έναυλος έγεγόνει. Æschin. de Corona. 6, ξγ. εναυλον γαρ ήν έτι τότε κάσιν, ότι τηνικαύτα δ δημος κατελύθη, ubi Palmerius observat metaphoram ab iis sumtam esse quibus post tibiarum sonum aures adhuc personant. Maxim. Tyr. Diss. vii. p. 71. και τα ώτα έναυλος ων διαμέμνηται του μέλους και μινυρίζει προς αύτον. Ad hujus translatæ locutionis exemplum, audacter quidem, sed venuste contrarium dixit Synesius de republica p. 32. et de insom. p. 153, el μή θυραυλήσουσιν οί λόγοι περί τα δτα-Hunc nostri locum expressit disertissimus Sophista, qui se totum ad Platonis imitationem comparaverat, Themistius Orat. vi. p. 81. καλ ταῦτα ἐνανλον els τὰ ἦτα ένδεδγκότα περιφέρων έτι τον λόγον.

[1. 8.] Έν μακάρων νήσοις. Cf. Callistrati Scholion. Φίλταθ 'Αρμόδι', οῦ τι πω τέθνηκας Νήσοις δ' ἐν μακάρων σε φασὶν εἰναι, Ίναπερ ποδώκης 'Αχιλλεὺς Τυδείδην τε φασὶν Διομήδεα. Pindar. Olymp. II. 128. 136. μακάρων Νᾶσον ὼκεανίδες Αδραι περιπνέουσιν ἄν—θεμα δὲ χρυσοῦ φλέγει, Τὰ μὲν χερσόθεν ἀπ' ἀ—γλαῶν δενδρέων, Ύδωρ δ' ἄλλα φέρβει, Όρμοισι τῶν χέρας ἀνα—πλέκοντι καὶ στεφάνοις.

[l. 11.] Έξ υπογυίου γὰρ παντάπασιν ἡ αίρεσις γέγονεν. Pro hoc verbo παντάπασιν Tragici utuntur πάσιν. Œd. Col. 1446. 'Ανάξιας γὰρ πάσιν έστε δυστυχείν, et Œd. Rex. 40. Εκράτιστον πάσιν Οίδίπε

κάρα.

[p. 277. l. 3.] Οὐκ οἴει, ὧ Σώκρατες. i. e. οἴει οὐκ εἶναι μέτα. Similia τοῦ οὐκ usus in Xenophontis Anabasi A. iii. ad init. invenitur. οἰ γὰρ στρατιώται οἰκ ἔφασαν ἰέναι τοῦ πρόσω i. e. ἔφασαν οἰκ ἰέναι εἰε τὶ μέρος τοῦ χωρίου ὅντως πρόσω, quod minus perspexerunt editores; "tu mecum construas ulterius se porrecturos negabant." Similiter οἰκ ἔφη non idem quod Latine "non verbum addidit," sed "se hoc vel illud facturum esse negabat" sonat: sed de his nequid nimis.

[1.4.] Οὐ μέντοι, μὰ Δία. μὰ Δία negantis, νὴ Δία plerumque affirmantis est. cf. Aristoph. Plut. 100. ubi Pluto dicenti "Αφετόν με νῦν ἴστον γὰρ ἤδη τἄπ' ἐμοῦ respondet ille senex Chremylus μὰ ΔΓ, ἀλλὰ πολλῷ μᾶλλον ἐξόμεσθα σοῦ, i. e. οὐκ ἀφησόμεθα, et in eddem fabella v. 128. Χρεμ—Έγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὶ Μεϊζον δυνάμενον ΠΛ.... ἐμὲ σύ.... ΧΡ. νὴ τὸν οὐρανόν. i. e. " Me hoc esse facturum per cœlum jaro." Sed huic Grammaticorum regulæ adver-

satur hujusdem comædiæ v. 74. quem videas.

Π. 8.] 'Αλλ' ήπερ πολλούς - περικλέα τον Εάνθεππον. eam Aspasiam spectant, quæ veteri illustrique Mileti civitate orta patrem habuit Axiochum tamque eximise fuit pulcritudinis ut de ea dicere solerent amatores, "Induitur, formosa est; exuitur, ipsa forma est"—Hæc tamen oris suavitas ingenii magnitudine adeo superabatur ut minus corporis quam mentis dotibus amantium auimos sibi devincire videretur: Socratem enim, virum multiplicem virtutibus, gnavum, agilem, providumque, et rigidæ sectatorem virtutis inter amicos sodalesque numeravit: et Periclem hominum ætatis suæ faoile principem. et civilium militariumque officiorum patientem ac peritum pariter. tanto amore adurebat, ut, quicquid ei liberet, id ille pro licito vindicaret, et pro virili faceret. Hinc bellum inter Samios Atheniensesque suos conflavisse narrabatur, vehementi Aspasize amore percussus ejusque illecebris delinitus; quam suspicionem augebat constans rumor eundem, ubi otio locum fecissent negotia, fæminæ familiaritate assiduà abusum: hinc derivabatur acerrima comicorum poetatum derisio, "inque rugas mille redibant" Aspasiæ Periclisque nomina: unum e multis, quæ nostri loco attinent, exemplis lectori sufficiat, Aristoph. Ach. 524. καὶ ταῦτα μὲν δή σμικρά κάπιχώρια πόρνην δὲ Σιμαίθαν Ιόντες Μεγάραδε Neaviai κλέπτουσι μεθυποκότταβοι κάθ οι Μεγαρής δδύναις πεφυσιγγωμένοι 'Αντεξέκλεψαν 'Ασπασίας πόρνα δύο κάντεύθεν άρχή του πολέμου κατεβράγη Ελλησι πάσιν έκ τριών λαικαστριών. Έντειθεν όργη Περικλέης ουλύμπιος "Ηστραπτ', έβρόντα, ξυνεκύκα την Έλλάδα. Qui plura velit, is Periclis vitam, a Plutarcho conscriptam, adeat,

[1. 11.] ò pèr pereufs. In hot loco verbum verbo reddere curaverunt nostri verè fidi interpretes "Connus quidem musicæ"—male quidem, si per musicam "modulorom concinnorum scientiam," et non "intentionem, remissionem, flexum et modulationem vocis" intelligas: omaia quæ in orando maxime pertinent ad movendos audientium affectus. Huie vocis modulandæ studio si discere velimus quam pertinaciter se impenderent antiquiores, uno contenti simus exemplo Caii Gracchi, præcipui suorum temporum oratoris, cui concionanti consistens post eum musicus fistula, quam rovápior vocant, modos, quibus deberet intendi, ministrabat: de qua re adeat, qui velit, Ciceron. de Orat. iii. 60, 61. Gellium i. 11. Valer. Maxim. viii. 10. Quiactilian de Inst. Orat. i. 10. Plutarchum in Graccho H. Steph.

Quoniam verd de verbo povous) agitur locusque adest opportunus. occasionem paullo fusius de hac vocula disserendi libenter arripiam. Budæus post prolixas ex Platone et Aristotele de μοῦσα et μουσική citationes, summam antedictorum colligens affirmat, " musicæ appellationem apud priscos humanitatem literarum significasse, in qua incennos homines docebant otium conterere animumque recreare: recentiones verò ad numerorum modulationem hoc vocabulum transtulisse, quia musica, velut ludus, animi a curà vexati est requies." Huio docto viro doctiorem Quinctiliani sententiam opponamus, qui in libro primo de Institutione sua Oratoria cap. 10. sic loquitur. "Nam duis ignorat musicen tantum jam illis ANTIQUIS temporibus. non studii modo, verum etiam venerationis habuisse, ut iidem Musici et vates et sapientes judicarentur?" Scilicet illud Romanæ togæ decus et ornamentum Pindaricum rov oodos significationem in mentem suum vocabat, quippe Pindarus poetas semper τούς σοφούς denominat, quod. liquet, ut upum e multis locum excerpam, ex Olymp, 1, 13, ""Οθεν ο πολύφατος Ύμνος άμφιβάλλεται Σοφων μητίεσσι κ. τ. λ." Sic etiam Aristophanes Vespæ 1243. " μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται 'Ανήρ σοφὸς καὶ μουσικὸς, κὰτ' ἄσεται κ. τ. λ." Et Timagenes auctor est omnium in literis studiorum antiquissimam Musicen extitisse, et testimonio sunt clarissimi poeta, apud quos inter regalia convivia landes heroum ac Deorum ad citharam canebantur. Atque claros nomine sapientise viros nemo dubitaverit studiosos Musices fuisse, quam Pythagoras atque eum secuti, acceptam sine dubio antiquitus opinionem, vulgaverint, mundum ipsum ejus ratione esse compositum. Plato in Timeo ne intelligi quidem nisi ab iis, qui hanc quoque par-. tem disciplinæ diligenter perceperint, potest. Archytas atque Aristoxcaus etiam subjectam grammaticen musicæ putaverunt, tum Eupolis, annd quem Prodemus et musicen et literas docet. Et Maricas, qui est Hyperbolus, nihil se ex musicis scire nisi literas confitetur. Aristophanes quoque non uno libro sic institui pueros antiquitus solitos esse demonstrat: et apud Menandrum in Hypobolimeo senex reposcenti filium patri rationem impendiorum qua in educationem contulerat, opponens psaltis se et geometris, multa dicit dedisse: unde etium ille mos, ut in conviviis post cœnam circumferretur lyra; cujus quam se imperitum Themistocles confessus esset, ut verbis Ciceronis

utar, habitus est indectior. Ex quibus louis immane quantum discrepent Quinotiliani Budgeique sententin facillime apparet. Hic enim. παρά το μουσική harmonise numeros modosque significante, aliam liberslium artium significationem deducit: ille autem "doctrinam" primarium esse sensum, unde postek derivabatur secundus. Horum utri credamus, Quirites? His sequentibus bene perpensis, judices requissionus lector. Athenseus in libro suo xy. hac habet, so de άρχαΐον ή μουσική έπ' άνδρεϊον προτροπή ήν. Xepophon in Rep-Lucanica de pueris et adolescentibus Spartunis elbis de néuroveus els διδασιάλων, μαθησομένους και γράμματα, και μουσικήν, και τὰ έν Παλακorpa, sicut Arist. Palit. vij. dicit quatuor præcipue esse quæ discers solent juniones ypaniara nal yunvaorieny nai povaunje nal evious rely γραφικήν—omnia quæ exempla ab Henrico Stephano ut Budæi sententiam corroborarent adducts per " scientiam doctrinamque" explicat ille Lexicographorum summus: sed, ni fullor, in contrarium rei quam probare constur, tendunt. Duces enim maximos et fidibus et tihiis cecinisse traditum, quod ex Theocriti Hoachlow v. 103, accinimus Γράμματα μέν τον παίδα [se. 'Ηρακλήα] γέρων Λίνος εξεδίδαξεν Τόξον δ' έκτανύσαι και έπίσκοπον είναι δίστων Εθρυτος, έκ πατέρων μαγαλμικ άφνειδε άρούραιε. Αύταρ άοιδον έθηκε και άμφω χείρας έπλασσε Πυξίνα έν φόρμιγγι Φιλαμμονίδας Εθμολιτος-stque ex Cornelio Nepote, " Eraditus sic erat Epaminondas ut nemo Thebanus magis: nam et citharizare et cantare ad chordarum sonum doctus est a Dionysio, qui non minore fuit in musicie glorià quam Damon aut Lamprus; quorum pervulgata aunt nomina cantare carmina tibiis ab Olympiodoro, saltare a Calliphrone: at philosophiæ praceptorem habnit Lysina Tarentinum Pythagorsum." Adde quod Lycurgus durissimazum Laced amoniis legum auctor, musices disciplinam probavit, exercituaque Spartanos musicis accensit modis dore μουσικήν έπ' άνδρεῖον είναι προτροπήν. Præteren meam locarum antedictorum constructionem defendit Arist. Plut. 1160. Πλούτω γάρ έστι τοῦτο συμφερώτατον Ποιείν άγωνας μουσικαθε και γυμνικούς. Ranse 727. Των πολιτων 6 οθε μέν Toper elyereis kal supporas "Ardoas orras kal buaious kal kahois re κάγαθούς Καὶ τραφέντας έν παλαίστρακε καὶ χοροῖς καὶ μουσική Προνσελουμεν—ubi ex Blomfieldi monitu veterem lectionem rejicimus, ihid. 797. καὶ γάρ ταλάντφ μουσική σταθμήσεται. Pind. Olymp. i. 22. 'Ayhaiderae de kai Movanae er dury. Pauca sunt, si ulla, que Budei sententiam patrocinantur, loca ex antiquioribus scriptoribus desumtu : ubi μουσική pro omni institutione liberali, quam έγκύκλειαν ταιδείας vocant, sumitur, auctor post Thucydidis tempora vixit. Hee Rudei citationibus adjicias. Plato civili viro quem moderato vocant, necessariam musicen credidit. In Equitibus v. 188, hic oritur sermo inter Agarocritum et Demum. 'Αγ. 'Αλλ' J 'γάθ', σύδε μουσικήν έπίσταμαι Πλήν γραμμάτων, και ταθτα μέντοι κακά κακώς. ΔΗ. Τουτί σε μάνος εβλαψεν, ότι και κακά κακώς Η δημαγωγία γάρ ού πρός μουσικού Ετ' έστιν άνδρος, οὐδὲ χρηστοῦ τοὺς τρόπους. Ranse 171. "Ιθι νυν λιβακωτον δεθρό τις και πύρ δότω, "Όπως αν εύξωμαι πρό των σοφισμάτων 'Αγώνα κρίναι τόνδε μουσικώτατα. In Platenis lib. ii. de Leg. "Εστι δέ που παιδεία, i μέν έπι σώματι, γυμναστική, έπι δέ Ψυχή, μουσική; ubi mox sequitur μονέτελε δε είπετ, τέθης λόγους ή οῦ; "Εγωγε inquit alter. Isocrates μονότελε πόλιν dicit urbem literarum amantissimam in Epistola ad præfectos Mytelenæos Αλοχρον γὰρ την μεν πόλιν ὑμῶν ὑπὸ πάντων ὑμολογελοθαι μονοικωτάτην είναι, τὸν δε προύχοντα τῶν νῦν ὕντων περί την ἰστορίαν τῆς παιδείας ταντῆς φείγειν ἐκ τῆς τοιαύτης πολέως. Notum est illud in Eunucho, "periculum fac in musicis:" nimirum ab ipso Cicerone Tusc. v. 23. Musæ pro doctrina et humanitate ponuntur.

[p. 278. 7.] Περιλείμματ άττα εξ ἐκείνου συγκολλώσα. Omnes Athenarum laudes quas in funebri sua oratione omisit Pericles, hæc Platonis oratio complectitur. Multa de populo, multa et ea de reipublicæ πολιτεία præclara dixerunt priores, nihil de historia rebusque Atticis disserentes. Hoc igitur campo quoniam magis in aperto cunetisque adhuc fuisset intactus, primus omnium decurrere Lysias decrevit, tam verbis quam sententiis gravis orator: quem Plato, quia immensum ingeniis aperiebatur opus, passibus minime imparibus sectatus, hanc e filis a Pericle relictis deductam orationem, tanquam Aspasiano sermoni supplementum, composuit.

[l. 11.] 'Αλλ' ὅπως μή μοι χαλεπανεῖ ἡ διδάσκαλος—subauditur δέδοικα aut quid simile. cf. Æschyl. Prom. Vinct. 68. ὅπως μὴ σαντὸν ρἰκτιεῖς ποτε, τοὶ ὁρατέον aut βλεπτέον supplendum est. Plene dixit Thucyd. B. 57. ὀρᾶτε, ὅπως μὴ οὐκ ἀποδέξωνται ubi ex Dawesiano canone ἀποδέξονται reponas. Accipe etiam quæ vir hujus sæculi, dum vixit, doctissimus de his verbis ad Hecubam V. 398. habet. "Plerumque quidem ὅπως νεὶ ὅπως μὴ cum secundo persona, aliquando cum tertia construitur. Aristoph. Eccles. 296. "Οπως δὲ τὸ σύμβολον Λαβάντες ἔπειτα πλη—σίοι καθεδούμεθα. Plene dixit post paullo "Òρα δ'

όπως ψθήσομαι τούσδε τούς έξ άστεος."

[1. 18.] Εί με κελεύεις ἀποδύντα οργησάσθαι, γαρισαίμην άν. Η εκ habes loquentem Ciceronem in oratione, quam habuit pro Murena. Saltatorem appellat L. Murænam Cato. "Si vere objicitur saltatio. maledictum est vehementis accusatoris; sin falsò, maledici conviciatoris. Quarè cum istà sis auctoritate, Marce Cato, non debes temerè consulem populi Romani saltatorem vocare, sed conspicere quibus prætered vitiis affectum esse necesse sit enm, cui vere istud objici possit. Nemo enim ferè saltat sobrius, msi forte insanit, neque in solitudine, neque in convivio moderato atque honesto." Apud Romanos ita inhonesta saltatio putabatur, ut Domitianus quæstorium virum. quod gesticulandi saltandique studio teneretur, movit Senatu. Semuroniam reprehendit Sallustius non quod saltare, sed quod ontime saltare sciret. "Erat," inquit, "docta psallere et saltare elegantius quam necesse est probæ." Luculentam sanè de saltatione historiam narrat Herodotus in Erato Sect. 139. qua Hippoclides Agaristam Clisthenis filiam et hæredem unicam per gesticulationes avas amisit. Kheratérus γάρ τὰ μὲν πρώτα καὶ τὰ δεύτερα ορχεομένου ἀποστυγέων γαμβρον ὰν οί Ατι γενέσθαι Ίπποκλείδεα διά την τε όρχησιν και την άναιδευήν, κατείχεν έρντον, οδ βουλόμενος έκραγήγαι ές αύτον δε δέ είδε τοίσι σκέλεσε χειρογομήσαντα, ούκει κατέχειν δυνάμενοι, είπε, " ' Π παι Τισάγδρου άπωρχήσαο γε μην τον γάμον" ο δε Ίπποκλείδης υπολαβών είπε "Of paperis, 'Irrarleidy," Sed ne tam-turpem apud Grancos quanutar, habitus est indectior. Ex quibus locis immane quantum discrepent Quinctiliani Budmique sententim facillime apparet. His enim. παρά το μουσική harmonise numeros modosque significante, aliam liberalium artium significationem deducit: ille autem "doctrimm" primarium esse sensum, unde posteà derivabatur secundus. Horum utri credamus, Quirites? His sequentibus benè perpensis, judices sequissimus lector. Athenseus in libro suo xv. hee habet, rè & άρχαϊον ή μουσική έπ' άνδρεϊον προτροπή ήν. Xepophon in Rep. Lucanicà de pueris et adolescentibus Spartanis esode de respressor eix διδασκάλων, μαθησομένους και γράμματα, και μουσικήν, και τα έν Παλακorog, sicut Arist. Polit. vii. dicit quatuor praecipue esse quae discens solent juniones ypápyara nal yoponoruny nai povadny nai évisos nig ypadichy—omnia que exempla ab Henrico Stephano ut Budzi sententiam corroborarent adducta per " scientiam doctrinamque" explicat ille Lexicographorum summus: sed, ni fallor, in contrarium rei qui probare constur, tendunt. Duces enim maximos et fidibus et ti cecinisse traditum, quod ex Theocriti Hoakhlow v. 103. accip Γράμματα μέν τον παίδα [sc. 'Ηρακλήα] γέρων Λίνος εξεδίδαξον Τέξου δ' έκτανόσαι και έπίσκοπον είναι δίστων Εδρυτος, έκ πατέρων μεγάλτας apreios apoipais. Airap acidor Elece pul appe geipas Exhaure Meting έν φόρμιγγε Φελαμμονίδας Εύμολσες—stave ex Cornelio Nepote, " Emditus sic erat Epaminondas ut nemo Thebanus magis: nam e citharizare et cantare ad chordarum sonum doctus est a Disaysia qui non minore fuit in musicie glorià quam Damon sut Las quorum pervulgata sunt nomina cantare carmina tibiis ab Olympios saltare a Calliphrone: at philosophiae praceptorem habuit Lya Lacedamoniis legum auctor, musices disciplinam probavit, exercitus Spartanos musicis accensit modis dore perouchy éx' arépeier ein rporporijy. Przeteren menn locerum anledictorum constructione defendit Arist. Plut. 1160. Thours you fore rours supperference Here. dyuvas movemois cai yumutois. Rance 727. Tur rolaur 8 in a laper ergereis nat ausparas "Arapas orras nut bunious nat nature. edyadoùs Kal rpapérras èr makaiorpan nat yopois nat povezzi Iliano λούμεν—uhi ex Blomfieldi monitu veterem lectionem rejicimes. the 797. rai yap rakaory powery oradyspectas. Pind. Olymp. i.: 'Ayhaideras de mi Movemeis de daire. Panca sunt, si ulla, que Ber sententiam natrocinantur, loca ex antiquioribus scriptoribus desarubi povouce pro omni institutione liberali, quam excécleme radif" vocant, sumitur, auctor post Thucydidis tempora vixit. Here But 🤏 citationibus adjicias. Plato civili viro quem radarude vocant, nece sariam musicen credidit. In Equitibus v. 188, hie ocitur sermo intr Agarocritum et Demum. 'Ay. 'All' J'yaff, obbe processor enforcem Πλών γραμμάτων, και ταύτα μέντοι κακά κακώς. ΔΗ Τουτί σε μα ephather, ore cai curi cucis H dynayuyla yap ob spis persecs Es' de dropie, oice ypastor rois sportone. Rame 171. "The sur defination deται και πύρ δάτω, Όπως αν εύξωμαι πρό τών συραγμάτων Άγιδου κο roude pourusirara. In Platenis lib. ii. de Leg. Erre de mou raper exi súmer, popressed, del de Voya, poussed; whi was se-

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. . . . - no peroisses de-· Ai-ni you cour core - yan whose Hanser, or " . Pir ye weater-soperar Hujus inamis superbiae ः देह नक देवां क्रोस्टिक्क देख a i abroi aici. Periche · zwoar aci vi abrol · cavilépar di aperija .o Flacco loquens: · suos cives geouisse ..... dicator." Hac arat, in Homeri tem-...moue catalogo hos ov grodiespor,

duyarno, rike aparpeoßeias is ulróxdoves in oratorum henienses si t: testis sit ant, quin, de enn, huce inodur' 'Allquin. non karokkin ky kykróažov.

a Solone corti-

apud Romanos saltationem putaveris, scias "in Epaminondæ virtutibué. commemorari saltasse eum commode, scienter tibiis cantasse," rem

quam voluptate quadam incredibili narrat Nepos.

[p. 279. 1.] Έργφ μὲν ἡμῖν οίδε κ.τ.λ. cf. nobilissimam de hoc loco Longini sententiam in immortali περί Ύψονε. ξ. κὴ tractatu. Ἡ περίφρασιε πολλάκιε συμφθέγγεται τῷ κυριολογία καὶ εἰε κόσμον ἐπιπολύ συνηχεῖ καὶ μάλιστ ἀν μὴ ἐχη φυσώδες τε καὶ ἄμουσον, ἀλλ' ἡδέωε κεκραμένον. Ἱκανὸς δὲ τοῦτο τεκμηριώσαι καὶ Πλάτων κατὰ τὴν εἰσβολὴν τοῦ Ἐπιταφίσο " Εργφ μὰν ἡμῖν σίδ' ἔχουσι τὰ προσήκοντα σφίσιν αὐτοῖε, ὧν τυχόντες, πορεύονται τὴν εἰμαρμένην πορείαν προσεμφθέντες κοινῷ μὲν ἀπὸ τῆς πόλεως, ἰδὲς δὲ ἔκαστος ἀπὸ τῶν προσηκόντων." Οὐκοῦν τὸν θάνατον εἶπεν " εἰμαρμένην πορείαν," τὸ δὲ τετυχηκέναι τῶν νομιζομένων " προπομπήν τινα δημοσίαν ὑπὸ πατρίδος." Αρα δὴ τούτοις μετρίως ὧγκοσε τὴν νόησιν; ἢ ψιλὴν λαβών τὴν λέξιν, ἐμελοποίησε, καθάπερ ἀρμονίαν τινὰ τῷ ἐκ τῆς περιφράσεως περιχεάμενος εὐμέλειαν.

[Ibid.] Ἡμῖν οίδ ἐχουσι i. e. παρ' ἡμῖν apud nos. Frequens est talis hujus prepositionis ellipsis. Homeri. II. Δ. 95. πᾶσι δέ κε Τρώεσσι χάρεν καὶ κῖδος ἄροιο. II. Ο. 87. Θέμιστι δὲ καλλεπαρήψ Δέκτο δέπας. II. Χ. 119. Τρῶσι δ' αλ μετόπισθε γερούσιον ὅρκον ἔλωμαι. Hec. 309. ἡμῖν δ' ᾿Αχιλλεὺς ἄξιος τιμῆς: quæ ibi annotavit Porsonus collatu digna sunt. Alcest. 446. δ Πελίον θύγατερ, Χαίρονσά μοι εἰν ᾿Αίδα δόμοισι, Τὸν ἀνάλιον οἰκον οἰκετεύοις, ubi sententiæ summa, pro Græcorum more, non a verbo sed a participio exprimitur, et etiam quæ Tatius protulit, in Museo Critico p. 534. cujus ignarus hæc scripsi.

[Ibid.] Προπεμφθέντες. Hæc vocula de funebri pompà sæpe usurt patur. Soph. Œd. Col. 1667. Ποῦ δ' αι τε παίδες χ' οι προπέμψαντες φίλων; Æschyl. Sept. cont. Theb. 1062. προπέμπειν ἐπὶ τὸν τύμβον. Choeph. 20. Ἰαλτὸς ἐκ δόμων ἔβην Χοᾶς προπομπὸς οξύχειρι σὺν κτύπφ. Sept. Theb. 1071. Ἡμεῖς μὲν ἵμεν καὶ ξυνθάψομεν Αίδε προπομποί. Ηæ prosecutrices, dum funus ad sepulcrum procedebat, nænias cahebant, ut ex Eur. Alcest. 624, 5. Ὑμεῖς δὲ τῆν βανοῦσαν, ὡς νομίζεται,

Προσείπατ' έξισυσαν υστάτην όδον, accipimus.

[h. 11.] Τοῖσι ἐῶσιν εὐμενῶς παραινέσεται. Isocrates ad Demonicum οὐ παράκλησιν εὐρόντει ἀλλὰ παραίνεσιν γράψαντες, " ex quo loco," înquit Augerus, " apparet per παραίλησιν intelligi debere hortationem ad eloquentium, et per παραίνεσιν λοντατίσηεm ad virtutem, unde hæc oratio inscribitur πρὸς Δημόνικον παραίνεσις, vel παραινετικὸς λόγος: Quid vult per παραίνεσιν in subsequenti loco explicat ipse Isocrates: Συμβουλεύειν ὧν χρὴ τοὺς νεωτέρους ὁρέγεσθαι καὶ τίνων ἔργων ἀπέχεσθαι καὶ πότοις τισὶν ἀνθρώποις ὁμιλεῖν καὶ πῶς τὸν ἐκυτῶν βίον οἰκονομεῖν.

[p. 280. l. 2.] 'Aγαθοὶ δὲ ἐγένοντο διὰ τὸ φῦναι ἐξ ἀγαθῶν. Hon Car. iv. 4. 25. Fortes creantur fortibus et bonis: Est in juvencis, est in equis patrum Virtus, nec imbellem feroces Progenerant aquilæ columbas. "Respicit," ut verbis Valckenaeri utar, " in his nostris questionem istae ætate jam agitatam in Scholis Sophistarum περι ἀρετής, εἰ διδακτόν quam tractarunt in Menone Plato, Æschines Soci. Dial. I. Plutarchus scripto libello docuit δτι διδακτὸν ἡ ἀρετή. Egregie Quinctilian. Instit. Orat. xii. c. 2. init. 'Virtus etiamsi quosdam impetus ex matura sumit, taisen perficienda doctrina est:' paucis dixerat.

idem Pindarum secutus Hor. Carm. iv. 4. 33. Doctrina sed vim promovet insitam. Euripides palmam dat τοντοῖσιν "Οστις διδακτὸν μηδέν, ἀλλ' ἐν τῆ φύσει Τὸ σωφρονεῖν είληχεν εἰς τὰ πάνθ ὁμῶς." Cum his locis Monkius ad Hippoliti sui ν. 77. egregiè, ut solet, confert Bacchas 314. Οὐχ ὁ Διόνυσος ὡς φρονεῖν ἀναγκάσει Γυναῖκας εἰς τὴν Κύπριν, ἀλλ' εἰ τῆ φύσει Τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεὶ Τοῦτο σκοπεῖν χρή: quibus locis a viro doctissimo allatis hæc addas, in quibus τὸ εὐφυὲς prædicat Euripides Orest. 126. "Ο φύσις, ἐν ἀνθρώποισιν ὡς μέγ' εἰ κακὸν, Σωτήριόν τε τοῖς καλῶς κεκτημένοις. Iph. Aul. 561. τροφαί θ αὶ παιδενόμεναι Μέγα φέρουσιν εἰς ἀρετῆν. Similiter Pindar. Olymp. ñ. 154—9. Σοφὸς ὁ πολλὰ εἰδῶς φυᾶ μαθύντες δὲ, λάβροι Ηαγγλωσσία, κόρακες ῶς, "Ακραντα γαρυέμεν, Διὸς πρὸς ὅρνιχα θεῖον. Olymp. ix. 52: τὸ δὲ φυᾶ κράτιστον ἄπαν. Nem. ñi. 69. συγγενεῖ δὲ τις εὐδοξία μέγα βρίθει "Ος δὲ δίδακτ' ἔχει, ψεφηνὸς ἀνήρ.

[1. 3.] Την ευγένειαν οδν πρώτον αὐτών εγκωμιάζωμεν. Recte Interpretes "generosam stirpem laudemus"—ex præmissis εὐγένειαν significasse generosam indolem quondam putavi, immemor hujus loci Aristot. Rhet. Η. ιε ad medium: ἡ δὲ εὐγένεια ἐντιμότης τις προγόνων ἐστί..... Έστι δὲ εὐγενὲς μὲν κατὰ τὴν τοῦ γένους ἀρετὴν γενναῖον δὲ, κατὰ τὸ μὴ ἐξίστασθαι ἐκ τῆς φυσέως ὅπις ὡς ἐπιπολὸ οὸ συμβαίνει

rois evyeveour.

[1. 7.] Ούδε τους εκγόνους τούτους αποφηναμένη μετοικούντας έν · τη χωρά. Notum est etiam tironibus quanto fastu τους μετοίκους despicerent veteres Attici. Aristoph. Ach. 503. Αὐτοὶ γὰρ ἐσμέν δύπε Αηναίω τ' άψων, Κούπω ξένοι πάρεισιν ούτε γάρ φόροι Ήκουσιν, ούτ' έκ των πολέων οι ξύμμαγοι. 'Αλλ' έσμεν αθτοί νέν γε περιεπτισμένοι" Τους γάρ μετοίκους άχυρα των άστων λέγω. Hujus inanis superbiæ 'cansam tradit Thucydides A, B. Thy 'ATTIKHY EK TOU Ent ALEIGTON Eta το λεπτόγεων αστασίαστον οδσαν, ανθρωποι ώκουν οι αθτοί alei. Pericles' etiam in funebri sua oratione ad init. " την γάρ χώραν αξεί οἱ αὐτοξ οίκουντες, διαδοχή των επιγιγνομένων μέχρι τουδε ελευθέραν δι άρετην παρέδοσαν." In hac laude jungitur M. Cicero pro Flacco loquens: " Quæ [sc. Attica] vetustate ea est ut ipse ex sese suos cives genuisse dicatur, et eorum eadem terra parens, altrix, patria, dicatur." Hæc sententia, quæ Athenienses Atticæ indigetes declarat, in Homeri temporibus etiam valebat, qui in navium populorumque catalogo hos habet versus, Il. B. 545. Of & do 'Abhvas elyor, euktherior trodiceboor, Δήμον Έρεχθήσε μεγαλήτορος, δν ποτ' Αθήνη Θρέψε, Δίὸς θυγάτηρ, τέκε δε ζείδωρος άρουρα κ. τ. λ. Demosthenes in sua περί παραπρεσβείας oratione sic cives suos adloquitur: "μόνοι γάρ ἀπάντων ὑμεῖς αὐτόχθονες και "Αρκαδες;" qui etiam προυσέληνοι vocabantur. Talibus oratorum historicorumque sermonibus delimiti, indignabantur Athenienses si quis αὐτοχθονίαν suam verbis vel levissimis perstringeret: testis sit infelix ille comicus poeta, quem maxima severitate mulctabant, quie, de patrize suze origine et cæremoniis ex Ægypto alfatis disserens, bæc inominata adjiciebat: Αίγυπτον την πόλιν αύτων πέκοιήκασιν dvr' 'Αθηνών, Divo Paullo, εποίησεν εξ ενός αίματος ηάν έθνος ανθρώπων κατοικείν έπὶ πᾶν τὸ πρόσωπον τῆς γῆς, loquente, Cecropiderum οἰ μέν έγλεύαζον. Mos etiam fuit Atheniensium, antequam respublica corum a Solone corrigeretur, capillos in coni speciem formane et colligere in vertice: quans crinium metam rerriyur èrrépos: comprehendebant, ut se αὐτόχθονας hoc argumento indicarent; cujus rei in Ciridis poemate meminit Virgilius: "Ergo omnis caro residebat cura capillo, Aurea solemni comtum quem fibula ritu Cecropiæ tereti nectebat dente cicadæ:" neque aliter Thucydides A. στ. Χρυσῶν τεττίγων ἐν ἔρσει κρωβύλον

ἀναδούμενοι των έν τη κεφαλή τριχών.

[1. 10.] Kal τρεφομένους σύχ ύπο μητρυιάς. Metaphora ab inimicitia quam ergà privignos suos habuisse narrantur apud veteres novercæ; in multis locis μηγονια idem quod "exitium" vel "exitialis" sonat. Eustath. ad Il. E. p. 560. 19, μητρυία--ήτοι έχθρα και ολέθριος. Hesiod. "Allore μητρυιά πέλει ήμέρα, είλοτε μήτηρ. Æschyl. Prom. Vinct. 752. Σαλμυδησία γνάθος Έχθρόξενος ναύταισι, μητρυιά νεων. Antholog. Lib. I. 50. Μητρυιαί προγόνοισιν άει κάκον ούδε φιλούσαι Σώζουσιν Δειδράν γνώθι και Ίππόλυτον. Eur. fragment. 'Ωε ούδεν ύγles φασί μητρυιάς φρονείν Νόθοισι παίσιν, Δν φυλάξομαι ψόγου. Sic etiam Latini le novercali studio putaverunt. Virgilius Georg. II. 126. "Media fert tristes succes tardumque soporem Felicis mali, que non præsentius allum, Pocula ai quando seve infecere noverce, Miscueruntque berbas et non innoxia pocla, Auxilium venit et membris agit atra venenum." Ecl. III. 33. " Est mihi namque domi pater, est infusta neverca." Hor. Epod. V. 9. "Quid, ut noverca, me intueris, aut uti Petita ferro bellua." Ovid Metam. I. 147. "Lurida terribiles miscent aconita novercæ." Juv. in Sat. vi. 627. sic de fœminis loquitur: "Oderunt natos de pellice; nemo recuset, Nemo velat, jamjam privignum occidere fas est."—Tac. Annal. i. 10. "Postremò Livia gravis in rempublicam mater, gravior domui Cæsarum noverce." Idens fermè usus est vocis " patruus." Hor. Sat. II. iii. 88. " Ne sis patruus mihi" i. e. " ne sis severus." In alio loco " Iratum patruum, vicinos. te tibi iniquum." Carm. III. xii. 3. "Exanimari metuentes patrum. verbera linguæ."

[l. 12.] Καὶ νῦν κεῖσθαι τελευτήσαντες ἐν οἰκείοις τόποις τῆς τεκούσης. Magnum apud veteres malum putabatur si quispiam in exterà regiono moreretur, quod colligas ex sequente anonymi cujusdam epigrammate, Els αἴδην ἰθεῖα κατήλυσις, εἴτ' ἀπ' ᾿Αθηνῶν Στείχεις, εἴτε νέτως νείσεαι ἐξ Μερόης. Μή σέ γ' ἀνιάτω πάτρης ἄπο τῆλε θανόντα. Πάντοθεν els ὁ φέρων eἰς ᾿Αἴδην ἄνεμος. His epigramma a Demosthene in τῷ περὶ στεφάνου oratione citatum addas, ubi super hæc mortuis gratulatur,

quod Γαΐα—πατρίε έχει κόλποιε των πλείστα καμόντων Σώματα.
[1. 13.] Υποδεξαμένης male reddiderunt interpretes " quæ excepit."

Non, si quid ego recti video, sed " quæ aluit."

[p. 281. l. 4.] Έν ἐκείνψ τῷ χρόνψ ἐν ῷ ἡ πῶσα γῆ ἀνεδίδου καὶ ἔφυ ἐῶα παντοδαπά. Hic latet menda, nulli editorum adhuc observata: ἔφυ in sensu transitivo planè solæcum est: tu mecum reponas ἔφνσε, quamvis ne sic quidem, ut mihi videtur, rectus extet textus—Quid si ἀνεδίδου primariam esse lectionem, pro qua καὶ ἔφυσε fuit glossa, dicamus ἐ quæ glossa, librariorum oscitantia, postea in textum irrepsit—Quoad sententiam, terram olim efferata animalia edidique docet Æschylus in Suppl. 261. "Απω γὰρ ἐλθὸν ἐκ πέρας Ναυνακτίας

Ίατρόμαντις παϊς Άπόλλωνος, χθόνα Τήνδ' εκκαθαίρει κνωδάλων βροτοφθόρων Τα δή παλαιών αιμάτων μιάσμασι Χρανθεϊσ' άνηκε γαϊα μηνιτή δάκη Δράκονθ' δμιλον, δυσμενή ξυνοικίαν., Μηνιτή δάκη celo-

berrima Porsoni emendatio est pro μηνή και δάκη.

[1.7.] Έξελέξατο δὲ τῶν ζώων καὶ ἐγέννησεν ἀνθρωπον, δ συνέσει, κ. τ. λ. Cf. Longinum §. 35. Ἡ φύσις οὐ ταπειτὸν ἡμᾶς ζῶον, οδδ' ἀγεννὲς ἔκρινε τὸν ἄνθρωπον. Eurip. Med. Πάντων δ' δσ' ἔστ' ἔμψυχα καὶ γνωμὴν ἔχει Γυναῖκες ἐσμὰν ἀθλιώτατον φυτόν. Theoc. Idyll. viii. 37. Κρᾶναι καὶ βοτάναι, γλυκερὸν φυτόν. cf. Ovid. Metam. xv. 120. Quid meruere boves, animal sine fraude dolisque. Juven. Sat. i. 140. Quanta est gula quæ sibi totos Ponit apros, animal propter convivia natum.

[1. 8.] Καὶ δίκην καὶ θεοὺς μόνον νομίζει. cf. Xenophon. Memorab. lib. i. ad initium 'Ως οὐκ ἐνόμιζεν Σωκράτης, οὖς ἡ πόλις νομίζει, θεούς. Med. 493. Θεοὺς νομίζεις τοὺς τότ' οὖκ ἄρχειν ἔτι; cf. quoque Heenbam. 799, 800. 'Αλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν Νόμος νόμος

γαρ τους θεους ηγούμεθα.

[l. 12.] 'Ω καὶ γυνὴ δήλη τεκοῦσά τε άληθῶς, καὶ μὴ, άλλ' ἐποβαλλομένη. Latinè, Qua planè discernitur mulier illa quæ peperit, ab et
quæ infantem supposuit. Talis τοῦ ὑποβάλλεσθαι sensus haud est
infrequens, et climen, quod ea vocula denotat, nil nisi sæculum putabatur, quod ex sequentibus locis colligas. Thesm. 339. mala ei devaventur δοτις ἐπιβουλεύει Ἡ τὸν τύραννον ξυγκατάγειν, ἢ παιδίον ὑποβαλλομένης κατεῖπέ τις. Ibid. 407. Είεν' γυνή τις ὑποβάλλεσθαι βούλαται, ᾿Αποροῦσα παίδων; οὐδὲ τοῦτ' ἔστιν λαθεῖν. Luculentam sane de
hoc crimine ab ejusdem fabulæ 505. historiam babebis, quem videas.
Phæn. 30. Ἡ δὲ τὸν ἐμὸν ἀδίνων πόνον Μαστοῖς ὑφεῖτο, quæ res est
protsus alia.

[1. 15.] Μόνη γὰρ-ήνεγκε τὸν τῶν πυρῶν καὶ κριθῶν καρπόν. Lucret, lib. vi. 1. "Primæ frugiferos fetus mortalibus ægris Dididerunt quon-dam præclaro nomine Athenæ: Et recreaverunt vitam legesque ro-

garunt."

[p. 282. l. 3.] Τούτου τοῦ καρποῦ οὐκ ἐφθόνησεν. Hujus Syntaxeos pauca invenies exempla. Prom. Vinct. 603—4. μηδέ μοι Φθονήσην εὐγμάτων, ἀναξ. Hercul. Furens. 333. κοσμεῖθ ἔσω μολόντες σύ φθονῶ πεπλῶν. Hunc Græcismum imitatur Horat. Sat. 11. vi. 83, 84. neque illi Sepositi ciceris nec longæ invidit avenæ. Interdum etiam accusativum post se adsciscit Œdip. Tyr. 310. σὸ δ' οὖν φθονήσαι μηθ ἀπ' οἰωνῶν φάτιν, κ.τ.λ.

[1. 4.] Έλαίου γένεσω, πόνων άρωγην—ut cibi, non, sicut in poste-

zis temporibus, gymnasii usus ministraret, cf. Psalm, civ. 15.

[1. 7.] 'Ων τὰ μὲν ὀνόματα·····κατεσκενασαν. In communibus editionibus hic locus male interpungitur. Tu mecum sic legas et interpungas, δν τὰ μὲν ὀνόματα πρέπει ἐν τῷ τοιῷδε ἔᾳν (ἰσμεν γάρ) οἱ τὰν βίον ἡμῶν κατεσκενασαν—Quam sæpe hæc verba ἴσμεν γὰρ is sententia διὰ μεσοῦ ponuntur, non est qui ignoret: notius est quam ut exemplis illustretur.

[p. 283.]. 'H yao airi) modureia kai rire il kai viv aptorosparia. Vide que in sua præstantissima et longe longèque omnes alias supe-

rante historia de diversa Graccorum volurela Mitfordius habet, tom. f. cap. iv. sect. 1. Locus est nimis longus ut execubatur, et in com-

pendiam sine detrimento redigi non potest.

[1. 2.] Καλεί δε ό μεν αστήν δημοκρατίαν. cf. Thuoyd. lib. ii. λ2. ubi Pericles in funchri sua orstione ita loquitur, Χρώμεθα γὰρ πολετεία, ου Ζηλούση τους τῶν πέλας νόμους, παράδειγρα δε αὐτοι μᾶλλον ὅντές τισιν ἢ μιμούμενοι ἐτέρους καὶ δνομα μεν, δια τὸ μὴ εἰν δλίγους άλλ' εἰς πλείονας οἰκεῖν Δημοκρατία καλεῖται—ubi sli sed malè legunt ἤκειν fq. sensum verhi οἰκεῖν.]

[1. 4.] Βασιλεϊς μεν γαρ αεί ημίν είσιν. Quæ apud veteres Græcos plurimum valebat auctorius, fuit regalis. Thucyd. Α. ιγ. Δυνατωτέρας δε γενομένης τῆς Έλλάδος, καὶ τῶν χρημάτων τὰν κτῆσιν ἔτι μᾶλλον ἡ πρότερον ποιουμένης, τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γεγνομένων πρότερον δε ἡεαν ἐπὶ ἡητοῖς γέρασε

warperal Buorheiat.

[h. 7.] Καὶ ούνε άσθενεία, κ. τ. λ. Pericles in fun. Orat. Thuc. Γ. .... μέτεστι δὲ, κατὰ μὲν τοὺε νόμονε, πρὸε τὰ ἴδια διάφορα πάσει τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὡς ἔκαστος ἐν τῷ εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖοκ ἐε τὰ κοινὰ ἡ ἀπὰ άρετης προτιμάται οὐδὶ αὖ κατὰ πενίαν, ἔχων δὰ τι

Αγαθόν δράσαι την πόλιν άξιώματος άφανεία κεκώλυται.

[l. 13.] Ποτε αντών ἀνώμαλοι καὶ αἶ πολιτεῖαι, τυρανκίδει τὰ καὶ δλιγαρχίαι, " ὁμαλὸς seu ὁμαλὴς planus, æqualis—ὁμαλὴς δίαιτα æqualitus civills; cui πλεονεξία opponitur, seu plus habendi, aequirendique empiditas immodica, avaritinque circumscribens, quæ sibi partem majorem justa præcidit; est vitium ejus, qui in omni re præcipuum quippiam habere vult"—Budæus. cf. etiam de sententia Dom. Olynth. Αι sect. β. δλως άπιστον ταῖς πολιτείαες ἡ τυραννίς.

[l. 16.] Οὐκ ἀξιούμεν δούλοι οὐδε δεσπόται ἀλλήλων είναι. Ad illustranda hæc verba afferam verba Xenophont. Cyrop. iñ. p. 178. 37.

ουδένα άνθρωπον δεσπότην, άλλα τούς θεούς προσκυνείτε.

[p. 284.] "Ο τε χρόνος βραχὸς ἀξίως διηγήσασθαι. i. e. άγαν βραχύς. "Nimis angustum tempus est pro dignitate referre." Similia hujus constructionis exempla congessit Wyttenbachius ad Julianum in Bibliotheca Crit. 111. ii. 65. v. c. Xenophon Cyrop. iv. 5. 8. δλίγος έσμεν δοτε έγκρατεῖς εἶναι αὐτῶν. Mem. Socr. III. 13. 3. ἔδωρ—ψεχρὸν δοτε λούσασθαι, " Aque frigidior quam ut quis ea lavari possit." Plato Protag. p. 195. ήμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διεκέσθαι. Euripid. Androm. p. 80. γέρων ἐκεῖνος, ὥστε σ' ἀφελεῖν παρών. " Senior est quam ut te præsens juvare possit," ubi plona esset locutio μᾶλλον γέρων (γεραίτερος) ἐστὶν ἐκεῖνος ἡ ὥστε σ' ὡφελεῖν παρών.

[p. 285. l. 1.] Tourwe repl pol dorei xonen experientiva, eractività re el. r. d. Recte Tatius ad Medeam, v. 56. in Dalzelii collectimeis huc annotat: "Cum dativus nominis prucedit, sequi potest accusativus adjectivi aut participii; at non versa vice," quod quidem, addit Dalzelius, verum est tum apud Grucos tum apud Latinos ecriptores. Utinam hujusce apud Latinos constructionis exempla pauca adduxisset! In Grucis ubique patent; satis est unum ex Iphig. in Aulide, v. 492. adhibuisse, quod non fecissem, nisi Marklandum levissimè (sed tamen ex levibus pendent magna) errantum vidissem.

Locus hic est. 'Αλλως τε μ' έλεσς της ταλαισώρου πόρης Είσηλθε, συγγένειαν έννοσυμένη, ubi hæc habet Markhundus, "Forte έννοσυμένην ut ver. 1374. οδ εἰσηλθέν μ' ἐννοσυμένην. Græcum foret εἰσηλθέ μοι ἐννοσυμένην sed mihi non liquet μ' poni posse pro μοι." Nec potest: sed rem, vir doctissime, minus perspectè intellexisti: magis est Tragicorum more εἰσηλθέν με ἐννοσυμένω quam εἰσηλθέν με ἐννοσυμένην scripsisse. Mutatio e casu genitivo ad accusativum satis rara occurrit in Demosthenis Olynth. B. η. Οῦ τοι σωφρόνων οὐδὲ γενναίων ἐστὶν ἀνθρώπων ἐλλείποντάς τι δι' ἔνδειαν χρημάτων τῶν τοῦ πολέμου, εὐχερῶς τὰ τοιαῦτα ὀνείδη φέρειν οὐδ' ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας, ἀρπάσαντας τὰ ὅπλα πορεύεσθαι, Φίλιππον δ' ἐῆν πόλεις Ἑλληνίδας ἀνδραποδίσασθαι. Hoc uno excepto, nullum locum in promtu habeo ubi hæc casuum mutatio invenitur.

: [1. 8.] Dei bij avriju ibeiu, ej meddet ris kadus enaturiu eu ekelum ru χρόνφ γενόμενον λόγφ ότε πάσα μέν, κ. τ. λ. Male hunc locum interpunxerunt et interpretati sunt editores. "Eam utique si quis recte laudaturus sit, oportet res ab illis eo tempore gestas respicere quum jam," &c. ubi interpres γενόμενον, quasi τὸ γενόμενον fuisset, intellexit, Tu mecum sic construas et interpungas, Δεί δή αθτήν ίδειν, εί μέλλει τὶς καλῶς ἐπαιχεῖν, ἐν ἐκείνω τῷ χρύνω γενόμενον λύγω, ὅτε, κ. τ. λ. " Eam utique si quis recte laudaturus sit, oportet eum ad ea tempora animo procedentem videre, quum," &c. Hujus rov yévesbai usus occurrit alterum in hac ipså oratione exemplum, p. 287. l. 6. ἐν τούτω δή αν τις γενόμενος γνοίη οίοι αρα ετύγγανον όντες την άρετην, κ.τ. λ. quem locum recte ad sensum, quantivis non ad grammaticam constructionem verterunt editores. Æschines κατά Κτησίφωντος μή. Γένεσθε δή μοι μικρών χρόνον την διάνοιαν μη έν τῷ δικαστηρίο ἀλλ' έν τῷ θεάτρω και νομίσατε ὑρᾶν τὸν κήρυκα.—cf. ibid. ২β. προσέλθετε οὖν τη διανοία και els την στοάν-Thucyd. lib. iii. p. l'eνόμενοι δè ότι έγγύτατα τη γνώμη του πάσχειν, καί ώς πρό παντύς αν έτιμήσασθε αύτούς χειρώσασθαι, quem locum sic optime vertit in qua Auglica Thucydidis versione ille "verus Musarum sacerdos," [cf. Toup. ad Long.] Robertus Smith. Decanus Cestriensis. "Figure to yourselves as strong as you can the miseries they designed you: remember how you wished for nothing in this world so much as to have them in your power."-Si meam hujusce loci interpretationem averseris, scias Stephanum totum locum sic refinxisse. Δεῖ δη αὐτην ίδεῖν εἰ μέλλει τίς καλῶς έπαινείν. Έν έκείνω τῷ χρόνω γενομένην λέγω, ότε-Leviori mutatione buic loco, si locus non sit sanus et mihi certe sanissimus apparet, medebatur Gottl. ita ut post έπαινεῖν inseratur articulus τὸ et λόγω referatur ad éxacreiv.

[1.9.] 'H 'Aσία εδούλευε τρίτω ήδη βασίλει, viz. Dario Hystaspis filio: nam Cyrus Persarum imperium munivit: hunc Cambyses, Cambysem breve post intervallum excipiebat Darius; hæc observatio Edvardo Bentham debetur, cujus editoris notæ laudem non meruerunt. Æschylus qui tunc temporis, quum Asia omnis tertio jam regi serviebat, floruit, Persicorum regum stemma sic deducit, ex quo livet intueri eum a Platone Platonisque defensore Benthamo multum discrepare——Persæ, v. 759—777. (Editionis Schutzianæ) Έξ

obre teatr Zede draf the b' Graver, "Er' dubp' detant 'Acoliste puntoτρόφου Ταγείν, έχοντα σκήπτρον εύθυντήριον. Μήδος γάρ ήν ο πρώτης typemin orparot. "Allos & exelvou rais tob toyor thrown, Police vie αύτου θυμον ολακοστρόφουν. Τρίτος δ' απ' αύτου Κυρος, εδδαίμων ανήρ, "Αρέας έθηκε πέσιν είρηνην φίλοις" Ανδών δε λαόν και Φρυγών εκτήσατο, Ίωνίαν το πάσαν ήλασεν βία. Θεός γάρ ούκ ήχθηρεν, ώς εύφρων έφυ. Κύρου δέ παιε, τέταρτος ηδθυνεν στρατόν. Πέμπτος δέ Μέρδις ήρξεν, αίσχύνη πάτρα, Θρόνοισί τ' άρχαιοισι τον δέ [mel. τόνδε] ανν δόλφ 'Ασταφρένης έκτεινεν έσθλος έν δόμοις, Εύν άνδράσιν φίλοισιν, οίε τόδ' ην χρέος. "Ecros δè Μάραφες, Εβδομός τ' 'Aprapperns. Κάγω [sc. Darius, qui loquitur] πάλου τ' έκυρσα, τούπερ ήθελου, Κάπεστράτευσα πολλά σον πολλώ στρατώ—abi notandum est me in versu 771, Rutgersit emendationem rou Mépous pro Méposos accepisse; "nomen enim Mardi in Persicurum regum serie," verbis utor Brunckianis, " nullibi comparet." Ex Herodoto satis notus Σμέρδιε est. Nominis primam literam extrivit metri necessitas, quod in aliis vocibus usitatum est ut in adfinis soni verbo σμέρδω, μέρδω. Emendationi favet Scholiastes.

Hæc pro specimine, ut verba Burgesii usurpem, sufficiant: alio

tempore telam quam orsi sumus persequemur.

G. T. X.

#### NOTICE OF

A GRAMMAR of the Persian Language, comprising. a portion of ARABIC Inflexion, together with some observations on the structure of either Language, considered with reference to the Principles of General By M. LUMSDEN, LL.D. Professor of Arabic and Persian in the College of Fort William, in Bengal. 2 Vols. fol. Calcutta, 1810.

WE cannot better explain the motives which induced the author to undertake this elaborate work on Persian Grammar, than by offering the following extract from his own Preface: a brief outline of the subject matter will afterwards be added from the Table of Contents, and in some future Number of our Journal we may probably be induced to offer a few remarks upon the intricate, but novel, and interesting subjects of discussion, with which the ingenious author have in so remarkable a manner characterized his work.

"The public," says Dr. Lumsden, "have long been in possession of several Persian Grammars, among the number of which that written by Sir W. Jones has obtained the greatest share of celebrity. The work of Sir W. Jones was composed in England about forty years ago, in the very infancy of our progress in the study of the language and literature of Persia, and whatever merits or defects may be imp puted to this popular performance, it must be admitted to have extended in a very eminent degree the number of European votaries to

that department of oriental study.

" How it contributed to this effect, it is not necessary to inquire here." My opinion of its execution is by no means favorable, but I respect the memory of Sir W. Jones, and am entirely disposed to admit that the obvious and, perhaps at that time, insuperable difficulties with which he had to contend, are more than sufficient to account for his failure, if indeed he can be said to have failed in a work which has been always distinguished by the public favor, (conceded perhaps to the poetical talents and taste of the author,) though not at all remarkable, in my judgment, for the essential merit of instructive excellence.

"The work of Sir W. Jones was followed, after an interval of many years, by the publication of Mr. Gladwin's PERSIAN MOONSHEE: a performance in which for the first time some of the elements of Arabic Inflection were selected and arranged for the useful purpose of facilitating the study of the Persian language. Notwithstanding the merit of that and other performances of the same author, for whose

lebors I am bappy in this opportunity of professing my esteem, an opinion continued to prevail in the minds of many oriental scholars that much yet remained to be done for the elucidation of the principles of Peraian Grammar. Admitting the accuracy of that opinion, the acknowledged importance of the Persian language demanded an attempt to supply the deficiency, and if such an attempt were admitted to be necessary, its execution could be no where so reasonably expected as from some of the members of the College of Fort William.

"I happened to be the only member of the Arabic and Persian departments of the College, who had leisure from other pursuits to devote to the compilation of a Persian Grammar; but though the task was deemed to be of easy accomplishment by those who had little knowledge of the subject, I was well aware of its many difficulties, and ignorant only of the means by which those difficulties have, as I trust, been since overcome. I would therefore have willingly conceded to the superior knowledge and talents of others, the merit and labor of a work to which I was prompted by no impulse of inclination whatever; but as it was imposed by a sense of public duty, so it has been conducted throughout, I will venture to say, with an industry of research every where equal to the occasion of its exertion, and often rewarded with no ordinary success."

We now proceed to the plan and arrangement of the materials as given by the author himself. "The science of Grammar," he observes, "is every where divided into the two branches of INFLECTION and SYNTAX, the first treating of the formation of words; and the second of their application to the purposes of speech. The materials of both are precisely the same, but the object to be accomplished is obviously different in either case. It is the business of INFLECTION to arrange in their proper order, every class of words that may happen to enter into the composition of a given language; to define the specific difference existing between them; and to detail the rules applicable to the formation of each class. It is the business of SYNTAX to consider in the same order the application of these words to the purposes of

speech."

The first volume accordingly is devoted to INFLECTION, and comprises the following heads:—The Persian Alphabet and System of Orthography—Of Numeral Letters—Of the Terms by which certain letters of the alphabet are distinguished from each other—Permutation of letters. Of the Infinitive and the formation of the Tenses—Inflection of Verbs—Terms of Grammar—Of Arabic Words—Preliminary remarks (on the permutation of Arabic Letters)—Rules for the permutation and rejection of Alif, Wao, and Ya—Rules for the Coalescence of the Letters—Concluding Remarks—Division and Classification of Arabic Nouns—Primitive Infinitives of the Triliteral Class—Derivative Nouns—Increased Infinitives of the Triliteral Class—Quadriliteral Infinitives of the redical Class—Increased Infinitives of the Quadriliteral Class—Properties of the Conjugations—Of Jaumids—Relative Nouns—Arti-

ficial Infinitives-Of Gender-Of Number-Formation of the Dual Number-Perfect Plural-Imperfect Plural-The Plural of Paucity-The Plural of Multitude-The last of Plurals-Nonn of the Plural-Conclusion—Of the formation of the singular Number, by adding certain letters to Nouns which have naturally a Phyral Seme-Of Nouns defective in the Singular Number-Of Arabic Plurals used by the Persians in the sense of the Singular Number-Of the Principles of Analysis-Of certain Arabic Words and Sentences that are of common use in the Persian Language—Conclusion—Of Persian Nouns— Hasile Musdar-Isme Fael or Active Participle-Isme Mufool or Passive Participle—Isme Hal—Sefute Mooshubbuha—Isme Zurf or Noun of Time and Place—Isme Tufzeel or Noun of Superiority—Isme Tuscheer or Diminutive Nonn-Isme Munsoob or Persian Relative-Of Terminations—Formation of the Plural Numbers.

In this volume we would particularly direct the reader's attention to Dr. Lumsden's ingenious observations on the Division and Classification of Arabic Nouns, p. 136, including his Definition of an Arabic INFINITIVE, and remarks on the nature of ADJECTIVES, PARTI-CIPLES and EPITHETS, as classed together under the general terms or ATTRIBUTES; and lastly to his PRINCIPLES of ANALYSIS. p. 383, which seem intended by the author to overthrow some of the favorite dogmas of Horne Tooke, on the true nature and logical division of the Parts of Speech.

The Contents of the Second Volume are as follow:

Introductory Chapter-Of Particles-Plan of the Syntax-Composition and Division of Sentences-Of Personal Pronouns-Disjunctive Personal Pronouns—Reciprocal Pronouns—Demonstrative Nouns -The Relative Pronoun-Interrogative Pronouns-Noun of Time and Place-Generic Nouns, (including the use of Articles.) Proper Names-Nouns of Number-Collective Nouns-Kenayaut-Aswaut-Itbaa-Subject and Predicate-Fael or Agent to an Active or Neuter Verb-Nominative to a Verb in the Passive Voice-Object of an Active and Transitive Verb-Universal Object-Vocative-Haul or Noun employed to describe the state of the Agent or object of a Verb-Tumeez or Noun of Discrimination—Corroboration—Exchange of one Word for another-The Relation of the Genitive Case-Substantive Nouns accompanied by Attributives of any kind-Noun of Superiority -Of the Verbal Character-Imperfect Verbs-Perfect Verbs-Application of Tenses-The Imperative Mood-The Prohibitive-General Principle-On Verbs considered as Active or Neuter-On the interchange of Persons-Occasional Omission of Persian Verbs-The and the جرا Of Particles—Of the significance of certain Letters of the Alphabet-Of Persian Particles and other Words comprising more than one letter.

The mere contents of this volume as stated in the above table, may satisfy the oriental scholar as to the magnitude and importance of the matter contained in Dr. Lamsden's Grammar. It is certainly a very different work from any that we have ever seen on the subject of Language, not excepting even the voluminous Treatise of Vossius, or the still more recondite philosophical dissertation of Harris. It presents, as he himself observes, 'a complete Map of the Persian Language—not merely a rude outline, but an effective body of Rules and Examples

from the authority of which there ought to be no appeal.'

The observations scattered through the body of the work on the structure of the Persian and Arabic Languages, considered with reference to the principles of general Grammar, are extremely ingenious and interesting, and well merit the attentive consideration of every true critic. Mr. Lumsden has found it necessary to oppose some of the long standing Theories of European Writers on language, and has combated with no ordinary skill the favorite doctrine of Horne Touke, on the true nature and use of Particles, the structure of the Arabic Language, presenting in his opinion, an insuperable barrier against the admission of Tooke's principles on the broad basis of Universal Grammar.

is a very excellent motto, and we doubt not that Dr. Lumsden had some good reason for applying it to his book. To be sure ELEVEN HUNDRED FOLIO PAGES may not be deemed by every one a very remarkably laconic essay, but the author may have intended the words as a compliment to the perspicuous brevity of the Persian Tongue, and if that were his intention, we give him full credit for the unambiguous motto be has chosen for his second volume.

پیشازین کفتد اند اهل سلف عدر مین صنف قد اِستَهدَف

T.

#### NOTICE OF

THE MEGHA DUTA, or "CLOUD MESSENGER," a Poem in the Sanscrit Language: by CALIDASA. Translated into English Verse, with Notes and Illustrations: by Horace Hayman Wilson, Assistant Surgeon in the service of the Honorable East India Company, and Secretary to the Asiatic Society. Calcutta, 1813. 4to. 132 pages.

THERE is reason to believe that the very high encomium bestowed on this work by the late Lord Minto, had excited in many persons

<sup>&</sup>lt;sup>2</sup> See the "Public Disputation of the Students of the College of Fost William," &c. 20th Sept. 1813.—pp. 39. 40. &c.

here a strong desire of parusing it, long before any copies reached this country. We have now the pleasure of announcing, that the Megha Duta has not only arrived in England, but most completely establishes its claim to the praises which it received from the noble and ingenious critic abovementioned.

The limits prescribed to us in the present number of the Classical Journal will not admit a particular notice of the various beauties which embellish the "Cloud Messenger;" we shall therefore content ourselves here, with a brief account of the plot, which may best be

given in the words of Mr. Wilson's own "argument." (p. xi.)

" A Yacsha, or demigod so called, and a servant of the Hindu god of wealth, Cuvera, had incurred the displeasure of his lord, by neglecting a garden intrusted to his charge, and allowing it to be injured by the entrance of Airavata, the elephant of Indra, deity of the firmament: as a punishment for his offence, he was condemned to twelve months' banishment from Alaca, the city of the Yacshas, and consequent separation from his home and wife. The seat of his exile is the mountain Ramagiri, and upon the opening of the poem, he is supposed to have passed a period of eight months in solitary seclusion: the poem opens at the commencement of the rainy season, when heavy clouds are gathering in the south, and proceeding in a northerly course, or towards the *Himala* mountains, and the fictitious position of the residence of the Yacshas. To one of these the distressed demigod addresses himself, and desires the cloud to wast his sorrows to a beloved and regretted wife. For this purpose, he first describes the route which the messenger is to pursue, and this gives the poet an opportunity of alluding to the principal mountains, rivers, temples, &c. that are to be met with on the road from Ramagiri to Quiein, and thence nearly due north, to the Himalaya, or " snowy mountains." The fabulous mountain Cailasa, and the city of Cuvera, Alaca, which are supposed to be in the central part of the snowy range, are next described, and we then come to the personal description of the Yacsha's wife. The cloud is next instructed, how to express the feelings and situation of the exile, and he is then dismissed from the presence of the deity, and the poem of Calidosa."

The banished Yacsha, after due oblations, thus addresses the cloud,—(line 37.)

"Mail! friend of Indra, counsellor divine, Illustrious offspring of a glorious line; Wearer of shapes at will; thy worth I know, And bold entrust thee with my fated woe. For better far solicitation fail With high desert, than with the base prevail. Thou art the wretch's aid, affliction's friend; To me, unfortunate, thy succour lend: My lonely state compassionate behold, Who mourn the vengeance of the god of gold:

Condemned amidst these dreary rocks to pine, And all I wish, and all I love resign.

Where dwell the Yacshas in their sparkling fields, And Siva's crescent groves surrounding gilds, Direct thy licensed journey, and relate To her who mourns in Alaca my fate: There shalt thou find the partner of my woes, True to her faith, and stranger to repose: Her task to weep our destiny severe, And count the moments of the lingering year: A painful life she leads; but still she lives, While Hope its aid invigorating gives; For female hearts, though fragile as the flower, Are firm when closed by Hope's investing power."

The Sauscrit text accompanies in each page Mr. Wilson's translation, and the obscure or most interesting passages are illustrated with a multiplicity of notes that sufficiently bespeak his critical knowledge of the Sanscrit tongue—his extensive reading and rich stores of miscellaneous information. We shall transcribe the note on verse 39 in the passage above quoted, "Wearer of shapes at will."—" Or Camsrupa, from kam, desire, and rup, form, shape;—thus, Socrates in the Clouds,

" Σω. Γίνονται πανθ δτι βώλωνται.

" Soc. Why then,

Clouds can assume what shapes they will, believe me."

Cumberland's Translation.

and the note on verse 40. ("For better far solicitation fail," &c.)—This is a sentiment of rather an original strain, and indicates considerable elevation of mind; something of the same kind occurs in Massinger's play of the Bondman, where Pisander says,

"I'd rather fall under so just a judge, Than be acquitted by a judge corrupt, And partial in his censure."

Although obliged to restrict this notice to very narrow limits, we cannot refrain from extracting some lines of the Yacsha's instructions to his celestial messenger, (v. 515. p. 85.)

"These be thy guides; and faithfully preserve The marks I give thee; or e'en more; observe, Where painted emblems holy wealth design, Curera's treusures: that abode is mine. Haply its honors are not now to boast; Dimmed by my fate, and in my exile lost. For when the sun withdraws his cheering rays, Faint are the charms the Camala displays. To those loved scenes repaired, that awful size, Like a young clephant, in haste disguise,

Lest terror seize my fair one, as thy form Hangs o'er the hillock and portends the storm. Thence to the inner mansion bend thy sight, Diffusing round a mild and quivering light, As when through evening shades soft flashes play, Where the bright fire-fly wings his glittering way. There in the fane a beauteous creature stands. The first best work of the Creator's hands. Whose slender limbs inadequately bear A full-orbed bosom, and a weight of care: Whose teeth like pearls, whose lips like bimbas show. And fawn-like eyes still tremble as they glow. Lone as the widowed Chacravaci mourns, Her faithful memory to her husband turns, And sad and silent shalt thou find my wife. Half of my soul, and partner of my life. Nipped by chill sorrow, as the flowers enfold Their shrinking petals from the withering cold. I view her now! long weeping swells her eyes. And those dear lips are dried by parching sighs. Sad on her hand her pallid cheek declines, And half unseen through veiling tresses shines. As when a darkling night the moon enshrouds, A few faint rays break straggling through the clouds. Now at thy sight, I mark fresh sorrows flow, And sacréd sacrifice augments her woe; I mark her now, with fancy's aid retrace This wasted figure, and this haggard face; Now from her favorite bird ahe seeks relief. And tells the tuneful Sarica her grief, Mourns o'er the feathered prisoner's kindred fate, And fondly questions of its absent mate. In vain the lute for harmony is strung, And round the robe-neglected shoulder slung, And faultering accents strive to catch in vain Our race's old commemorative strain: The falling tear, that from reflection springs, Corrodes incessantly the silvery strings. Recurring woe still pressing on the heart, The skilful hand forgets its grateful art, And idly wandering strikes no measured tone, But wakes a sad, wild warbling of its own."

On the verse 532, ("The first best work," &c.) Mr. Wilson remarks, "Literally the first creation of Brahma: and first may refer to time, or to degree—it most probably here means best. So Milton, speaking of Eve.

Oh fairest of creation, last and best Of all God's works. Rand. Lott, ix. 896."

On verse 535, he observes, that "the Bimbe, (Bryonis grandis) bears a red fruit, to which the lip is very commonly compared."

On verse 537, that "the Chacravaci is the ruddy goose (Anas Caserce) more commonly known in India by the appellation Brahmany duck, or goose. These birds are always observed to fly in pairs during the day, but are supposed to remain separate during the night," &c.

On verse 543, (" Long weeping swells her eyes.")—" In this she resembles the Lesbia of Catullus,

'Flendo turbiduli rubent ocelli.'

' Her swollen eyes are red with weeping,' "

On verse 557, (" In vain the lute.")—" The lute is here put for the Veens or Been, a stringed instrument of sacred origin and high celebrity amongst the Hindus."

On verse 558, " Robe-neglected is here put for dirty clothes. So Laodameis says,

' Quà possum squalore tuos imitata labores.'
' And with my squalid vesture ape thy toils.'"

To gratify our readers who have sympathised with the unfortunate demigod, we shall quote the six last lines of the poem.

"This said, he ceased: the messenger of air Conveyed to Alaca his wild despair; The god of wealth, relenting, learned his state, And swift curtailed the limit of his fate, Removed the curse; restored him to his wife, And blest with ceaseless joy their everlasting life."

We learn that a cheaper edition of this poem has been printed in octavo, without the Sanscrit text, and that the ingenious translator-now devotes his leisure hours to the composition of a Sanscrit and English Dictionary. On this great undertaking, we congratulate the public, as general science and literature will undoubtedly be promoted by such a work; but thousands of our readers will probably wish that Mr. Wilson had left to others the more laborious, though perhaps more useful, employment of lexicographical compilation, and still continued to transfuse the beauties of eastern poetry into English verse, a task for which he seems to be so eminently qualified.

M. Y.

## BIBLICAL CRITICISM.

THE word D, says Parkhurst in his Hebrew Lexicon, " is frequently us" me of that miraculous bread from heaven,

with which Jehovah fed the Israelites in the wilderness. Manna. At its first falling Exod. xvi. 15. The children of Israel-said this (is) a particular species, a particular thing, for they knew not what it was;" and in our English version of the Bible it is rendered-" It is manna; for they knew not what it was." The Bishop of ELY, in his Commentary on the Historical Books of Moses, gives a very different account of it, and thinks the meaning is-" this is the gift of God, or this is it which God hath appointed us." See Vol. 1. p. 252. Why so simple a phrase as with should have been thus mistaken, I cannot imagine. It appears to me to be a common interrogative, meaning,—what is it? and as such was understood by the LXX, who render it to fore tooto; Parkhurst's mistake, and indeed the mistake of almost all the modern Commentators on the subject, appears to have arisen from confounding together the pronoun, the preposition, and the substantive noun. In the sentence produced by Parkhurst, I Kings, xviii. 5. and translated by him species or kind, it is a mere preposition; in the above interrogative phrase, a pronoun, and in all the other examples from the Bible, when applied as the name of the & epópers, the. manna, or bread from heaven, it is a substantive noun, and means a divine gift or favor. Let us consider the circumstances which led to this name.

The Israelites murmured against the Lord and said—"Ye have brought us forth into this wilderness to kill this whole assembly with hunger; then the Lord said unto Moses, behold, I will rain bread from Heaven for you." c. xvi. 3, 4. This, which appeared in the ground, "a small round thing, as small as the hoar-frost," v. 14. the Israelites when they first saw, "said one to another what is it? for they knew not what it was." Moses answered—"This is the bread which the Lord hath given you to eat," v. 15. "And the House of Israel named it (in consequence) a divine gift or favor (72.)" v. 31.

The word in Arabic is applied exactly in the above sense,

and a derivative from the same root, means munificent, and with the article, is as an epithet of the Deity, to

denote the munificent, the bountiful,—as will. God the most high and munificent, and hence perhaps, (as observed before in my remarks on a passage in Virgil,) the origin of the Latin munus, a sacred gift or oblation.

A. LOCKETT.

# RICHARDI BENTLEII Epistolae Duae

AD

## TI. HEMSTERHUSIUM.

CLARISSIMO VIRO,

TIB. HEMSTERHUSIO

3. P. D.

### RICHARDUS BENTLEIUS.

No. Il.—Continued from No. xx111. p. 161.

Jam septimana, credo, effluxit, ex quo literas tuas optatissimas per adolescentem Danum accepi, in quibus serio videris laborare, ut a negligentiæ te crimine purges, quod epistolio a me olim accepto tam sero demum rescripseris. Næ tu parum adhuc me nosti, si aut id me credis succensuisse; aut adeo irasci facilem, ut tam operosa excusatione tibi opus fuerit. Non enim tam grande pretium emendatiunculis meis statuere soleo, ut singularem aliquam gratiam inde sperem, aut exigam. Facile enim et quasi sponte mihi solent subnasci : et iniquum plane est, quod minimo mihi labore constet, id postulare magnæ gratiæ mihi apponi. Tu tamen haud contentus exquisitissimis verbis grates mihi persolvere etiam elegantissimo Lucianei libelli munere demereri me voluisti. Quin. ut magis magisque in tuo ære sim, variantes Flacci lectiones ex codice scripto polliceris, accurata tua opera describendas. vero ob tam prolixam tuam humanitatem, non dici potest, quam devinctum tibi me ac obstrictum habeas. Scias autem, amice præstantissime, me ejusdem Franckeriani libri lectiones e bibliotheca Franciana emtas a Præsule Eliensi dudum habuisse: quas tamen indiligenter et perfunctorie descriptas esse satis mihi compertum Tu, sat scio, longe plures et fideliores inde depromeres : neque tamen, cum meliores aliquot Codices aliunde sim nactus, opera pretium fuerit te isto labore et tædio cruciari. Si ipsius Codicis (quod Anchersenius non desperare jussit) vel biduum tantummodo mihi copia fieri posset; crediderim equidem nonnihil fructus ad editionem nostram inde perventurum. Ego enim vel ex ipsis lituris multa expiscari possem, quæ alius cujusvis Animadversionum mearum inscii et oculos et mentem fugere est recesse. Tu, quod

Ceterum ob nitidam illam et magnificam Pollucis editionem (cujus exemplar continuo ut prodiit mihi comparavi) quas tibi gratias satis dignas referemus? Deus bone, que industria, que eruditio, quod judicium, quod acumen, quæ fides ubique elucet? Unum tibi defuisse doleo (quod a vera amicitia profectum æquis auribus accipies) majorem rei Metricæ peritiam. Cum enim cetera in Polluce fere omnia non ita magno labore expediri et restitui possint ex aliis Lexicis; in fragmentis vero Poetarum, que subinde adducuntur, recte refingendis is demum arduus sit labor et periculosus: hæc qui sine rei metricæ doctrina ausit attingere. perinde est, ac si in Labyrinthum se conjecerit, sine fili præsidio exitum tentaturus. Certe qui syllabarum omnium quantitatem et omnigenorum versuum mensuram in numerato habet, ei πόριμα erunt multa et facilia, quæ aliis hac scientia destitutis prorsus sunt Quare obsecto te, vir eximie, et magnopere hortor, ut et hanc gruditionis partem ceteris, quas cumulate adeo possides, velis adjungere; grande, mihi crede, operæ pretium et mirificam quandam voluptatem inde laturus. Animos autem tibi addat, documentoque sit celeberrimus noster Kusterus; qui ubi primum in Britanniam appulit Editioni Suidz manum admoturus, Prosodize vero ultra Hexametros et Elegiacos fere imperitus, me auctore et Quid autem suasore, sedulam huic doctrinæ operam navavit. ille eximium sive in Suida, quem emendatissimum dedit, sive in Aristophane, quem nunc in manibus habet, perficere potuisset? Nihil certe in ejusmodi fragmentis absque hac ope proferre, immo ne de aliorum quidem conjecturis judicare et cognoscere licet, Quamobrem, etsi paullum otii nactus dieculam hanc tibi impendere statui, et integrum Pollucis librum decimum percurrere, quem tu jure omnium difficillimum esse questus es; haud tamen mirer, si quæ ego pro certissimis habeo, tibi, ut nunc est, incerta, dubia, falsa videantur. Ea tamen postea, ubi in Metrica arte versatior fueris, τῶν ἐπὶ Σάγρα clariora tibi visum iri, haud vanus vates prænuntio.

X. 11. Ridicule Kuhnius, in Prosodia plane hospes, et Jungermanno longe inferior; Καὶ—σχεύη οἰχητήρια. Senarius ille sic legi et distingui debuit, Καὶ ναὶ μὰ Δί, ἄλλα σχευάρι οἰχητήρια. Sect.

12. Menandri locum sic lege,

----δσ' ἐστὶ μαλακὰ συλλαβαν,
'Εκ τῆς πόλεως τὸ σύνολον ἐκπήδα Φίλος.

Necessarius est hic iambus φίλος ex MSS. non stare potest spondæus θᾶττον. Vasa tua colligens, amice, exili ex urbe. In Diphili loco, male factum, quod èx δόμου in textu posueris pro vulgato ἐκδράμει. Sic totum refinge:

———είτα μαλακόν, ὁ δύστην', έχεις Σκευάριον, έκπωμάτιον, ἀργυρίδιον. Ο : κ εκδραμεί Χαβών τόδε, και δώσεις έμα

Παρακαταθήκην ;
 'Εκδραμεϊ Atticum pro έκδραμη ab έκδραμουμαι. Cetera jam facilia.
Sect. 17. Aristophanis locus sic ponendus:

\_\_\_\_χαὶ τὸν ἰμάντα μου

"Eχιυσι καὶ τὰνάφοςον—

'Πια Alexidis ibidem, Ποῖ δέ μι ἄγεις διὰ τῶν κύκλων, sic rescribe,
A. Πῆ δί μι ἄγεις; Β. διὰ τῶν κύκλων. Dialogus est, Qua me ducis? per cyclos. Recte Vulgati πῆ qua, non ποῖ quo. Sequentem autem Diphili locum credo me antea tentasse, ut conjicio ex tua Epistola. Meæ enim exemplar non servavi, neque nunc, quid scripserim, memini. Locus autem sic constituendus videtur:

Καὶ προσέτι τοίνυν ἐσχάζαν, κλίνην, κάδον, Στζό ματα, σίγυνον, ἀσκόκης αν, θύλακον. "Ως που στρατιώτην ἄν τις, ἀλλὰ καὶ κύκλον "Εκ τῆς ἀγος ᾶς ὀξθὰ βαδίζειν ὑπολάβοι. Τοιοῦτος ἐσδ ὁ ῥῶπος, δε σὺ περιφέρεις.

Kaliny tu recte pro Kal νου Epitheton enim hic locum non habet. Pro συνον sine dubio repone σίγυνον inde militi eum comparat. Quodsi et antea σίγυνον in Epistola emendaverim, illud indicio erit, veram esse conjecturam, quæ bis ex intervallo in mentem venerit. Perro Sect. 21. locus Antiphanis (sic enim recte MSS. et plura hujus et Diphili fragmenta apud Athenæum extant, quæ ex hujusmodi γλάσσαις et affectatis vocabulis quærunt risum; nulla. Aristophanis, qui odio habebat illa φορτικά) ad Senarios redigendus est, si Kuhnium audimus. Dii boni! ne vestigium quidem senarii est in tribus illis, quos concinnavit, ut plane nauseam mihi moveant. Tu vero tetrametros Trochaicos sic refinge et colloca:

Α. 'Αν κελεύς με σταθμούχος. Β. ό σταθμούχος δ' έστι τίς ; 'Αποπυίξεις σὰ δή με καινήν πρός με διάλεκτον λαλάν.

Α. Εί πιτάττοι μοι στέγαςχος.

Binze, ut vides, sunt personæ; quarum prior novo vocabulo utitur στα μούχω pro οἰκοδεσπότη quod altera se negat intelligere. Prior vero ineptire pergit; et quasi σαρέστερον τι dicturus, aliud verbum adhibet æque ignotum. Nam ἀν κελεύη με σταθμοῦχος, et (ex nostra Emendatione) εἰ ἐπιτάττει μοι στέγαρχος, idem significant. Sect. 33. Locus Aristophanis, τί μ' ὡ πότης ἐξερίζεις ἄσπερ κλιντίριον, mendosus est sine dubio. Sed corrigendi viam certam non possum inire; quia τὸ μέτρων hic non agnosco. Sect. 35. legerim, ex Scirone Satyrico:

Extern xunchy of purious Republing
Huites, undakon de distingues villu.

obujustans il vi si es lectulo Corinthia enquestis
encille. Sed

Procrustae (seis historium)
quam Scirov
quam Scirov
sumserit The

Εργα μνοῦς ἐστι. Nulla hic sententia, nullum metrum. Nimirum sunt verba Pollucis, (non Comici) et sic corrigenda: 'Ev 8? Aavatore των χηνών πτερά μνοῦς ἐστι. In Danaisin μνοῦς anserum plumam sig-Atque hoc verum est. Ibid. apage illud Hyperidis unio vixãs; quod temere in textum recepisti ex insulsa conjectura Kuh-Quis dubitet post  $\hat{v}\pi\hat{s}\rho$  sequi viri nomen; ut in reliquis Hyperidis terque quaterque apud Harpocrationem. Ergo Mixálov pro μίχας οὐ enim a sequente ὀνομάζειν facile absorberi potuit. Sect. "Aryro etc. Placet vulgatum ผ่างรูเอ็ง; et sic constitue,

'Ωνητιών το δέρμα τοῦ θηρός---Σόξαι χνετάλω. ράψας όλον

Jam in illo Chionidæ Sect. 43, Πολλούς δ' έγω δ' ἀκούω κατά, σε veavias quod in metri legem gravissime peccat, beasti quod corrupta illa Falkenburgiani codicis έγω δακού et ἀτέχνους non invidisti nobis: Ecce enim ex illis ruderibus veram tibi lectionem præsto:

Πολλούς εγώδα, κού κατά σε, νεανίας

Φρουρούντας άλύχνους, κάν σάμακι κοιμωμένους.

Novi, inquit, multos adolescentes, atque eos non tuæ sortis, vel, non tui similes, excubantes sine lucerna, et super arundinem dormientes. Advyros eodem sensu Euripidi dictum apud nostrum VII. 178.

Κοίλοις έν άντροις άλυχνος, ώσπερ θήρ, μόνος. Sect. 46. in illo Antiphanis pro in xarrois, vel, ut Aldi editio, οὐ χαλχοῖς supra extat in IV. 188. εὐλαμπρῶς. Et sane cum πάνη adverbium hic convenit : lege

> -χατεσχευασμένος Λαμπρότατον ἱατρεῖον εὐχαλκῶς πάνυ, Λούτηριοϊσιν, έξαλίπτροις, χυλικίσιν, Σικύαισιν, ύποθέτοισιν-

Sect. 55. Strattidis versus sic in ordinem redigendi sunt; non ut Kuhnius dedit absurdissime; ut confidentiam quidem hominis mirer, qui id ausus sit profiteri, quod nec hilum intelligebat,

> -πρόσθ άγε Τον πώλον ατρέμα, προσλαβαν τον αγωγέα Βραχύτερον οὐχ ὁρᾶς, ὅτ᾽ ἄβολος ἐσθ᾽ ἔτι;

Πρόσθε αγε, produc equim placide: έτι quoque necessarium et sententiæ et versui, ab eori absorptum est. Sect. 58. Locum Phi-Iyllii, in quo solemniter delirat Kuhnius, sic restitue: Kal mwaxida 🕉 αν εύροις έν ταῖς Φιλυλλίου Πόλεσι, λέγει γέ τοι Δωρίζω:,

' Εκ τας πινακίδος άμπερέσης, ότι κάν λέγοι

Τὰ γράμματ, έρμήνευε. Mivaxiba, inquit, invenias in Philyllii Hoheow dicit autem Dorice, Interpretare tu clare ex tabila, quid literæ significent. Vides, opinor, Dorismum έχ τῶς et ἀμπερέως (σαφῶς, idem quod διαμπερέως. vide Hesych.) Nimirum persona hic inducitur vernacula lingua utens Dorica; unde Πόλεις credo nomen dramati inditum: quod yariarum urbium cives sua quisque dialecto ibi loquebantur. Sect, 62. Antiphanis locus est: ubi ξυνακόλουθος a versu repudiatur. Eleganter et vere Salmasius 'Αξυνακόλουθος, ξηρός, αὐτολήκυθος. i. e. incomitatus, quod onunino in textum recipiendum erat. Poteris etiam sic refingere,

Ευνηκολούθεις ξηρός, αὐτο \ήκυθος. Sed alterum illud sententiæ videtur aptius. Sect. 63. Optime

dedit locum Eupolidis Jungermannus, ex necessitate metri,

\*Οστις πύελον ήχεις έχων καλ χαλκίον, \*Ωσπες λεχώ στρατιώτις Εξ 'Ιωνίας.

Clara sententia, Qui urnam et ahenum portas: tanquam puerpera Ionica, castra sequens. Nempe in Ionia, ubi disciplina militaris non admodum vigebat, mos erat, ut uxores comitarentur suos maritos militantes: ubi si quæ forte peperisset, vasa circumferebat balneatoria. At bonus vir, Kuhnius, σπρατιώτης hic in senario ponit: quod perinde est, ac si sic in Virgilio legendum contenderet, Tityre tu patulæ recumbens sub tegmine fagi. Vides, opinor, δ φίλη κεφαλή, quantivis esse pretii leges metricas rite callere. Sect. 64. Locus Æschyli, Alva δὲ πίσσα, καὶ διμολίνου μακροὶ τόνοι. Sine dubio senarius erat, sed λίνα stare hic non potest, cum posteriorem corripiat; at λινᾶ a λινοῦς optime: tum autem requiretur substantivum plurale. Lege igitur, si libet,

Λινά δὲ γείσσα, κώμολίνου μακροί τόνοι.

Hesychius in Γέισα, ένωι δὲ, inquit, τὰς ὥας τοῦ ἐνδύματος γείσσα λέγουσιν ita ibi legendum, non γείσας. Lineæ, inquit, fimbriæ, et crudi lini teniæ. Sed, cum Editio Aldina habeat λινάδες κίσσα, et Codd. MSS. λίνα δὲ σπίσσα; merito illud sigma haud temere irrepeisse videatur. Verius igitur, credo, reponas,

Λινά δὲ σπεῖρα, κώμολίνου μαχροί τόνοι.

Sect. 65. Antiphanis locus, και τὸ χερνίβιον πρώτον ἡ πομπὴ σαφὴς, ut senarium clare se ostendit fuisse, ita et sic esse corrigendum, Τὸ χερνίβειον non χερνίβιον. Lego equidem totum ex Falkenb. Τὸ χερνιβείον πρώτον ἐκ πομπῆς ἄφες, vel ἀφείς. Sed, excepto χερνιβείον, nihil hic certum. Jam vero sect. 71. in Epicharmi senario ferri non potest δηλοίμην; requiritur vi metri vel δηλοί μέν, vel δηλοίμεν, vel fortasse,

Οὐτ' ἐν κάδφ δὴ λῶμεν, οὖτ' ἐν ἀμφορεῖ. λῶμεν, volumus, ut λῆς, vis, λῶντι, volunt, Δωρικῶς. Sect. 73. sic constitue locum Antiphanis:

---άσχοπυτίνην τινά Λίψους άραγόν----

Sect. 74. Aristophanes èv δὲ τῷ Γήρα, Ἐφ' ὑδρίαν δανείζειν πεντέχουν ἡ μείζονα. Atqui senarius hand recte procedit: quod ut fiat, lege minima mutatione, Ἐν δὲ τῷ Γήρα ἔφη.

'Toplar δανείζειν πεντέχουν ή μείζονα.
plane, ut infra Sect. 76. Κρατίνος ἐν Πραις, Ἐφ' ἡμάν, pro ἐν Πραις ἔφη, Μῶν &c. Ceterum corruptior est Polyzeli locus sect. 76: sed metri vestigiis insistens sic veram lectionem eruo:

— λεκανίω γ' ἄςα Πρώτον μεν ἀπονίψεις, ἔπειτ' ἐνεξεμεῖς, Ἐνεκπλυνεῖς, ἐναποπατήσεις, Φανία.

Primum, ait, in Askavia lavabis adhuc puro; postea ad spurciora to abuteris. Vide autem, ut una cum metro sententia quoque belle Quis neget, inera necessarium esse post mouror? quis in procedat. έναποβάσεις, quod nihil est, non agnoscit το έναποπατήσεις? Denique pro Kuavia nomine inaudito, ecce tibi de machina trisyllabon Pavlace Persona apud Menandrum et alios comicos notissima. Ceterum nota illud, ἐνεξεμεῖς, quod futurum notat ᾿Αττικῶς, ut plura alia tibi sine dubio non incognita. At sequitur deploratus plane locus Aristophanis, Kal ήμισκάφης δ' ώς έντι είποδιλογιων έμουμεν ex quibus depravatissimis, tu nobis, amice, horribilem versum effinxisti, plane auergov et aµouvov. At dehinc, si me audis, et artem metricam assequeris, id saltem disces quod quantivis est pretii, tacere potius, quam nihil dicere. Ego vero ex prima facie catalecticum tetrametrum hic agnosco; ut proinde aut talis versus hinc excudendus sit, aut omnis opera ludatur. Vis ergo, ut hariolari incipiam? age, aut veram lectionem tibi dabo, aut saltem Aristophane non indignam; lege igitur,

Κάμιν σκάφην δός, ώστε μή'ς ποδάνιπτρον έξεμώμεν, Et nobis scapham da, ne evomamus in aquam qua pedes abluendi sunt.

Possit et sic, Κάμῖν σπάφης δεῖ, μήπρτ' ἐς &c.

Sed hoc, ut dixi, est hariolari: nam et animadverto te aliter paullo in Editione, aliter in Epistola ad me scripta, codicis verba exhibere. Si ipsa Excerpta Falkenburgiana viderem, certius fortasse aliquid extunderem. Sect. 78. in Dioclis senario nescivit bonus Kuhnius ποδανίπτηρ secundam syllabam corripere; lege autem;

'Τθρία τις, ή χαλκούς ποδανίπτηρ, ή λέβης.

Quin et Jungermannus (etsi altero, ut dixi, longe melior) sect. 79. in Pherecratis loco senarium inchoat ab Eloéngovoev; plane contra artem. Tu vero Tetrametrum puta, et sic constitue,

Λαβούσα μέν της χοίνικος, τὸν πύνδακ εἰσέκρουσεν.

Sect. 82. in Cratini loco, nollem cæcum ducem secutus esses Kuhnium, in κἀτ' ἄλφιτα. Quam otiosum enim ibi τὸ εἰτα ? quam necessarius articulus τὰ ἄλφιτα, ut ὁ βοῦς, ἡ μαγίς? Ergo sanissima est vetus lectio:

'Ο βους ἐκεῖνος, χ' ἡ μαγίς, καὶ τάλφιτα.

Porro Phrynichi locus sect. 86. Κάν όξυβάφω &c. est Anapæs-

ticus Aristophaneus; sed deficit uno pede anapæsto:

Καν δξυβάφω χρίεσθαι—τρεις χοίνικας η δύ άλεύρων.

neque vero sine Codice suppleri debet ex conjectura, lege insuper paullo ante, iv "Ορνισιν 'Αριστοφάνους, non νης ; út hic iv ταϊς Φρυνίχου Μούσαις. Eodem versus genere habetur Metagenis locus sect. 88. sic collocandus:

Πολλαίσι παροψίσι καὶ καιναίς εὐωχήσω τὸ θίατζον. ut et alter iste ex Aristophanis Tagenistis,

Το δ' έτνους έν ταις κυλίχναις τουτί θερμόν, και τουτο παφλάζον.

Metrum ipsum efflagitat irvous et rouro, non irvos et rouri quod ultimam producit. Eleganter vero irvous casu genitivo. irvous rouri nei rouro. Pultis pars calida, pars bulliens. Sect. 90. in Cratetis loco, nollem te a scriptura Codicis discessisse,

Ο κάνης δε της κοίτης ύπερεχειν μοι δοκεί.

Nam τὰ κανίσκια δὲ &cc. quod tu dedisti, peccat in leges metri. Totus locus sic videtur legendus; Ἐπὶ δὲ τκύτοις καὶ κανᾶ καὶ κάνηται καὶ κανίσκια. Καὶ κάνης μὲν Κράτης ἐν Ἡρωσιν εἰπεν, Ὁ κάνης δὲ τῆς κοίτης ὑπερέχειν μοι δοκεῖ (ubi κάνης videtur esse storea, teges) κάνητος vero Aristoph. Acharn. κανισκέφ in Gerytade. vel forte κανίσκια rejiciendum, et κανίτια recipiendum ex VI. 86. Sect. 91. Eupolidis versus Trochaicus est, sic describendus:

'Αλλά τὰς χοίτας γ' ἔχουσι πλουσίως σεσάγμένας.

Sed Pherecratis locum tangere non ausim, adeo deformis est; si modo recte illum ex MS. exscripsisti. 'Αλλά καὶ κοίτας τὰς ἐν ἐμοὶ ἀποβάιθ ἃ μέλλομεν ἀριστήσειν. Sed ex fine tamen subodoror esse Aristophaneum σπονθαίζοντα. Tentemus igitur ad illud metrum redigere, 'Αλλ' ἐν κοίταις ἔνι γ', οὕτ' ἀπόβληθ', ἃ'μέλλομεν ἀριστήσειν. Sed in arcis insunt, non spernenda quidem, quæ eramus pransuri. Ένι id est ἐνεστι ἃ ἐμέλλομεν contracte â 'μ. ut syllaba fiat longa, quam versus exigit. Sect. 93. Nicocharis verba duos senarios efficere pronunciat Kuhnius, qui ex numero syllabarum, non quantitate, senarios metiri videtur: melius paullo Jungermannus. Tu sic lege:

Σόφαις τε (vel Σοφαΐσι παλ.) παλάμαις τεκτόνων εἰργασμένον Καὶ πόλλ' εν αὐτῷ λέπτ' εχων καδίσκια, Κυμινοδόκον—

vel etiam τέχτονος ἀπειργασμένον. Sect. 94. in Anaxippi loco apage illud στάθητι, quod versus respuit. lege, Την μυιοσόβην λαβαν παράστης ένθάζε, et ibidem Aristophanis locum sic dederat Pollux,

Φέρε τους οβελίσχους Τν' άναπήξω τὰς κίχλας.

Varia lectio ἀναπήξω, ἀναπείρω atque hæc melior. Sect. 98. in Teleclidis loco emendatio tua σίζοντα melius se tutabitur, si sic legeris:

Τὰ δὶ τηγάνω σίζοντα σοι μολύνεται.
quod sine dubio verum. Quot enim τήγανα una έσιζον? adde quod τήγανον non potest μολύνεσθαι, corrumpi, dum σίζει; sed postquam destitit σίζειν humore consumto, tum corrumpitur, nisi ocius de foco tollitur. Denique όψα ἐν τηγάνω σίζουσιν, οὐκ αὐτὸ τὸ τήγανον. Aristophanes quidem loco a te laudato τάγηνον τευθίδων σίζον dixit συνεκδοχικώς sed simpliciter τάγηνον σίζον sine illo τευθίδων νίκ, opinor, dixisset. Sect. 101. locus Pherecratis sic locandus et corrigendus,

Τις θυμαλώπων ώδε μεστήν ἐσχάρων; Sect. 102. Menandri locum sic scribe:

— ἡγεῖταί μ' ὅλως ΄Επικόπανόν τι——

Me quidem plane mensam coquinariam quandam existimat. (adeo me verberibus concidit) Sect. 103. Solonis jambum dolet mihi a te jugulatum esse, cum tuo πευσίδ. Quid nonne ex illis οἱ μὲν satis constat, nullum vas anteivisse: οἱ μὲν enim semper inchoat: sed ipse versus illud tuum furcilla expellit. Scribendum, aut σπεύδυνοι δ΄, aut διδοῦσι δ΄, aut simile quid trisyllabon. Sect. 105. locus Cratini, Ἐπέδωκεν βαλάνων ἄβακα τῶν ἐκ Φιττέως ubi Kuhnius corrigit Ηιτθέως, scil. ex domo Pitthei. Frustra; quasi Pittheus Thesei avunculus in vivis esset ætate Cratini; Ceterum quis non videt locum quendam, ubi βάλανοι nascuntur, non hominem designari ? Equidem sic legerim,

Επέδωκε βαλάνων άβακα των έκ Φελλέως.

Φελλεύς locus Attice notissimus, de quo vide Stephanum Byzantium, Suidam, alios. Aristophanes in Nubibus, "Όταν μεν ούν τὰς αίγας ἐκ τοῦ Φελλέως. et in Acharn. Την Στρυμοδώρου Θοβέτταν ἐκ τοῦ Φελλέως. Vide ibi εχολ. Sect. 107. in loco Eubuli, pro Σικελικά, quod ἄμετρον est, lege,

Καὶ πνικτά Σικέλα πατανίφν σωρεύματα.

et ibidem Antiphanis, tam hic, quam apud Athenæum, lege,

σουλύπους τετμημένος; ποη πολύπους.

Sect. 110. locus Sophoclis mendosus est; qui hinc et ex VII. 109. sic corrigendus:

— συνέλεγον τὰ ξύλ', τὸς ἐκκαυμάτων Μή μοι μεταξὺ προσδεεῖς εἶεν——

ligna, ait, collegerunt; ne interea carerent fomite ad ignem servandum. Sect. 111. Euripidis versus Trochaicus est; nisi quod οίσειν e loco suo ejectum sit: lege, Τοὺς δνους τοὺς λαςκαγωγοὺς ἐξ ὅςους οίσειν ξύλα &cc. vel forte, ut sententia continuetur, λαςκαγωγοὺς, οίσιν ἐξ ὅρους ξύλα &cc.

Sect. 116. Aristophanis locus sic distinguendus,

Καὶ διαστίλβονθ όρωμεν "Ωσπες εν καινώ λυχνούχο Πάντα τῆς εξωμίδος.

Plura hujus generis extant apud Aristophanem. Sect. 124. Theo-, pompi locus sic locandus,

----χλαίναν δέ σοι

Ααβών παχείαν ἐπιβαλῶ Λακωνικήν.

Ibid. locus Sapphus egregius, frustra a magnis viris tentatus;
quem nisi Prosodize ductu nemo recte expediverit: Ἐλθόντ' ἐξ ὀρανῶ
ποςουρέαν ἔχοντα προιεμένον χλάμυν. Ego vero, quatuor primis voca-

bulis vix perlectis, statim odoratus sum, carmen esse Aleaicum, quale hoc Horatii;

Nullam | Vare sacra | vite prius | severis | arborem : et illud

Alcæi,

Μηδεν άλλο φυτεύ σης πρότερον δενδρεον άμπελω. et aliquot Sapphus, ut quod extat apud Athenzum p. 564, ubi erreis male pro erri,

Στάθι [ κάντι φίλος | και ταν επ' δσσ' | άμπέτα | σον χάριν, et apud Stobæum, Κατθα | νοΐσα δὶ κεῖσ' | ούδεπόκα. | μναμοσύ | να oider, et que ibi sequuntur. Ergo certus conjecture sic extemplo

hunc locum refingebam;

Ελθόντ' | εξ δρανώ | πορφυρέαν | περρέμε | νον χλάμυν. Venientem de colo, purpurea chlamyde amictum. Nam pro προιέμενον quod et versus et sententia refugit, repono περβέμενον Aolice pro περιείμενον sicapud Hesychium, Περρεθήκατο, περιεθήκατο, et alia alibi plura. Quis vero tam cæcus, ut jam non videat τὸ Κοντα ex margine fluxisse, interpretamentum scil. του περρέ. ILEYOY.

Verba Diphili sect. 137. sic ordinanda sunt:

As - 6 de xardúralis. Ούτος τι δύναται, και τί έστιν ; Β. ώσπες έν Είποις Δορτάς---

Duz personz, quarum altera quzrit, quid significet κανδύταλις; altera explicat per ἀρρτάς. Multa similia hujus Diphili extant apud Athenæum: videtur fuisse poprixòs in verborum exoticorum affectatione. Sect. 139. Posidippi locum ita digere:

σκήνας, όχους,

'Ρίσκους, ἀορτάς, τάχα δὲ, λαμπήνας, ὄνους. nam táxava nihil est; neque melius quid nunc succurrit.

Sect. 141. Nicochares in Cretensibus: xal oneas xal onytrov είρηται εν Νικοχάρους Κρησί, τοις τρυπάνοις αντίπαλον ώσπες 'Αρχιλόyesov. Ita tu, mi amice, locum depravatum ulterius contaminasti; Nowep enim dedisti pro wasp Seberi: atqui illud mendum erat typothetarum: voluit enim Seberus quod et Aldus et MSti habent onep. Deinde pro 'Αρχιλόχειον, Codices άρχίλιον. Ex hoc monstro, re metrica et ingenio fretus, sic tibi senarium restituo verum et genuinum,

Τοῖς τρυπάνοις ἀντίπαλον ὅπεας χίλιον.

Quippe in hoc versu aut δπήτιον aut δπιας inesse debere res ipsa clamitat : atqui prius a versu rejicitur, posterius latuit in oxener. Ergo in reliquis ne litera quidem mutata, et versus et sententia constat. "Οπεας χίλιον idem est ac δπέατα χίλια; ut Ιππος χιλίη, μυρίη, et que scio tibi nota esse. Verte autem Mille subulæ que terebris paria facere possint. Videtur fuisse dialogus fabri cum cerdone; îlle minabatur se τοις τρυπάνοις factum esse nescio quid : hic regerebat, se mille ὀπέατα adlaturum, quæ illius τουπάνοις pares esse facile possent. Sect. 142. Platonis versus sic digere et scribe,

— βούλει τήνδε σοι πλεκτήν καθῶ, Κἄπειτ' ἀνελκύσω σε δεῦρο——

Sect. 143. Menandri versus Trochaicus est, "Ως έγωγ' ἀνειλόμην που σαυνίω πεπληγμένος.

Jam vero insignem Euripidis locum sect. 145. sanum, ni fallor,

tibi exhibebo:

Nihil hic muto, nisi quod στάχυν addiderim, absorptum scilicet a sequente voce σπάθη. Sententiam recte cepit Jungermannus. πύρινος στάχυς, spica triticea, ἐξαθερίζω hic est ἀθέρας, aristas, detrun-

co, decutio. Quid clarius certiusve?

Sect. 150. Epistola ad Platonem in mendo cubat: Οι περὶ "Εραστον καὶ Κόρισκον Πλάτανι ἐπιστέλλοντες γράζουτι. Αηνὸν 'Ασσίαν τῆς Σαρκοφάγου λίθου. 'Ο δὲ Φερεκράτης. Verba illa, Αην. 'Ασ. τ. Σαρ. λ. sunt ex Epistola; reliqua sunt Pollucis. Dixerat ille inter σοροποιοῦ instrumenta esse et ληνὸν probat jam hujus Epistolæ auctoritate. Quippe quì ληνὸν 'Ασσίαν nominaverant, de eadem re postea ibi narrantes σσορὸν appellant. Ergo eadem ληνὸς quæ σορός. Ceterum ἐπάγει et ἐπάγουσι sæpe hoc sensu veniunt apud nostrum; vide modo sect. 10. 41. 127. Porro in sequente Pherecratis loco sect. 150. ita ordinandi sunt versus et Personæ:

Α. \*Π μὴν σὰ σαυτὸν μακαριεῖς, ὧ τὰν, ὅταν
 Αὐτοί σε κατορύττωτιν. Β. οὰ δῆτ°, ἀλλ' ἐγῶ
 Τούτους πρότερον οὖτοι δὲ μακαριοῦσί σφε
 Καί τοι πόἑεν ληνοὺς τοσαύτας λήψομαι:

A. Certe te beatum ipse dices, o amice, cum illi te sepeliant. B. non quidem, verum ipse eos prius sepeliam; et illi se beatos prædicabunt: Unde tamen tot loculos eis sepeliendis comparabo? 'A'tàv autem addidi, flagitante versu; quod absorptum est a verbo sequente, μακαριούσί σφ2, beabunt se ipsi. Cur autem aut hic aut illi μακαριεύτι se, cum sepeliuntur? nempe ob funus egregie factum, et sepulcrum magno sumtu extructum. Loquitur autem aliquis, qui multos cognatos habuerit, bonis ejus inhiantes, et mortem ejus expectantes: quos ille se occupaturum minatur, et fore illis superstitem. Immo vero, jam melius quid habeo, quod sub calamo modo nascitur. Deleas velim illud ope, et cum vulgatis legas, οὖτοι δὲ μακαριοῦσ' ἐμέ. Sententia autem hæc videtur. Cum laudasset ille nescio quis fortunas suas, tum ob alia, tum ob firmam, credo, valetudinem, etsi strenue nepotaretur; Hunc alter excipiens, Ita vero, ait elewning, tum fortunas tuas laudabis, cum cognati tui te mox sepelient. Non, non, subjungit

ille, Equidem eos omnes componam, et μακαριούσ με superstitent et sanum. Sect. 151. locum ex Tagenistis sic colloca;

--- ὁ δὲ λύων κύστιν ῧειαν

Kar Łaspar τοὺς δαρεικο΄ς.

Sunt membra versus Anapæstici, Aristophanei dieti. Cum Kuhnii versiculum hic lego, vix possum nauseam compescere. Neque eo melior est Jungermanni jambus sect. 154. in Lysippi Bacchis. Tu vero locum sic constitue, ut membrum sit Anapæstici Aristophanei,

--- αὐτοῖς αὐλοῖς όρμᾳ καὶ γλαττοκομεία.

Tibicen, inquit, irruit una cum tibiis et glottocomio. Αὐτοῖς eo sensu passim apud Atticos occurrit, pro σὺν αὐτοῖς; quod tu optime nosti. Ibid. Metri ratio satis indicat, tam in Timoclis loco, quam Apollodori γλωττόχομον legendum esse, non γλωττοχομείον. Lege itaque, οὐ μὴν ἀλλὰ καὶ ἐπὶ τοῦ ἀγγείου γλωττόχομον, &cc. et deinde membrum pone senarii—καὶ τὸ γλωττόχομον βαλανεύεται. Porro sect. 160. sanus erat Sophoclis locus, neque sollicitandus,

Κέστρα σιδηρά πλευρά και κατά βάχιν
"Ηλαυνε παίων ----

Agitabat præ se hominem, verberans super latera et dorsum κίστρα ferrea. Eleganter illud πλευρά και κατά βάχιν, hoc est, κατά πλευρά και βάχιν; quale illud Anacreontis, "Η Νείλον ή 'πὶ Μέμψιν. Ceterum κατά hic ultimam producit ob τὸ ς sequens.

Sect. 162. Dolet, te repudiasse emendationem certissimam,

Καὶ τὴν κυνῆν ἔχειν με κυρβασίαν ἐρεῖς.

Pileum autem dices me instar tiaræ habere; adeo magnificus est scilicet. Quid aptius vel desiderari possit? et illud tuum κοινήν quorsum spectat? dices me habere communem tiaram: nimirum, non esse regem. Τίς ὁ νοῦς; dubiumne id esse potuit? Sed ex metro solo utique constat, legendum esse κυνῆν cujus argumenti vim et πειθανάγκην soli artis periti possunt agnoscere. Sect. 174. locus Teleclidæ

Δουλοπόνηςον ρυπαρον σκόλυθρον. est Anapæsticus, et bene habet. Mox sect. 165. legendum,

Σκάλμη γὰρ ὁρχεις βασιλὶς ἐπτέμνουσ' ἐμούς.
σκάλμη βασιλὶς, culter regius. Βασιλὶς adjective hic ponitur, ut alia similia passim. Eunuchus autem-loquitur hoc, significans, se jussu regis castratum esse, ut a cubiculo esset vel ei vel uxori: solæ enim, ut ille ait, Eunuchis utebantur reginæ. Citius autem cœlum ipsum dirueris, quam illud βασιλείς, cui tu patrocinaris, invito metro hic possit consistere; ut de sententia ipsa et constructione nihil dicam. Illud quoque corrigendum ibidem in Hermippi loco, ἀσπιδείον, non ἀσπίδιον,

Exorres Ισον ἀσπιδεῖον δγκίω. est enim senarius.

Sectione autem 167. in Philippidas loco, vel cum Salmasio legendum.

Αλύσων είγε τέτταρας δραχμάς άγον, quod verum puto, vel, si illud quovis pacto retinere vis, lege, 'Αλύσιον είχε τετταράχοντ' άγον δραχμάς.

Sect. 176. Odnesov rectum esse, non odniev, Menandri locus patendit, sic digerendus;

ή χαλκουν μέγα 'Ολκείον et alter Philemonis, 'Ohnesov हरिश हंस्री प्रवस्ति प्रश्निकार Πυρών τε μεστόν -

Vapulet vero Kuhnius cum versiculis suis, quibus nec caput, nec pes adest. Sect. 180. locus Aristophanis duos continet Anapæsticos cum Parcemiaco eos claudente; ut fieri solet tum apud illum scriptorem, tum omnes Tragicos,

Καλ τούς μεν όφεις, ους επιπέμποις, Εν κίστη που κατασήμηναι Καὶ παύσαι φαρμακοπωλών. ...

Porro Cappanei hæc verba esse conjicio, qui in Dramate hoc Satyrico Amphiaraum augurem ludificatur. Sect. 181. Theopompi locum sic constitue, ex lego metri, ut antea l. vii.

Τηνδί περιζωσάμενος ώαν λουτρίδα, Κατάδοσμον ήβης περιπέτασον --et mox ibidem Pherecratis locum sio emenda.

"Ηθη μέν έκαν λουμένα προζώννυτα.

Scis sine dubio, at et a in libria scriptis passim înter se permue tari, Jam, ait, voe illi lavanti pellem circumligate. Sectione autem 185. quicquid obtendant Pollucis tui codices, uti et Suide et Harpocrationis, legendum credo allibior, non alibbio, ex frag-. mento illo Aristophanis, quod membrum est Tetrametri Catalec-· --- & & es tà thirdien yenopenos effermente, . tici.

Ille vero, ubi venerat ad locum quo lateres fiebant, divertebat.

Quippe apud Atticos loca rerum venalium et res ipsæ venales eodem nomine signabautur, ipso Polluce indicante lib. ix. et x. Sic dicebant, ές τούψον, ές τὰ μύρα, ές τὸν χλωρόν τύρον, ές τὰ ἀνδράποδα, ές τον οίνον, ές τούλαιον, ές τας χύπρας, ές τον λιβανωτον, &c. Ergo is τὸ πλίνθιον eodem modo, ad locum ubi πλίνθιον fiebat, vel venibat. Nisi forte ἐς τὰ πλίνθια potius dicendum fuisse contendat Ille vero sic locum constituat, eodem versus genere, aliquis.

°O δ' ές τὸ πλινθεῖον γενόμενος ἐξέτρεψε -Sect. 188. Recte habet codex Vossianus The Your in Aristophanis loco, qui sic digerendus;

– την γουν άσπιδα,

'Επίθημα τῷ Φρέατι παράθες εὐθέως.

τὸ φρέατι secundam producit.

Sect. 189. Legere possis, μη λίγδος καλείται, nunquid vocatur λίγδος; videtur enum dubitare; unde addit, δθον καλ Σοφοκλής έφη; cujus locus sic videtur legendus,

'Ασπίς μέν, ή μοι, λίγδος ώς, πυκνομματεί

Sane mirifice arridet Kuhnii illa correctio πυανομματεί. Πατεί quid hic faciat, nont delligo. Sect. 190. Platonis Comici locum sic divide, δότω δε την καθέραν τις ένδοθεν Καὶ τούκιπόρπαμ.

Ibid. Anaxilæ locus sic legendus, Ούχ ἄν γε μὴ τοἰκὶ γλισιών κεράμινον. Denique loco ultimo sect. 192. pro inficetis illis sono-riis Kuhnii, quos Eupolidi de suo donat, hos ille habeat afiquantes meliores, — καρδόκω δύο,

Κλίνας έκατον, κόρημα, κιβατέν, λύχνον.

Pro yúrpar versu tertio, quod jam præcesserat, neque repeti debuit, repones σκάφην, vel λύραν, vel simile quid, quod propius accedat. Nobis ad indagandum fugitivum illud nunc non est otium. Defessus enim sum tædio scribendi; quod longe majore opera mihi constitit, quam emendationes ipsz. Tu vero, doetissime et amicissime Hemsterhusi, si quid hinc frugis colligere possis ad curas tuas secundas, quas in Polluce te positurum narras, utere, fruere, jure tuo et arbitratu. Ubi id tempus venerit, videbimus forte, an in ceteris hujus libris aliquid nobis occurrat, quod doctissimos editores fugerit. Etsi, ut verum fatear, rationem consilii tui nondum perspicio. Quis enim typographus librum denae recudet, mole sua et pretio laboranteni à Econando omnia nuperze Editionis exemplaria divendentur?. Turigitur certiores nosfacies, quo pacto et quo instituto iterum, ut narras, auctoremi hunc aggredi velis. Vale, vir eruditissime, et me, quod facis, amare perge. Cantabrigize, ix, die Junii, MDCCVIII.

# ADVERSARIA - LITERARIA.

NO. VIII.

Explicit. This word, generally used at the end of MSS, and early printed books, is a contraction of explicitus. The ancient-books were rolls of parchment, (hence the Latin word volumen, and our volume) which were unfolded by the reader in his progress through them. When they were quite unfolded, they were of course finished; and the word explicitus, which properly conveyed the former sense, was afterwards used in the latter, when the books assumed a different form, to signify that they were finished.

A. T.

Points.—Fabretti, in his collection of ancient Inscriptions, published at Rome in 1699, observes that "the ncients placed Points at the end of every word, but scarcely ever at the end of a line, though sometimes after every syllable."—This is exemplified in AD. FINIBUS. OB. VENERIT. DUM. TAXAT. This singular mode was used in the third century.

It has been said that these Points were placed in Epitaphs, in order to excite sympathy and grief in the mind of the reader by these frequent pauses. But we find in Lupi (Epitaphium Severa) the following Inscription, which is fall of Points, without any

sentiment of pity or sorrow:

IMP. CAES. M. AN. TO. N1. 6.

GOR. D1. A. NO. P1. O. PE. L1. C1.

AVG. P. M. TRIB. POT. 11. COS. PP.

COR. NE. L1. A. PRÆ. TEX. TA. TA.

1VI. NAM. PL. E. TA. TEM. E. LVS.

QVE. SVOS. ET

D1. C1. VM.

EN. TI. AM. SV. AM.

The title DAN is derived from Dominus; which in the monkish ages was written Dominus, and afterwards abbreviated by the French into Dom, by the Spaniards into Don, and by the English into Dan.

BA. VIT.

None of the commentators on Shakespeare, or general critics, have noticed a line in Hamlet, the harsh, difficult sound of which admirably expresses the sense:

And in this harsh world draw thy breath in pain.

Vaugelas took such infinite pains with his translation of Quintus Curtius, and delayed the publication of it so long by his frequent corrections, that Voiture told him that before his work was complete, the French language would have undergone changes, which would oblige him to recompose it. By the substitution of lingua to barba, he applied to him the verses of Martial:

Eutrapelus tonsor, dum circuit ora Luperci, Expungitque genas, altera barba subit.

The translation at last appeared, and no higher character can be given of it than the expression of Balzac, that the Alexander of Quintus Curtius was invincible, and that of Vaugelas inimitable.

(From Campbell's Travels in South Africa.)

I.—The Lord's Prayer in the Hottentot Language.

Cita iip ne nanoop na, sa ons anoohe, sa koop
Our Father the Heaven in thy name hallowed he thy kingdom
ha, sa ei i hoop ei ne nanoop na koommi, cita
come thy will be done earth on the Heaven in as our
cecorobe berip mata neci, i cita soorootikoo oobekata
daily bread give us this day and our debts forgive us
eita soorooti aukoo citee oobeka koommi, i ta oowa
our indebted men we forgive as and not temptation
keikata, gawe coreta eip ga; o sa ne koop ke, i
lead us but deliver us evil from for thine the kingdom is and
de keip, i de isa i amo.
the power and the glory in eternity.

II .- In the Language of Madagascar.

Rait-sica an-danghitsi, angare and ho fissa tife i fansap ano Father our in Heaven name thy magnified be, kingdom thy evi aminais; amorompo-ano ho efa iz an tanne oucoua come to us the pleasure of thy heart be done in earth as if an-danghitsi. Mahoume anaie ananenai anrouanne moufe in Heaven give to us for our support day this bread abi. Tane i on zahaie, o Zanhar, gui fannahenaie ratsi abi; toua. ell remit to us o God trespasses our evil all as zaie mitale i fannahe ratsi a gui rati naie; aca manatitse anaie we forgive iniquities enemies to our do not lead us in vetse-vetse ratsi; fea ano millenesa anaie tabin ratsi abi. conceptions evil but thou deliver us from evil all.

Numbers in Madagascar.

Rec, one. Roue, two. Telou, three. Effat, four. Dimi, five. Henne, six. Fitou, seven. Valou, eight. Civi, nine. Polou, ten. Zatou, hundred. Arrive, thousand.

Velius Longus informs us that it was not ususual to write kis, kæ, kid, for quis, quæ, quid. In some French editions of the beginning of the 16th century we find kiskis, kankan, for quisquis, quamquam. Niceron relates that a clergyman was deprived of his benefice for his presumption in pronouncing quanquam instead of kankan. The offender had the fortitude to appeal to the parliament of the province, who decreed "that he might use his discretion in his pronunciation."

Votum Joannis Cottoni pro nepote suo carissimo. R. Cottono, 1692.

Cresce, puer, tecum et repeteus exempla tuorum,
Exsupera morum nobilitate genus.
Artibus ingenuis cultus sis, quicquid Athenæ,
Et quicquid nobis Roma diserta dedit.
Sisque, precor, magnæ subnixus robore mentis,
Et non fucata simplicitate bonus

Virtutis fidus sis custos, cultor honesti;
Et veræ semper Religionis amans.
Mollia tranquillæ currant tibi tempora vitæ,
Et veniat tardo cana senecta pede!

A. L.

A. L.

SACRED DRAMAS.—The following title of the Mystery of the Acts of the Apostles is a curious specimen of the taste and language of the time:—" Les Catholiques Œúvres & Actes des Apostres, rédigez en escript par Sainct Luc Evangéliste, & Historiographe, icellui S. Luc escripvant à Théophile, avec plusieurs histoires en icellui insérées des gestes des Césars. Le tout veu & corrigé bien & duement selon la vraie vérité, & joué par personnages à Paris en l'hostel de Flandres, l'an mil cinq cents quarante ung. Avec privilège du Roy."

"The Antiquarius, by the ancients called Librarius, wrote after another person, called the Dictutor, who held the original and dictated. As the Greek pronunciation differs from ours, if the Dictator says vis, vijs, vais, or vois, the Antiquarius, who perhaps did not regard the sense or connexion, wrote down TIC: for the Greeks pronounce all these words alike. In time the orthography changed in the Greek tongue, as it has done in others. The Greeks did not endeavour to reform their language to the pure Attic of Isocrates; but rather seemed in their MSS, to write many words, not as they were in the original, but according to the more modern fashion; as the Normanno-Saxous, in transcribing old copies, corrupted the orthography. To instance an old MS. I may cite the old fragments in the Greek Gospels in the Cotton Library, written in large ancient letters of silver and gold, which I take to be older than the Alexandrian MS. from the form of the letters. In these fragments are the same faults, as CHIPAN for σπείραν, KTPHNEON for Kugyraior, EPXOME KAL ΠΑΡΑ.1ΗΜ-· VOME for income and mapaliphoneu, EIMEI for eigh, MIZON for H. WARLEY.

# .Quid dedicatum peecit Apollinem Vates?

Phœbe, fave; sanctas humili pede proterit arus Advena, liminibus jam novus hospes adest. Phœbe, fave; insanas vellem depellere curas,

Molliter et totos vivere posse dies.

A me livor edax, longèque inamabilis absit Invidia, et, pectus qui premit, absit amor.

Absit amor, quem te, Daphnen per celsa sequentem Culmina, telorum vi superâsse ferunt.

Victus eras. Puro nos et cedamus amori, Huic me non pigeat succubuisse Deo.

Arma, in me verte arma; Deus, felicibus uror Vulneribus, nunquam queis caruisse decet.

Heu!—pereo! tantorum ubi erit medicina dolorum?
Nunc scio quid contra sit capere arma Deos.

Emorior, dum te video, mea Delia; dum te, Delia, non video, non minus emprior.

Phæbe, meum vestro caruit medicamine vulnus, Nunc, Deus, optatum nunc, roga, confer openi-Que voces animum flectent? quo carmine nymplie

Insinuent tenero millia tela sinu?

Quid sit amor, novi; docuit me Delia amorem; Hanc quoque crudelem fas didicisse Deum.

Si faveas votis, tibi tunc venerande, capella Ante cadet sacras sanguinolenta fores.

Esto. Nunc mea sit conjux carissima, nec te, Alme, piget precibus, Phæbe, favere meis.

Sit casa parva quidem, sed sit mihi lauta supellex, Unde brevis mensæ detur habere dapes.

Non equidem optarim multos numerare sodales, Neve mihi exiguos turba sit ante fores.

Adsit rara cohors, at, sit, (Deus, annue votis,)
Quisque mihi fidâ junctus amieitifa.

Rura colum, sylvæque petens inglorius umbras Te recinem densis, Phæbe, sub arboribus; Sylvestresque humili modulatus arundine musas,

Dicam equidem quicquid dicere suadet amori

Ah! talem in tuto liceat ei ducere-vitam, Nestoris ut vellem vivere posse dies.

Non mihi fas vel erit tardam metuisse senectam, Vel si aderit rapido mors properata pede.

Et, si mors aderit,—si te, mea Delia, linguam, Saltem habeam moriens deficiente manu.

At quando hora venit, qua tu "vale," Delia, dices, Hoc mihi restabit dicere, "vita, vale!" IN ÆTERNUM HONOREM ROBERTI BURNS.

Poetarum Caledonie sui avi longe principi, Cujus carmina eximia, patrio sermone scripta,

Animi magis ardentis ingeniique vi,
Quam arte vel cultu compicus,
Facetiis, jacunditats, lepore, affluentia,
Omnibus literasum cultoribus satis nota:

Cives sui, necnon plerique omnes, Musarum amantissimi, memoriamque viri

Arte poetica tam præslari, foventes

Super reliquias poetæ mortales,

Exstruendum curavere.

Primum hujus ædificii lapidem

Gulielmus Miles, Armiger, Reipublicæ architectonicæ apud Scotos In regione australi, Curio maximus Provinciblis,

Georgio Tertio regnante,
Georgio, Wallie Principe,

Josepho Gass, armigero. Dumfrisiae Prasfecto, Thoma J. Hunt, Londinensi, Acchitecto, Posuit,

Nonis Juniis, Anno Lucis vMDCCCXV.
Salutis Humanæ MDCCCXV.

G has often yielded its place to C: thus from 500 camelus has been formed; λέλεγται has become λέλεκται; μίσγια, misceo; γωρυτὸς, corytus; regtum, rectum, &c. C is indeed the original character: G is called a new letter by Diomedes, and was unknown to the Romans before the first Punic war. According to Terentius Scaurus, it was introduced by Spurius Carvilius.

In our own times G has frequently given way to C. Throgmorton has been changed into Throckmorton, Bugden into Buckden; and will it not be said hereafter, that the Isle of Dogs should have

been called the Isle of Docks?...

Sometime after the return of Charles II. Dr. Isaac Barrow wrote the following distich:

Te magis optavit rediturum, Carole, nemo; Et nemo sensit te rediisse minus. 456

Dialogue on the Installation of Pope Urbanus VIII. who had bees in his coat of arms:

Gallis mella dabunt, Hispanis spicula figent. Gall.

Spicula si figent, emorientur Apes. Hisp. Mella dabunt cunctis, nulli sua spicula figent: Ital. Spicula nam princeps figere nescit Apum.

#### ΑΙΙΟΛΟΓΙΑ ΤΗΣ ΤΩΝ ΑΓΓΑΩΝ ΕΚΚΛΗΣΙΑΣ SIVE APOLOGIA ECCLESIÆ ANGLICANÆ AUCTORE JOANNE JUELLO, OLIM BPISCOPO SARISBURIENSI, GRACE QUIDEN REDDITA. A JOANNE SMITH, A. B. Oxonii, 1639.

Nuper recensuit et notas addidit A. C. CAMPRELL, A. M.

PONTEYRACTI EXCUDIT B. BOOTHROYD, apud quem veneunt. Veneunt clism LORDINI apud Rivington et EBORACI apud bibliopolas.

1812.

THE appearance from a country press of such a work as we here intend to notice would have deserved at any period the attention of the scholar. The original Latin APOLOGIA was reprinted also in the same year at Pontefract; and an English Translation illustrated with Historical Notes came out from the same press in the year 1813-both of them, at this period, works well worthy the regard of the Theologian.

And yet we have little doubt that we are now making all the three for the first time known to the great body of our readers: We are desirous therefore to give such publicity to the whole, as thay place them fairly before the eye of the learned world: an advantage hitherto lost, from the unostentatious nature of their appearance, and the retired modesty of the Editor and Translator.

Of the general merits of the Apologia Ecclesia Anglicana little need be said at this day. I hat is a point settled by the voice of ages. But what has long heen displayed as panoply, may be worn again as armour. And the Apology of Jewel-in that view-bears too strongly upon the great Protestant controversy, to be talked of merely—and neglected—by the present generation of Divines.

For if the Romish Church in faith and in practice be indeed ever the same and know not even the shadow of turning; this master piece of animated and vigorous argument pleads for our continued separation from the Church of Rome, on the very same. ground of errors and abuses which justified our first departure

from her pale.

On any other supposition, let us ask the most learned and liberal of that Communion for their own history of their own variations. And taking the state of the question from the Apologia, let them avow, what acts of personal and official misconduct in their Popes and Prelates there recited, they condemn or deny; and what corruptions in their discipline there attacked, they give up as indefensible. Finally, let them demonstrate, if they can, what points of their doctrine there exhibited, as gross and unscriptural, are now entertained by their people, in a sense less discrepant to the gospel and less abhorrent to rational beliefs

But all this perhaps, in a Classical Journal, is so much digression. What we promised to our readers strictly, was a critical notice of Smith's Greek version, as a curiosity in literature. We

proceed accordingly.

The two editions of the work were published at Oxford, yet even in that university, its birth place, copies of either, we believe, are now very scarce and very little known. The third edition (such only we suppose it to be,) lately edited by Mr. Campbell, is presented, by a very appropriate dedication written in Greek, to the Bishop of Durham; as having been undertaken at his kind suggestion and as being naturally connected with a name so distinguished for Protestant zeal.

Though somewhat out of order, we are inclined to quote the following sentence from that peculiarity of syntax in it called an Attic solecism; which, because from inadvertence some of the ancients might speak so now and then, the Sophists, to give a new turn and quaintness to their style, affected every where as a beauty.

συνελόντι δ είπειν, ΕΓΩ δη ΕΙ την του Δημοσθένους σεμνότητα, η την του Παύλου σπουδην ΛΠΗΤΟΤΝ ΕΔΟ-ΣΕΝ αν είς το μέσον Φέρειν ταύτην την του Ιουέλλου απολογίαν.

Qu. Does the peculiarity remarked above admit of desence as correctly Attic? or must it be excused only as an Attic council colored

The Preface, also written in Greek, states, with courtery and thanks, that Mr. Campbell was indebted to the biographer of Sir Philip Sidney and of Isaac Walton, "the pious and learned Dr. Zouch," for a copy of the second edition, from which his own was reprinted. We are told also, that Smith was one of the fellows of Magdalen; but from something singular in Mr. Campbell's phrase, it appears doubtful, whether he ever advanced beyond the degree, of B. A. And Smith, perhaps, presents one more instance of the precarious vitality of great early talent.

Bentley on Phalaris, pp. 319, 20.

Ms. Campbell in his Prefece to the Latin Apologia writes

"The scarcity of this valuable book, besides its own merit, induced the Editor to revive it in such a form, as might render it accessible to youth. The addition of Smith's Greek Translation will certainly be deemed an improvement; as it has great merit, not only in point of language, but from making the sense of the original clearer."

Now though at this moment we are not prepared with facts exactly to illustrate Mr. C.'s last assertion in the paragraph just quoted; yet we cannot but echo his general compliment to the translator—τὰ τοῦ Ιουέλλου νοίματα σὸν- ὅτι τῷ λέξει τῷ σαφεστάτῃ

ἀναϊτύξας, άλλα και ἐνεργεία τη ρηταρική λαμπρύναι.

And in the mean while to show how much the Greek language in point of precision surpasses all others with which it is usually compared; we refer our readers to the foot of the page. The distinction there drawn with great acuteness and justice by the eminent prelate already mentioned, is so strikingly to the purpose that we could not pass it by.

With all our respect to Mr. G. for his zeal and ability as au,

I cannot help thinking that some misconception and perversion of the Scripture doctrine of salvation may have arisen from an ambiguity in the words "saved by faith without works," arising from the different meanings which may be annexed to them accordingly as they are spoken or written. If we could have been saved by our own good works, Christ would have died in vain. But, as we cannot be saved by works, God has mercifully appointed, that we shall be saved by faith, without works. But to be "saved by faith, without works," that is, per fidem, nullo operum adjumento, has a very different meaning from being saved by faith without works, that is, per fidem infructuosam.

In the first sense, without works, is the attribute of the verb; in the second, it is the attribute of the noun. The difference is still more striking in Grock. We are saved did niorews, are epywr, but not did niorews the area for every epywr. For, we are saved by faith—without works; but not by the faith which is without works. The former sense, by admitting that we are saved not by works, (for our best works are far short of our duty,) but by an atonement of infinitely greater value, does not exclude the necessity of good works; but the latter supposes the validity of a faith unproductive of good works, a sense contrary to the whole tenor of Scripture. To be saved, without works (that is, not by our own good works, but) by faith, is not subject to the same ambiguity as to be "saved by faith without works." Sermons, Charges, and Tracts, by Shute, Bishop of Durham. London, 1811, pp. 294, 5. Note.

Editor, we have to complain, however, that he has neglected one part of his duty. He ought to have entertained and instructed the purchasers of Smith's Greek version with Smith's own Epistle to President Langton (the Routh, we may well presume, of his day) dated Anno 1613. Julii 22, and with his Preface Lectori Φιλίλλην alike worthy of preservation. Without these two pieces, we must pronounce Mr. C.'s edition imperfect; and shall supply the defect, by reprinting them intire from the rest edition in 1614. The second of 1639 is not at our command.

After he has gratified his curiosity by the perusal of the Epistle and the Preface, let the Greek Scholar take up the version itself with the Latin original before him. And we shall endeavous at an early day to meet him again with a few remarks on Smith's execution of the task; which it would be trespassing too far on the pages of this Journal to insert at present.

Na Nas Nass

'ΑΠΟΛΟΓΙΑ ΤΗΣ 'ΑΓΓΛΩΝ
'Εκκλησίας Έλληνιστὶ μεταφρασθείσα.

ΑΡΟLOGIA ECCLESIE ANGLICANE GRECE VERSA.

Interprete I. S. Bucc. in Art.

Πρωτοπείρω συγγνώμη.

Excudebat Josephus Barnesius. 1614.

CLARISSIMO, doctissimoque viro D. Doctori Langton, Collegii

Magdalenensis Præsidi dignissimo.

Non equidem faciam (Ornatissime Præses) ut quando tibi scribo, Græcarum literarum cognitionem dilaudare videar. Est illa jam pervageta satis opinio, qui harum sit prorsus expers, doctum nequaquam esse perhibendum. Enimyero tantopere nostrum hoc seculum iis deditum esse videmus, ut quum apud prioris temporis homunciones proverbio increbuerit, Gracum est, non potest legi; contra nihil fere nunc legatur, præterquam aut ipsa Græcorum scripta, aut quod eorum oleat disciplinas. Neque vero præclarum id sibi ducunt homines nostri, si quomodocunque sic scripta intelligant: quin et ipsi quoque lascivientes (ut fit) in reprovolar Grace scripturiunt. Hinc pridem illæ non tam gemmis distinctæ, quam gemmeæ Budæi Epistolæ: quas elegantes profecto dicerem, nisi meras judicassem elegantias. Hinc suum nobis peplum, opus pulchre Medius fidius variegatum, proximis istis diebus misit Heinsius. Hinc etiam ante paucos annos Cottonus literas ad Camierum (pruriente mirum ni ambitione Jesuitica) Græcas dedit. Mitte Fulviam Olympiam Moratam, sexu fæmiumam, ætate puellam, genere nobilem, hac tamen palestra vix ulli secundam. Vident scilicet quod res est: otiosam esse lectionem: doctrinæ judicium e scriptis faciendum: juxta vetus hemistichitm: lega di xipac la xipac la xipac. Proinde quum nuper nescio quibus auspiciis ad hæc me studia serio applicuissem, putavi non esse prius conquiescendum, quam illud essem assequutus, ut etiam Græco idiomate mentis mese sensus utcunque profarer. Nam eorum sane hand probo institutum, qui seu laboris tædio, seu insità quadam animi levitate, seu apropla communi illo multorum adolescentium vitio laborantes, defunctoriam huic linguæ navant operam, tantumque pomunt in ea temporis, quantum satis fore credunt ad popularem ostentationem: solidam vero et accuratam cognitionem aiunt se minimo desiderare.

Illud porro exercitamenti genus omnium pariter honestissimum utilissimumque semper existimavi, quo sententiam alienam nostris verbis interpretamur, et quod prius Latine dictum est, Græcum facimus. Alioqui sæpe contingit præ nimio vocularum aucupio rem ipsam negligi: cumque polite non possumus dicere, quæ co-

gitamus, en cogitemus, quæ politè dicere valeamus.

Quippe cujuslibet est liberè vagari, suumque sequi impetum; verum ad certos quasi modos incedere, et alterius tantum vestigiis inhærere, mirabor si quis unquam temere potuit. Unde, neminem videmus tam esse felici ingenio, quin operosiùs multo scribat propria, quàm intelligit aliena; vertatque aliena, quàm scribit propria. Interim quod a preceptoribus dicendi rectè observatum legimus, difficiliora debent esse quæ exercent, quo sit levius illud, in quod exercent; ut Athletæ ponderibus plumbeis assuefaciunt manus, quibus vacuis et nudis in certamine utendum est. Hæc ubi satis comperissem, proximum fuit dispicere certum authorem; nullus autem prius occurrit hoc ipso, quem nunc præ manibus babes, Juello.

Audacter (inquis) factum. Itane oportuit in riba rin repausian. Equidem non habeo (Vir Optime) quod respondeam. Liber enim iste quà divina ipsius argumenti sublimitate, quà profluenti dictionis ubertate, vel exercitatissimum quemque interpretem, Graccaque linguae peritissimum torqueret: et vero Stephanus, Whitakerus, Sylburgius, doctissimi (probè constat) homines, non nisi minutos quosdam Catechismos aggrediebantur. Quid igitur? Ego possum, illi non potuerunt: Nequaquam, ita me ament Musæ: sed ut uno verbo expediam, volui, quod Graccis in proverbio est.

<sup>&</sup>lt;sup>1</sup> Suidas in ἐλέγχω.

<sup>2</sup> Aristot. Rhe. 2. c. 1.

<sup>3</sup> M. Fab. 11. cap. 2.

<sup>&</sup>lt;sup>4</sup> Eustat. in Iliad. A et P ubi etiam interpretatur er paes sal Kernor.

Ε άξιου ξύλου καν ἀπάγξασθαι, ut si desperanda esset laus omnis,

venia saltem foret paratior.

Atqui multo fortassis habitior, multoque venustior hæc mea prodiisset interpretatio, si non quotidiana Græcorum authorum lectio, unde stilus et sanguinem et colorem trahit; partim afflictà corporis valetudine, partim rustica peregrinatione, partim aliis amportunis negotiis, minis, heu nimis diu abrupta jacuisset. Adde quod in eas redactus sum temporis angustias, ut sanctè affirmare possim, intra spatium unius sesquimensis totum opus mihi planè confectum. Quare tametsi cum' Lucullo non dicam, idcirco me barbara quædam et solœca dispersisse, quò faciliùs hanc meam probem esse tralationem: vereor tamen ne qua minus Attica, dum minium festino, passim irrepserint; adeoque authorem arguant vel imperitum, (qualem utique me lubens profiteor) vel à tempore saltem imparatum. Cæterum inprimis hic tria videbis verborum monstra, que nec Athenis nata sunt, nec illud sapiunt cœlum, videlicet: Ἰουβιλαΐα, Βούλλας, Ἰνδουλγεντίας. Hæc autem proptered sunt à me positu, quòd in amplissimis Græciæ latifundiis, nulla reperiebam vocabula, quibus isthæc singula propriè satis enuncientur. Néque mirum id cuiquam videri debet. Si enim eruditissima Græcorum natio non habeat (attestante M.3 Cicerone) quo ineptum exprimat; quid? has ineptiarum omnium ineptissimas, has amentias, hec fanatica delirantium somnia, quo tandem nomine appellabit? Quinetiam illud scias velim, tanto pluris apud me fidehtatem esse, quam eloquentiam, ut religiosè caverim, necubi forte captandis phrasibus ab Juelli mente vel minimum discederem. Itaque verisimile est nonnusquam Græcæ linguæ me vim intulisse, dum scilicet aciem animi aliorsum intenderim. Verum ista quanquam defendere liceat exemplis haud vulgaribus; tamen humanitati tuæ condonanda potius relinquo. Non sum profecto, non sum aded vecors, ut meorum quicquam hac præsertim ætate sine venia placere putem: nec ita tui oblitus, ut eam a te vel petere dubitem, vel impetrare desperem. Faxis igitur (Præses Integerrime) calidum hoc meum et plane juvenile incæptum, nimium periculosæ plenum opus alea, boni consulas; et interpretationem hanc, qualem qualem, certe quidem observantiæ tesseram, candide velis interpretari. Quod si propitium hîc te fuero expertus, alia posthac, at alius ea quoque generis me spero allaturum:

<sup>\*</sup> Tul. ad Atticum L. 1.

<sup>\*</sup> Nam άφέσεως σημασίαι (quo utuntur οι OB Levit. 25.) haud scio, an Jubilæis Papisticis ita quadraret.

 <sup>2</sup> De Oratore.
 Videor enim permultos Latinismos in Novo Test. reperisse v. g.
 Lucæ 12, 58. δὸς ἐργασίαν ἀπηλλάχθαι: ubi vel cæcis manifestum est
 Romanum illud: Dare operam.

Nam tibi, quod nobis superest ignobilis oti,
Deputo, sive legas, que dabo, sive tegas.
Anno 1613. Julii 22.

Dignitati tuze devinctissimus, JOH. SMITH.

#### LECTORI PIAEAAHNI.

Cum superiorem scriberem epistolam, nihil profecto minus cogitavi, quam de hoc libro in lucem emittendo. Quare satia habui ornatissimo illi viro, cui pro Collegii consuetudine aliquod tunc temporis industrise specimen exhibendum fuit, meum in eo tum suscipiendo, tum perficiendo, consilium probasse. autem quandoquidem in tues etiam manus hoc nostrum maniaque perventurum est, oratum te maximopere cupio, (Lector Candide,) ne Juellus minoris apud te fiat jam palliatus, quam fuit olim togatus: Non sane quin multum intersit; veruntamen quia idem utrobique Juellus est, codem loco esse convenit. Quanquam suspicor aliquos minime defuturos (ita hodie sibi placent homines aliorum scriptis consendis) qui me dum e Latino Gracum fegi, rem novam præstitiese clamitent, atque adoo plane supervacuam. Næ isti nondum vidisse videantur Ergsmum a Caversino, a Gara Ciceronem, a Scaligero Catonem, Casarem ab Anonymo quodam, ab aliis alios jamdudum Græce versos: Alioqui puderet eos, vel novum dicere, quod tam multi, vel supervacuum, quod tam egregii viri factitárunt.

Imo si² Cassianum illud ubique sit spectandum, Cui bono, equidem ipse expertus ausim affirmare, pueros Grammaticales, (quibus utique meum hoc, quicquid est opella, destinatum volo) citius e balbutientibus hujusmodi versionibus, quam e doctissimis Demosthenis Platonisve monumentis Græcæ linguæ scientiam adepturos. Siquidem nusquam ita obtinet Comici dictum, μετερον καὶ σαφέστερον, ac ubi cum tyrunculis agitur; qui, si modico præcedas intervallo, statim sectari solent: sin longius præcurras, aut nolunt omnino sequi, aut nesciunt consequi. At enim fortassis utiliter quidem hoc fieri posse non negas, præstantiorem duntaxat requiris artificem. Ita vero si tu sentis, mecum profecto sentis: nam et ego meæ probe sum conscius infirmitatis, et aliorum vires quas ignoro, majores esse credo. Quocirca timidus ac subinvitus Mehercles prodeo, necnou sicut Jupiter Homericus, εκαν αίσκοντί γε

Auson. Epigr.

<sup>&</sup>lt;sup>2</sup> Tull. orat. pro Sext. Rosc. Amerino.
<sup>3</sup> Aristoph. in Ranis e Bacchi personá.
<sup>4</sup> Iliad. A.

Pupo. Nam quid amabo facerem, cum illi rogarent, qui imperare possent? Fallor, aut ipse obtemperasses. Et vero quia videbam Græcarum literarum studia sic apud plurimos frigere, ut eas prosus negligant; sic a paucis coli, ut sibi tantum ac Musis canentes, nihil in communem usum proferant: putavi hac ratione cum illos

cohortandos, tum hos coarguendos.

Nimis autem vereor (Pie Lector) ut faciat ad stomachum tuum, quod vì Ala sapiuscule dixerim, idque in opere Christiano; non illud quidem ex antiquis Ecclesiæ partibus petitum, sed tamen spectatissimis Evangelii professoribus valde usurpatum. absque ratione. Cum enim Theologi nostri, etiam qui melioris notæ sunt, Œdepol, Ecastor, et hoc genus alia libris suis Latinis scriptis passim inspergant; Ecquid Græcis tantundem non conceditur? Aut si qua verbis mest religio, quin ergo neges Mysterii vocabulum à profanis et absurdis Græcorum superstitionibus primò fluxisse? Quid quod ipsi illi scriptores Exoterici, n) Ala (quoad ego conjicio) sic uti solent, ut affirmare magis, quam furare videatur? Et nonnunquam certè, vel Aded tantum significat, et sententize notat incrementum: vel prorsus vacat, nihilque aliud, quam orationis lacunas explet. Sive igitur verbum hoc jam inde ab initio probum fuerit, sive posted longo usu coepit emolliri, seu denique magnorum authorum exemplis aliquantum hic quoque audere liceat: quicquid est, non erit profectò candoris tui, (Lector Optime) non humanitatis, quando de re ipsa tecum plane sentiam, vocalas meas solicitius calumniari.

# MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur et Professeur Royal de l'Institut de France.

## No. II. [Continued from No. XXIII. p. 219.]

Les articles de cette 2º série, ainsi que les précédents, offrent des interprétations non recueillies ça et là, mais produites pour la première fois. Je ne puis donc vous les adresser comme définitives et arrêtées: je crois donc, qu'avant de les adopter dans votre réimpression du précieux trésor d'H. Etienne, il convient de les annoncer dans votre Journal, et de les soumettre à la critique de vos compatriotes (és recipar épxeobai). Leur suffrage peut seul mettre le sceau aux découvertes dont j'ai à cœur d'enrichir la critique grammaticule.

16. Spords, ov, homme; mais Spéros, avec l'accent sur la penultième, signifiera, dit-on, sang melé de poussière, sang corroupu. H. Etienne, après avoir, d'après Virgile et autres poetes Latins, souvent scholiastes des Grecs, donné tabum, (pue, humeur virulente) et sanies, (zang décomposé, humeur sanguinolente) comme version de Booros, cite le βρότον αίματόεντα d' Homère, (Il. xxiii. 41.) qu' Eustathe explique par rov ex rov alparos polvepor, tache de sang, et ajoute que le λύθρον d'Hesychius, sang mélé de poussière, lui paroit répondre quelquesois au Booros d'Homère. Sans contester à H. Etienne le rapprochement qu'il fait, je dirai que dans le passage d'Homère précité, l'interprétation d'Eustathe me plait davantage.

Mais, dira-t-on, si βρότος signifie tache de sang, τον έκ του αίματος μολυσμόν, comment justifier l'épithète aluarderra? Nous la justifierons en répondant qu' Homère aime les pléonasmes, non pas ceux qui sont oiseux et rédondants, mais ceux qui servent à produire un effet on à faire une image. Or ici aiparéerra accompagne fort heureusement Boorov, et nous montre non pas une petite tache de sang, mais une tache large, et qui semble s'aggrandir de cet adjectif composé

de 5 syllabes.

17. els. els se prend-il pour èv? oui, répondent H. Etienne, (t. i. p. 1156. C.) Maittaire, M. Sturz, M. Hermann, et tant d'autres critiques aussi justement célèbres: pour moi, j'oserois presque dire non. Pour étayer leur doctrine que je crois erronée, ils citent cette phrase de Denys d'Halic. (Liv. v. p. 276. ed. Francf. 1586.) rafra τὰ γράμματα λαβόντες οἱ καταλειφθέντες ὑπὸ τοῦ τυράννου εἰς τὸ στρατόπεδον, Τίτος Ἑρμήνιος καὶ Μ. 'Οράτιος ἀνέγνωσαν ἐν ἐκκλησία, mais ils me paroissent se tromper. 1°. Après repárrou, je mets une virgule; 2°. je fais dépendre és rò orparonesor non de caraleigherres, mais de artyrusar. M. Sturz. (Lexic. Xen.) cite encore la phrase suivante: voulex-vous, dit Xenophon, (Innp. v. 7.) dissimuler les forces de la cavalerie, laissez en une partie à découvert, et cachez l'autre dans un endroit que n'apperçoive pas l'ennemi, τοὺε δ' els τὸ άδηλον άποκρύπrwr. Ici, dira-t-on, eis ro άδηλον pour έν τῷ άδηλφ: erreur, car els rò dònλον dépend d'un verbe de mouvement sous-entendu; ainsi ellipse à reconnoître ici. 3 J'aurai occasion d'expliquer ailleurs une foule d'exemples qu'on croiroit pouvoir m'opposer avec quelque avantage : exemples, où els signifie non pas dans, mais en présence de: distinction trop méconaue.

18. ént avec le génitif se prend-il pour els avec l'accusatif? Oui. dira-t-on encore d'après H. Etienne, (t. i. p. 1209. F.) d'après Suidas. et d'après M. Heyne, expliquant ce vers d'Homère, (Il. iii, 5.) nérorras έπ' 'Ωκεανοΐο ροάων. Pour moi, ici encore, comme au précédent article, admettant ellipse, et non pas atticisme, (car l'ellipse est de tous

<sup>2</sup> Voy. ma Grammaire Grecque, p. 244. et la note 1.

La phrase pleine et sans ellipse seroit, cachant l'autre partie (de la cavalerie) amente dans un endroit non vu de l'ennemi.

les dialectes) je dirai, la phrase pleine est, les grues volent vars les rives (méridionales) de l'ockan, els poàs, et s'arretent sur ces rives, évi pouv.

19. ἐπὶ, avec le génitif, fait souvent difficulté: exemples—ἐπὶ τοῦ ποταμοῦ, se tenir à l'entrée du fleuve, et les pieds dans l'eau, comme si on alloit le traverser, mais ne le traversant pas. Xen. 'Ar. 4. 3. 28. t. iv., p. 134. de mon Xénophon Gree-Latin-Fr. p. 134.

20. rakkelw pour karakelw, par syncope Æolique, dit un savant qui ajoute quod est rounturis exert, dormiturire: cette notion est-elle exacte? oui, ai l'on en croit soit H. Etienne, qui traduit decumbere cupio, soit Constantin, qui d'après Didyme rend raccelorres par dormiturientes, en ajoutant, magis enim somni cupidites quam tempus significatur, quod verbis istis in elu pene familiare est, sicut nolemcelo bellaturio. Pour moi, fondé sur les principes des radicaux et des désinences, principes propres à prévenir quantité d'erreurs en Grec, en François, en Latin, je dirai, que le verbe naranelu n'est point un verbe de désir, comme le prétend H. Etienne (est. dit-il, hoe verbum desiderativum sicut multa alia in elu desinentia); que la désinence de ce verbe est u et non pas et; que et appartient uniquement au radical ses; et enfin que saraseis signifie, se mettre en place, étendu tout de son long ; être couché, ou se coucher : et, par extension, dormir. Voy. dans le Classical Journal, No. XXIII, le mot pupopugros, qui, ainsi que tant d'autres mots, me semble avoir été mal compris, faute de bien distinguer ce qui est radical de ce qui tient à la désinence.

21. πέλομαι sum, idem quod activum πέλω, et πέλω poet. pour eiul. Telle est la doctrine de H. Etienne (p. 1624 et 1627. de son App.): mais ce mot n'a-t-il pas un autre sens plus vmi et plus digne d'attention? à l'idée d'être, à l'idée de présence ne joint-il pas celle de présence prenant part à ce qui se passe (comme l'interesse des Latins), de présence agissante et efficace, comme dans ce vers d'Homère, (Il. xiii. 237, 238.) συμφερτη δ'άρετη πέλει ἀνδρῶν καὶ μέλα λυγρῶν, vers à l'occasion duquel M. Heyne s'écrie, tricantur grammatici et molestias faciunt. Chez Sponde συμφερτη signific utile, avantageuse; ensorte que Thoas auroit dit simplement que la force de plusieurs hommes d'ailleurs foibles est avantageuse; ce qui ne rend nullement toute la pensée d'Homère: car ce poëte parle de forces réunies, tandisque dans l'interprétation de Sponde et nutres, il n'est pas question de réunion.

D'autres traduisent, et très bien, l'adjactif ouppepri par in unum collats (réunie), mais néles les embarrasse. Pour en sortir, ne pour-roit-on pas, comme je l'ai dit en commençant, joindre à l'idée de présence, celle de présence agissante et efficace, et traduire littéralement: la force de plusieurs hommes, même d'hommes le moins belli-

<sup>\*</sup> Voy. mes Esseis sur les décinences, observ. prélimin. p. 8. 1. 5.

Mr. Campbell in his Prefere to the Latin Apologia writes

"The scarcity of this valuable book, besides its own merit, induced the Editor to revive it in such a form, as might render it accessible to youth. The addition of Smith's Greek Translation will certainly be deemed an improvement; as it has great merit, not only in point of language, but from making the sense of the original clearer."

Now though at this moment we are not prepared with facts exactly to illustrate Mr. C.'s last assertion in the paragraph just quoted; yet we cannot but echo his general compliment to the translator—τὰ τοῦ Ιουέλλου νοήματα σύχ- ὀτι τῷ λέξει τῷ σαφεστάτῃ

ἀνακτύξας, άλλα και ἐνεργεία τῆ ἡηναρική λαμπρύναι.

And in the mean while to show how much the Greek language in point of precision surpasses all others with which it is usually compared; we refer our readers to the foot of the page. The distinction there drawn with great acuteness and justice by the eminent prelate already mentioned, is so strikingly to the purpose that we could not pass it by.

With all our respect to Mr. G. for his zeal and ability as au

I cannot help thinking that some misconception and perversion of the Scripture doctrine of salvation may have arisen from an ambiguity in the words "saved by faith without works," arising from the different meanings which may be annexed to them accordingly as they are spoken or written. If we could have been saved by our own good works, Christ would have died in vain. But, as we cannot be saved by works, God has mercifully appointed, that we shall be saved by faith, without works. But to be "saved by faith, without works," that is, per fidem, nullo operum adjumento, has a very different meaning from being saved by faith without works, that is, per fidem infructuosam.

In the first sense, without works, is the attribute of the verb; in the second, it is the attribute of the noun. The difference is still more striking in Grock. We are saved dia niotews, are epywr, but not dia niotews the area for we are saved by faith—without works; but not by the faith which is without works. The former sense, by admitting that we are saved not by works, (for our best works are far short of our duty,) but by an atonement of infinitely greater value, does not exclude the necessity of good works: but the latter supposes the validity of a faith unproductive of good works, a sense contrary to the whole tenor of Scripture. To be saved, without works (that is, not by our own good works, but) by faith, is not subject to the same ambiguity as to be "saved by faith without works." Sermons, Charges, and Tracts, by Shute, Bishop of Durham. London, 1811. pp. 294, 5. Note.

Editor, we have to complain, however, that he has neglected one part of his duty. He ought to have entertained and instructed the purchasers of Smith's Greek version with Smith's own Epistle to President Langton (the Routh, we may well presume, of his day) dated Anno 1613. Julii 22, and with his Preface Lectori Φιλίλλην plike worthy of preservation. Without these two pieces, we must pronounce Mr. C.'s edition imperfect; and shall supply the defect, by reprinting them intire from the Frst edition in 1614. The second of 1639 is not at our command.

After he has gratified his curiosity by the perusal of the Epistle and the Preface, let the Greek Scholar take up the version itself with the Latin original before him. And we shall endeavour at an early day to meet him again with a few remarks on Smith's execution of the task; which it would be trespassing too far on

the pages of this Journal to insert at present.

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#### 'ΑΠΟΛΟΓΙΑ ΤΗΣ "ΑΓΓΛΩΝ.

Έκκλησίας Έλληνιστί μετυφρασθείσα.

APOLOGIA ECCLESIE ANGLICANE GRECE VERSA.

Interprete I. S. Bucc. in Art.

Πρωτοπείρω συγγνώμη.

Excudebat Josephus Barnesius. 1614.

CLARISSIMO, doctissimoque viro D. Doctori Langton, Collegii

Magdalenensis Præsidi dignissimo.

Non equidem faciam (Ornatissime Præses) ut quando tibi scribo, Græcarum literarum cognitionem dilaudare videar. Est illa jam pervagata satis opinio, qui harum sit prorsus expers, doctum ne-Buaquam esse perhibendum. Enimyero tantopere nostrum hoc seculum iis deditum esse videmus, ut quam apud prioris temporis homunciones proverbio increbuerit, Gracum est, non potest legi; contra nihil fere nunc legatur, præterquam aut ipsa Græcorum scripta, aut quod eorum oleat disciplinas. Neque vero præclarum id sibi ducunt homines nostri, si quomodocunque sic scripta intelligant: quin et ipsi quoque lascivientes (ut fit) èx repionolas Grace scripturiunt. Hinc pridem illæ non tam gemmis distinctæ, quam gemmeæ Budæi Epistolæ: quas elegantes profecto'dicerem, nisi meras judicassem elegantias. Hinc suum nobis peplum, opus pulchre Medius fidius variegatum, proximis istis diebus misit Heinsius. Hinc etiam ante paucos annos Cottomis literas ad Camierum (prariente mirum ni ambitione Jesuitica) Græcas dedit. Mitte Fulviam Olympiam Moratam, sexu ficiniumam, ætate puellam, genere nobilem, hac tamen palæstra vix ulli secundam: Vident scilicet quod res est: otiosam esse lectionem: doctrinæ judicium e scriptis faciendum: juxta vetus hemistichitm: lega di xilpac ixique. Proinde quum nuper nescio quibus auspiciis ad hæc me studia serio applicuissem, putavi non esse prius conquiescendum, quam illud essem assequutus, ut etiam Græco idiomate mentis mese sensus utcunque profarer. Nam eorum sane hand probo institutum, qui seu labotis tædio, seu insità quadam animi levitate, seu advissofia communi illo multorum adolescentium vitio laborantes, defunctoriam huic linguæ navant operam, tantumque poment in ea temporis, quantum satis fore credunt ad popularem ostentationem: solidam vero et accuratam cognitionem aiunt se minimo desiderare.

Illud porro exercitamenti genus omnium pariter honestissimum utilissimumque semper existimavi, quo sententiam alienam nostris verbis interpretamur, et quod prius Latine dictum est, Græcum facimus. Alioqui sæpe contingit præ nimio vocularum aucupio rem ipsam negligi: cumque polite non possumus dicere, quæ co-

gitamus, en cogitemus, quæ politè dicere valeamus.

Quippe cujuslibet est liberè vagari, suumque sequi impetum; verum ad certos quasi modos incedere, et alterius tantum vestigiis inhærere, mirabor si quis unquam temere potuit. Unde, neminem videmus tam esse felici ingenio, quin operosiùs multo scribat propria, quàm intelligit aliena; vertatque aliena, quàm scribit propria. Interim quod a preceptoribus dicendi rectè observatum legimus, difficiliora debent esse quæ exercent, quo sit levius illud, in quod exercent; ut Athletæ ponderibus plumbeis assuefaciunt manus, quibus vacuis et nudis in certamine utendum est. Hæc ubi satis comperissem, proximum fuit dispicere certum authorem; pullus autem prius occurrit hoc ipeo, quem nunc præ manibus habes, Juello.

Audacter (inquis) factum. Itane oportuit in riba rin repausian. Equidem non habeo (Vir Optime) quod respondeam. Liber enim iste qua divina ipsius argumenti sublimitate, qua profluenti dictionis ubertate, vel exercitatissimum quemque interpretem, Graccaque linguae peritissimum torqueret: et vero Stephanus, Whitakerus, Sylburgius, doctissimi (probè constat) homines, non nisi minutos quosdam Catechismos aggrediebantur. Quid igitur? Ego possum, illi non potuerunt? Nequaquam, ita me ament Musæ; sed ut uno verbo expediam, volui, quod Græcis in proverbio est,

<sup>&</sup>lt;sup>1</sup> Suidas in ἐλέγχω.

<sup>&</sup>lt;sup>2</sup> Aristot. Rhe. 2. c. 1.

<sup>\*</sup> M. Fab. 11. cap. 2.

\* Eustat. in Iliad. Λ et P ubi etiam interpretatur έν φάει καλ δλεσσον.

Ε αξίου ξύλου καν απαγξασθαι, ut si desperanda esset laus omnis,

venia saltem foret paratior.

Atqui multo fortassis habitior, multoque venustior hæc mea prodiisset interpretatio, si non quotidiana Græcorum authorum lectio, unde stilus et sanguinem et colorem trahit; partim afflictà corporis valetudine, partim rustica peregrinatione, partim aliis importunis negotiis, nimis, heu nimis diu abrupta jacuisset. Adde quod in eas redactus sum temporis angustias, ut sanctè affirmare possim, intra spatium unius sesquimensis totum opus mihi planè confectum. Quare tametsi cum' Lucullo non dicam, idcirco me barbara quædam et solæca dispersisse, quò faciliùs hanc meam probem esse tralationem: vereor tamen ne qua minus Attica," dum minium sestino, passun irrepserint; adeóque authorem arguant vel imperitum, (qualem utique me lubens profiteor) vel à tempore saltem imparatum. Cæterum inprimis hic tria videbis verborum monstra, que nec Athenis nata sunt, nec illud sapiunt cœlum, videlicet: Ἰουβιλαΐα, Βούλλας, Ἰνδουλγεντίας. Hæc autem proptered sunt à me posita, quòd in amplissimis Græciæ latifundiis,2 nulla reperiebam vocabula, quibus isthæc singula propriè satis enuncientur. Néque mirum id cuiquam videri debet. Si enim eruditissima Græcorum natio non habeat (attestante M.3 Cicerone) quo ineptum exprimat; quid? has ineptiarum omnium ineptissimas, has amentias, hec fanatica delirantium somnia, quo tandem nomine appellabit? Quinetiam illud scias velim, tanto pluris apud me fidentatem esse, quam eloquentiam, ut religiosè caverim, necubi forte captandis phrasibus ab Juelli mente vel minimum discederem. Itaque verisimile est nonnusquam Græcæ linguæ me vim intulisse, dum scilicet aciem animi aliorsum intenderim. Verum ista quanquam defendere liceate exemplis haud vulgaribus; tamen humanitati tuæ condonanda potius relinguo. Non sum profecto, non sum aded vecors, ut meorum quicquam hac præsertim ætate sine venià placere putem: nec ita tui oblitus, ut eam a te vel petere dubitem, vel impetrare desperem. Faxis igitur (Præses Integerrime) calidum hoc meum et plane juvenile incæptum, nimium periculosæ plenum opus alea, boni consulas; et interpretationem hanc, qualem qualem, certe quidem observantiæ tesseram, candide velis interpretari. Quod si propitium hic te fuero expertus, alia posthac, at alius ea quoque generis me spero allaturum:

Trd. ad Atticum L. 1.

<sup>&</sup>lt;sup>8</sup> Nam ἀφέσεως σημασίαι (quo utuntur oi OB Levit. 25.) haud scio, an Jubilæis Papisticis ita quadraret.

 <sup>3 2</sup> De Oratore.
 4 Videor enim permultos Latinismos in Novo Test. reperisse v. g.
 Lucæ 12, 58. δὸς ἐργασίαν ἀπηλλάχθαι: ubi vel cæcis manifestum est
 Romanum illud: Dare operam.

Nam tibi, quod nobis superest ignobilis oti,
Deputo, sive legas, que dabo, sive tegas.
Anno 1613. Julii 22.

Dignitati tuse devinctissimus, JOH. SMITH.

#### LECTORI PIAEAAHNI.

Cum superiorem scriberem epistolam, nihil profecto minus cogitavi, quam de hoc libro in lucem emittendo. Quare satis habui ornatissimo illi viro, cui pro Collegii consuetudine aliquod tunc temporis industrize specimen exhibendum fuit, meum in co tum suscipiendo, tum perficiendo, consilium probasse. autem quandoquidem in tues etiam manus hoc nostrum marieupa perventurum est, oratum te maximopere cupio, (Lector Candide,) ne Juellus minoris apud te fiat jam palliatus, quam fuit olim togatus: Non sane quin multum intersit; veruntamem quia idem utrobique Juellus est, eodem loco esse convenit. Quanquam suspicor aliquos minime defuturos (ita hodie sibi placent homines aliorum scriptis censendis) qui me dum e Latino Gracum feci, rem novam præstitiese clamitent, atque adeo plane supervacuam. Næ isti nondum vidisse videantur Ergemum a Caversino, a Gara Ciceronem, a Scaligero Catonem, Casarem ab Anonymo quodami ab aliis alios jamdudum Græce versos; Alioqui puderet cos, vel novum dicere, quod tam multi, vel supervacuum, quod tam egregu viri factitárunt.

Imo si² Cassianum illud ubique sit spectandum, Cui bono, equidem ipse expertus ausim affirmare, pueros Grammaticales, (quibus utique meum hoc, quicquid est opella, destinatum volo) citius e balbutientibus hujusmodi versionibus, quam e doctissimis Demosthenis Platonisve monumentis Græcæ linguæ scientiam adepturos. Siquidem nusquam ita obtinet Comici dictum, λμα-λίστερον καὶ σαφέστερον, ac ubi cum tyrunculis agitur; qui, si modico præcedas intervallo, statim sectari solent: sin longius præcurras, sut nolunt omnino sequi, aut nesciunt consequi. At enim fortassis utiliter quidem hoc fieri posse non negas, præstantiorem duntaxat requiris artificem. Ita vero si tu sentis, mecum profecto sentis: nam et ego meæ probe sum conscius infirmitatis, et aliorum vires quas ignoro, majores esse credo. Quocirca timidus ac subinvitus Mehercles prodeo, necnon sicut Jupiter Homericus, ἐκοῦν ἀίκιοντί γε

Auson. Epigr.

Tull. orat. pro Sext. Rosc. Amerino.
 Aristoph. in Ranis e Bacchi persona.
 Iliad. Δ.

Pouco. Nam quid amabo facerem, cum illi rogarent, qui imperare possent? Fallor, aut ipse obtemperasses. Et vero quia videbam Græcarum literarum studia sic apud plurimos frigere, ut eas prosus negligant; sic a paucis coli, ut sibi tantum ac Musis canentes, nihil in communem usum proferant: putavi hac ratione cum illos

cohortandos, tum hos coarguendos.

Nimis autem vereor (Pie Lector) ut faciat ad stomachum tuum, quod v) dia sepiuscule dixerim, idque in opere Christiano; non illud quidem ex antiquis Ecclesiæ partibus petitum, sed tamen spectatissimis Evangelii professoribus valde usurpatum. Nec absque ratione. Cum enim Theologi nostri, etiam qui melioris notæ sunt, Ædepol, Ecastor, et hoc genus alia libris suis Latinis scriptis passim inspergant; Ecquid Græcis tantundem non conceditur? Aut si qua verbis mest religio, quin ergo neges Mysterii vocabulum à profanis et absurdis Græcorum superstitionibus primò fluxisse? Quid quod ipsi illi scriptores Exoterici, n) Ala (quoad ego conjicio) sic uti solent, ut affirmare magis, quam jurare videatur? Et nonnunquam certè, vel Adeò tantum significat, et sententiæ notat incrementum: vel prorsus vacat, nihilque aliud, quam orationis lacunas explet. Sive igitur verbum hoc jam inde ab initio probum fuerit, sive postea longo usu cœpit emolliri, seu denique magnorum authorum exemplis aliquantum hic quoque audere licent: quicquid est, non erit profectò candoris tui, (Lector Optime) non humanitatis, quando de re ipsa tecum plane sentiam, vocalas meas solicitius calumniari.

# MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur et Professeur Royal de l'Institut de France.

## No. II. [Continued from No. XXIII. p. 219.]

Les articles de cette 2° série, ainsi que les précédents, offrent des interprétations non recueillies ça et là, mais produites pour la première fois. Je ne puis donc vous les adresser comme définitives et arrêtées: je crois donc, qu'avant de les adopter dans votre réimpression du précieux trésor d'H. Etienne, il convient de les annoncer dans votre Journal, et de les soumettre à la critique de vos compatriotes (és reipar Epxeovai). Leur suffrage peut seul mettre le sceau aux découvertes dont j'ai à cœur d'enrichir la critique grammaticale.

16. βροτδε, ου, homme; mais βρότος, avec l'accent sur la penultième, signifiera, dit-on, sang mélé de poussière, sang corrompu. H. Etienne, après avoir, d'après Virgile et autres poetes Latins, souvent scholiastes des Grecs, donné tabum, (pus, humeur virulente) et sanies, (rang décomposé, humeur sanguinolente) comme version de βρότος, cite le βρότον αίματόεντα d'Homère, (Il. xxiii. 41.) qu' Eustathe explique par τὸν ἐκ τοῦ αίματος μολυσμὸν, tache de sang, et ajoute que le λύθρον d'Hesychius, sang mélé de poussière, lui paroit répondre quelquesois au βρότος d'Homère. Sans contester à H. Etienne le rapprochement qu'il fait, je dirai que dans le passage d'Homère précité, l'interprétation d'Eustathe me plait davantage.

Mais, dira-t-ou, si βρότος signific tache de sang, τον έκ του αίματος μολυσμον, comment justifier l'épithète alματόεντα? Nous la justifierons en répondant qu' Homère aime les pléonasmes, non pas ceux qui sont oiseux et rédondants, mais ceux qui servent à produire un effet ou à faire une image. Or ici αίματόεντα accompagne fort heureusement βρότον, et nous montre non pas une petite tache de sang, mais une tache large, et qui semble s'aggrandir de cet adjectif composé

de 5 syllabes.

17. els. els se prend-il pour év? oui, répondent H. Etienne, (t. i. p. 1156. C.) Maittaire, M. Sturz, M. Hermann, et tant d'autres critiques aussi justement célèbres: pour moi, j'oserois presque dire non. Pour étayer leur doctrine que je crois erronée, ils citent cette phrase de Denys d'Halic. (Liv. v. p. 276. ed. Francf. 1586.) rafra τα γράμματα λαβόντες οι καταλειφθέντες υπό του τυράννου eis τὸ στρατόπεδον, Τίτος Ερμήνιος και Μ. Όρατιος ανέγνωσαν εν εκκλησία, mais ils me paroissent se tromper. 1°. Après repárror, je mets une virgule; 2°. je fais dépendre és rò orparoneson non de caraleighteres, mais de artyrwoar. M. Sturz. (Lexic. Xen.) cite encore, la phrase suivante: voulex-vous, dit Xenophon, (Irro. v. 7.) dissimuler les forces de la cavalerie, laissez en une partie à découvert, et cachez l'autre dans un endroit que n'apperçoive pas l'ennemi, rois δ' éls rò άδηλον άποκρύπτων. Ici, dira-t-on, els rd άδηλον pour èν τῷ άδήλφ: erreur, car els rò dontor dépend d'un verbe de mouvement sous-entendu; ainsi ellipse à reconnoître ici. L'aurai occasion d'expliquer ailleurs une foule d'exemples qu'on croiroit pouvoir m'opposer avec quelque avantage: exemples, où els signifie non pas dans, mais en présence de: distinction trop méconnue.

18. ἐπὶ avec le génitif se prend-il pour els avec l'accusatif? Oni, dira-t-on encore d'après H. Etienne, (t. i. p. 1209. F.) d'après Suidas, et d'après M. Heyne, expliquant ce vers d'Homère, (Il. iii. 5.) πέτονται ἐπ' Ὠκεανοῖο ροάων. Pour moi, ici encore, comme au précédent article, admettant ellipse, et non pas atticisme, (car l'ellipse est de tous

Voy. ma Grammaire Grecque, p. 244. et la note 1.

La phrase pleine et sans ellipse seroit, cachant l'autre parție (de la cavalerie) amente dans un endroit non vu de l'ennemi.

les dialectes) je dirai, la phrase pleine est, les grues volent vers les rives (méridionales) de l'océan, eis poùs, et s'arretent sur ces rives, en pouv.

. 19. ἐπὶ, avec le génitif, fait souvent difficulté: exemples—ἐπὶ τοῦ ποταμοῦ, se tenir à l'entrée du fleuve, et les pieds dans l'esu, comme ai on alloit le traverser, mais ne le traversent pas. Xen. 'Av. 4. 3. 28. t. iv. p. 134. de mon Xénophon Gree-Latin-Fr. p. 134.

20. kakkelw pour karakelw, par syncope Eolique, dit un savant qui ajoute quod est κοιμητικώς έχου, dormiturire: cette notion est-elle exacte? oui, si l'on en croit soit H. Etienne, qui traduit decumbere cupio, soit Constantin, qui d'après Didyme rend raccelorres par dormiturientes, en ajoutant, magis enim somni cupiditas quam tempus significatur, quod verbis istis in elu pene familiare est, sicut noleunvelu bellaturio. Pour moi, fondé sur les principes des radicaux et des désinences, principes propres à prévenir quantité d'erreurs en Grec, en François, en Latin, je dirai, que le verbe naranelo n'est point un verbe de désir, comme le prétend H. Etienne (est, dit-il, hoe verbum desiderativum sicut multa alia in elw desinentia); que la désinence de ce verbe est m et non pas et; que et appartient uniquement au radical see; et enfin que sarassie signifie, se mettre en place, étendu tout de son long ; être couché, on se coucher : et, par extension, dormir. Voy. dans le Classical Journal, No. XXIII. le mot piupapuaros, qui, ainsi que tant d'autres mots, me semble avoir été mal compris, faute de hien distinguer ce qui est radical de ce qui tient à la désinence.

21. πέλομει sum, idem quod activum πέλω, et πέλω poet. pour eiul. Telle est la doctrine de H. Etienne (p. 1624 et 1627. de son App.): mais ce mot n'a-t-il pas un autre sens plus vmi et plus digne d'attention? à l'idée d'être, à l'idée de présence ne joint-il pas celle de présence prenant part à ce qui se passe (comme l'interesse des Latine), de présence agissante et efficace, comme dans ce vers d'Homère, (Il. xiii. 237, 238.) συμφερτή δ'άρετή πέλει ἀνδρῶν καὶ μάλα λυγρῶν, vers à l'occasion duquel M. Heyne s'écrie, tricantur grammatici et molestias faciunt. Chez Sponde συμφερτή signific utile, avantageurs; ensorte que Thoas auroit dit simplement que la force de plusieurs hommes d'ailleurs foibles est avantageuse; ce qui ne rend nullement toute la pensée d'Homère: car ce poète parle de forces réunies, tandisque dans l'interprétation de Sponde et autres, il n'est pas question de réunion.

D'autres traduisent, et très bien, l'adjectif ouppepri par in unum collats (réunie), mais wédes les embarrasse. Pour en sortir, se pour roit-on pas, comme je l'ai dit en commençant, joindre à l'idée de présence, celle de présence agissante et efficace, et traduire littéralement: la force de plusieurs hommes, même d'hommes le moins belli-

<sup>&</sup>lt;sup>2</sup> Voy. mes Esseis sur les désinences, observ. prélimin, p. 8. 1. 5.

queux, pout besucoup (ou produit un grand effet) quand alle est réunie: et nous, (dit Thoas à Idomenée) nous savons (sommes exercés à) combattre contre des gens de cœur. Ainsi d'après est exemple et tant d'autres, πέλω signifieroit être, mais surtout, être présent et prenant part à une chose, et, par extension; opérer puissemment, agir avec énergie, produire un grand effet. Ainsi loin de nous l'idée d'H. Etienne que la fonction de ce mot soit de s'employer poétiquement pour εἰμὶ sum. Xénophon ne se sert pas une seule fois de πέλομαι, que je crois avoir rencontré dans Thueydide.

22. roundipaulos, à mil j. H. Etienne qui donne ce composé, et qui l'explique per serie balbutiens, auroit bien du citer la source où il puisoit. Daniel Scott qui lui en fait le reproche avant moi, supplée l'omission et cite les deux vers où se trouve mountérpaulos en l'attribuant à un Anonyme, tendisque Reiske, Brunck, M. Harles et autres les adjugent à Théocrite. Voici les vers, Elapevol δε λιγυφθόγγοισιν dasdais Koosupoi dreiver routhorpanha méhy. Scott les cite, donc, mais ne les explique pas. L'interprète Latin traduit, Vernæ autem stridulis cantibus Merula modulantur varie sonora carmina: dans cette version, verià explique rouchos, mais le sens de reaudos n'est certainement pas rendu par sonorue. Sonorue, sonore, qui rend des sons éclatans, ne convient certainement pas au merle. Dire que le merle rend des sons éclatans, attribuer ce sens au mot Grec, c'est faire une faute en histoire naturelle, et pécher contre le génie de la langue: En effet, à remonter à l'étymologie, mandès vient de reason blesser; mais l'idée de blessures ne conduit pas à celle de sons éclatans. En suivant donc l'étymologie que justifie les observations des naturalistes, je proposerois, le merle à tremblante modulation, au gosier chevrotant. En effet ses accents sont tremblans et interrompus. Pline dit du merle, Merula æstate canit, hyeme balbutit: ce qui s'accorde mal avec l'épithète éaptrol de Théocrite. Que de plus habiles concilient le poëte avec le naturaliste. Au reste, remarquons le balbutiens d'H. Btienne que lui a inspiré Pline, et qui avoit besoin, je crois, d'être commenté.

23. ἐπέρ. ἐπέρ suivi d'un génitif est souvent mal compris. Je ne releverai pas en ce moment les inexactes interprétations qu'en donne H. Etienne. Je tacherai de suppléer, en partie, à ce qu'il ne dit pas. Je prends un premier exemple dans 'l'héocrite. Ce poete (id. 26. 4.) nomme l'asphodèle ròv àπèρ yās: Reiske sous-entend γινόμενον, et adopte la version humi nascentem; M. Geoffroy traduit l'asphodèle dont la terre est couverte; Warton donne pour glose, genus quoddam humilins; et moi, pour version, le rampant asphodèle. Mais en expliquant un texte difficile d'après des faits et d'après la nature, meilleur interprète que les lexicographes et les philologues, nous dirons que ròv àπèρ yās ἀσφόδελον signifie non le rampant asphodèle, mais, au contraire, l'asphodèle qui ne rampe pas; l'asphodèle, plante herbacée qui s'éleve au dessus de terre, et qu'on peut mettre au rang des arbrisseaux puisqu'il a quelquefois deux coudées de haut; ensorte qu'ici

Erep n'est point du tout pour ent sur, et qu'il signifie en dessus de, et présente l'idée non de ramper sur, mais de s'élever au dessus de la terre.

υπέρ avec l'accusatif signifiera ultrd, au delà: exemples—ὑπέρ τὰ ἐσκαμμένα πηδῆν, sauter par dessus les fossés; ὑπὰρ τὸν Ἑλλήσποντον οἰκείν, habiter au delà de l'Hellespont. Dans les exemples suivants, 1°. τὸν Κιττὸν τὸν ὑπὰρ Μακεδονίας (Xen. K. 11. 1.); 2°. ἐξ Αἰθιοπίας της δεὰρ Αἰγύπτον (Thuc. 2. 48. 1ι); 3°. Νόσαν τὴν ὑπὰρ Αἰγύπτον ἐσσαν ἐν τῷ Αἰθιοπίη (Hérodote 2. 14.), ὑπὰρ signifiera-t il au delà? non; mais je proposerai de traduire, 1°. lo mont Cittus qui uvoizine la Macédoine, et non qui est au delà Macédoine; 2°. de la partie de l'Ethiopie qui touche et domine l'Egypte, que Théocrite appelle Χθαμαλὸς (id. 17. 79.); 3°. Nyse qui avoisins et domine l'Egypte, et qui est dans l'Ethiopie, et non pas, avec un savant, Nyse, ville d'Ethiopie, au dessus de l'Egypte.

Nous le voyons, ὁπὸρ avec le sens d'ultrà, au delà, doit être suivi d'un accusatif. Si l'on m'oppose l'ὁπὲρ ποταμοῖο d'Homère, (Il. xxiii. 73.) qui signifie au delà du fleuve, je répondrai qu'il y a ici ellipse, et que ποταμοῖο dépend de joùs sous-entendu, ὑπὲρ, elliptiquement, avec le génitif, au lieu de l'accusatif, ne doit pas plus surprehdre que atéorde, (Il. xxiii. 137.) qui est au génitif, elliptiquement, pour elé atéor δόμον. Sur les prépositions, signes passifs, et qui jamais ne déterminent le cas, M. M. Wolf et Buttmann ont dit de très bonnes choices.

#### EURIPIDES EMENDATUS.

a G. B.

In particula hujus Diarii nuperrime vulgata, video lectionem vulgatam in Hipp. 77. sibi nactam esse patronum, qui, dum vivus interfuit, vir quidem inter τοὺς πολυμαθεστάτους nunquam nisi perhonorifice fuit acceptus, verum inter τοὺς κριτικωτάτους seu, si loqui malit candidus harum literarum et æquus judex, τοὺς ὀνοματοθέρας, non eodem in honore habendus, Jacobus, aio, Bryantus. Ille enim disitur in quodam templo Dianæ dicato versus illos Euripidis celeberrimos posuisse inscriptos, quos Hippolytus fingitur canere imagini Dianæ impositurus coronam.

Σολ τόνδο πλεκτόν στέφανον ἐξ ἐκκράπου λειμώνος, ὡ δέσποινα, κοσμήσας: Φέρα, ἔνθ οὖτε ποιαλο ἀξιοῖ Φέρβειν βόπα, οὖτ' ἢλθέ ποι σίδηρος ἀλλ' ἀκήρατον μόλισσα λειμών ήρινος διέρχεται, αίδως δε ποταμίαισι κηπεύει δρόσοις.

Ubi tamen Bryantus adoptavit has conjecturam Vossii, contra quem fortiter pugnat Brunckius aliique, me quidem judice, felicissime. Verum in me recipere ausim, ut comprobarem illum locum esse ab omnibus laudatum, a nemine intellectum, neque ab Euripide scriptum eo modo, quo libri exhiberi solent. En argumenta, que meam sententiam confirmare possunt. L. L'idypos per se riusquam alibi significat falcem messoriam. II. Si locus hujusmedi reperiretur, quod non posse auguror, nusquam repertum iri confide cum jabe conjunctum. III. Si jabe o'spoog sit proba locutio, in re tali esset plane inepta: etenim non ille lucus, cui nulla falx immittitur, dici potest axiparos, verum is quem nemo vel hominum vel ceterorum animalium turbavit: quoniam vox non ducitur 26 & non et xelpa tondeo, verum à non et xepávous misceo, vel xnealvacorrumpo. IV. Rectius animato alicui quam inanimato μέλισσα poterat opponi. V. Patet e parodia Comici apud Athen. ix. p. 402. "Eve oute moundy afioi veluem Bora Out' dengebapes velubrenes . παπρώζεται animalis cujusdam nomen hic olim fuisse scriptum. VI. Ovidius in luco sacro pingendo nullam falcis immissæ, necne, mentionem facit, sed talem describit qualem neque ovis placidæ neque amantis saxa capellæ Nec patulo tardæ carpitur ore bovis. in Epist. Heroid. xvi. et, in Metam. iii. 408., Quem neque pastores neque pastæ monte capellæ Contigerant, aliudve pecus, quem nulla volucris Nec fera turbarat: quasi piaculum esset messoris opera uti, sine qua lucus horridus fuisset, neque Deo satis dignus: e contra probe commemoravit falcem messoriam, dum pingit steriles maris oras Quas neque cornigeræ morsu læsere juvencæ, Nec placidæ carpsistis oves, hirtæve capellæ. Non apis inde tulit collectos sedula flores: Non data sunt capiti genialia sertu, neque unquam Falciferæ secuere manus. VII. MS. Fl. longe przestantiasimus ommum Codicum, qui hunc usque ad diem relliquias Euripideas conservant. modo quis probe dignoscere discat ejus lectiones, e quibus vel pravis non leve adjumentum ad probas eruendas trahi potest, opportune exhibet Οὐδ τλθέ κω σίδαρος ut inde erus possit τλθε κοῦς σοδο άρνος: mox pro aκήρατον legi debet aκήριον: quod Hesych. exponit per ἀβλαβη. Sententiam unice illustrat Nostras Churchill in Poemate dicto Gotham iii. 491.

The bee goes forth: from herb to herb she flies,
From flow'r to flow'r, and loads her lab'ring thighs
With treasur'd sweets, robbing those flow'rs, which left
Find not themselves made poorer by the theft:
cui simile est illud in ejusdem poematis ii. 214.

walks o'er the opening flow'r,
Which largely drank all night of heav'n's fresh dew,
And, like a mountain nymph of Dian's crew,
So lightly walks, she not one mark imprints,
Nor brushes off the dew, nor soils the tints.

Verum neque sie integer est locus. Etenim versus tres, qui vulgo excerptum illud sequuntur, Hippolyti orationem ordiri debent. Ii vulgo exstant. "Οστις διδακτὸν μηδὲν ἀλλ' ἐν τῆ φόσει Τὸ σωφονεῖν εἴληχεν εἰς τὰ πάντ' τὰεὶ Τούτεις δρέπεσθαι, τοῖς κακοίσι δ' οὐ βίμις. At plerique codices πάνδ' δμως: et unus MS. pro var. lect. ἐπεσθαι: hoc postremum est quantivis pretii: neque a vero longe abest τὰ πάνδ' δμως in τὸ πᾶν θέμις mutandum. Etenim modo in acenam intraverat Hippolytus, satellitibus stipatus, qui ἐν προστόδω carmen in Dianæ honorem accinunt, cujus initium est "Επεσδ' ἄδοντες ἔπεσθε: eo finito, Hippolytus, qui inter canendum personam egerat mutam, ad Dianæ aram accedit, manu gerens coronam Dei simulacro imponendam. Sed ante vulgus arcet, quam sacra iniit, nec nisi viros tam mentis integros quam corporis esse fas dicit sibi comites adjungere:

"Οστις διδακτόν μηδέν άλλ' έν τῆ φύσει τὸ σωφρονείν είληχεν εἰς τὸ πῶυ, θέμις τούτοις γ' ἔπεσθαι, τοῖς κακοῖσι δ', οὐ θέμις.

quibus dictis, satellites dimovet et mox ad Deam convertit orationem:

Σο τόνδε πλεκτον στέφανον εξ ακηράτου λειμώνος, & δέσποινα, κοσμήσας φέρα. 
ἐνδ΄ οὖτε ποιμήν ήξίου φέρβειν βότα, 
οὖτ' ἦλθε ποῦς οὐδ' ἄρτος ἀλλ' ἀκήριον 
μέλισσα λειμῶν' ἡρινὸς διέρχεται, 
Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις.

quæ sic reddi possunt Anglice —

He, whose unspotted heart no teacher owns
Save unsophisticated Nature, such
His steps may hither lead, but not the impure.
Dian, to deck thy brows this crown I bear
Of flow'rets from the mead untainted cull'd,
Where never herdsman led the grazing kine
Nor foot of lambkin trod: the vernal bee
May dare alone the meadow's sweets to sip,
Still unpolluted by the riffler's wing
That scarcely shakes the dew-drop—which, from font
As pure, the hand of Chastity repairs.

Cam versione nostra conferri potest illa Bryanti necnon Museti,

quam neque a Valckenaero neque Monko appositam, ifte lubens exscribam.

Tibi hanc corollam, diva, nexilem fero,
Aptam ex virentis pratuli intonsa coma.
Quo neque protervum pastor unquam agit pecus,
Neque falcis unquam venit acies improbæ:
Apis una flores vere libat integros,
Puris honestus quos rigat lymphis Pudor.
Illis, magistri quos sine opera perpetem
Natura docuit ipsa temperantiam,
Fas carpere illing; improbis autem nefas.

### CLASSICAL CRITICISM.

THE commentators on Virgil seem to acknowledge a difficulty in the following verse, which they have not, I think, succeeded in removing; perhaps the following remarks may throw some light on the passage.

Conscendit furibunds rogos, ensemque recludit
Dardanium, non hos quesitum munus in usus. Eneid, lib. iv. 647.

Here the words, non hos quesitum munus in usus, which are gegerally translated, a present not intended for such purposes, lead some critics to infer, that Æneas had made Dido a present of a sword, and in this sense it would appear that Ovid had considered it in his Epistle from Dido to Æneas,

Quam bene conveniunt fato tua munera nostro Instruis impensa nostra sepulchra brevi. Ep. vii. 187. and afterwards,

> Hoc tamen in tumuli marmore carmen erit; Præbuit Æneas et causam mortis, et ensem. Ipsa sua Dido concidit usa manu.

But, notwithstanding the high authority of Ovid, it may be fairly questioned whether any such present was given by Æneas; the presents he did give to Dido are all formally enumerated in the first book, v. 647-655. They consist of a mantle, a veil, a sceptre, a necklace, and a crown; but there is no sword in the list, and if any had been given, it would, I presume, have been mentioned with the rest. The commentators, therefore, aware of this objection, pretend that it was a present to Æneas, which, in his hurry to fly from Dido, he had left with some other things in his beilchamber, as in verse 495.

---- arms viri thalamo que fixa reliquit,

and 507.

- super exuvias ensemque relictum.

See Davidson's Virgil, and the following note in the Delphin Edition. "At non ait datum, sed casu relictum in cubiculo. Nec obstat quod eum munus appellet. Sic enim ait: non hos quasitum munus in usus, id est, non hos in usus quasitum et comparatum ab Anea, cui muneris loco datus ab aliquo alio fuerat." But there was no occasion for the ab aliquo alio of the commentator, as he might have seen a little farther back that Dido had given Aneas a sword as well as a garment, "dives que munera Dido fecerat." lib. iv. 260. If the sword must therefore be considered a gift, it is clearly the gift of Dido. The translators, however, seem at a loss in what way to take it. Dr. Trapp leaves the matter doubtful.

"Unsheaths the Trojan sword A present not designed for such a use."

And Dryden gets rid of the difficulty, by leaving out the gift entirely:

"Unsheaths the sword the Trojan left behind, Not for so dire an enterprize design'd."

I find also in the Greek version of Virgil performed by the orders of Catherine II. Empress of Russia, that munus is rendered κειμήλιον, which converts the sword into a piece of household furniture.

Βη τε πυρην μεγάλην είουσσέ τε έκ κολεοίο Δαρδάνιον Είφος, οὐκ ἐπὶ τῷ κειμήλιον ἔργφ.

The question, however, of chattel-property is supposed to be infavor of Dido, who had given the sword to Æneas, Έχεῖνο δὲ τυχὸν ὑπῆρχε τὸ ξίφος, ὅπερ Ἑρμῆς Λὶνείαν κατείληφεν ἐζασμένον. ('Ανατ. ετιχ. 257.) Yet Delille, who had doubtless all these authorities before him, is of a different opinion, and assigns the donatio mertis causa to Æneas.

"Monte au bûcher, saisit le glaive du héros, Ce glaive à qui son cœur demande le repos, Ce fer à la beauté donné par le courage, Hélas! et dont l'amour ne prévit point l'usage!"

Helas! indeed we may all exclaim with Monsieur Delille, for surely no such usage was ever before made of this unfortunate instrument.

Now I am inclined to think that the origin of all these vague conjectures with regard to the sword may be traced to the word munus, which the commentators seem, strangely enough, to have considered alone under the limited sense of gift, instead of oblation or offering, which is the genuine, and, as I hope to show, the preper signification of the term in the passage above quoted. To

prove this we have only to consider the purpose for which the

sword was required.

When Dido, in consequence of the treacherous conduct and meditated flight of Æneas, had determined on her own death, she endeavoured to conceal her purpose from her sister, and had recourse to a stratagem to effect it. She pretended that the Priestess of the Massylian nation, a mighty sorceress, who was able to release souls from the power of love, had undertaken either to restore to her Æneas's love, or to banish his image entirely from her breast. For this purpose she requested her sister to erect a funeral pile, and place upon it his arms which he had left in her bed-chamber, together with his clothes and the nuptial bed, as the priestess, she said, had directed her to destroy every monument of that execrable man. The stratagem succeeded, for "Ansa never imagined that her sister meditated death under the pretext of these unusual rites."

Non tamen Anna novis prætexere funera sacris Germanam credit:—aut graviora timet quam morte Sichæi. lib.iv. 502.

The arms, clothes, &c. were therefore the pretended offerings, (munera) which she said she had prepared for Jupiter Stygius, in order to put a period to her miseries, and commit to the flames the Trojan pile.

Sacra Jovi Stygio, quæ rite incepta paravi, Perficere est animus, finemque imponere curis Dardaniique rogum capitis permittere flammæ. v. 641.

The various preparations for the pretended sacrifice are minutely described—"Upon the bed she lays his clothes, the sword he had left, and his image.—Altars are also raised around, and the priestess, with hair dishevelled and a thundering voice, invokes three hundred gods, and Erobus, and Chaos, and threefold Hecate;" and when every thing is prepared she contrives to dismiss Barce, the nurse of Sichæus, under the pretext of calling her sister to finish the sacrifice begun with proper rites. Then, having unsheathed the Trojan sword, an offering certainly not required (quæsitum) for such a purpose, she accomplishes her fatal design.

Conscendit furibunda rogos ensemque recludit Dardanium; non hos quæsitum munus in usus.

This I take to be the true sense of the passage. Dido had deceived her sister by a mock sacrifice, for which the arms, clothes, &c. of Eneas were originally requested as munera or oblations. This is shown by the sister's astonishment on discovering the fraud.

Hoc illud, germana, fuit; me frande petebas? Hoc rogus iste mihi, hoc ignes, armque parabant?

<sup>1</sup> Lib. iv. 510.

A. LOCKETT.

The etymology of munus is supposed to be uncertain. It certainly approximates in sound and sense to the Hebrew into an offering, from the verb into, Arabic donavit, munere donove affecit,' and in this sense it is almost every where used in Virgil.

7, Sackville Street, Nov. 27, 1815.

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or perhaps from the Hebrew 120, Arabic in the sense of a gift or divine favor.

141 Aristoteles, Gr. et Lat. a G. du Vallio, 4 tom. I. p. gilt. Paris, 1654.—181. 184.

145 Atkyns', Sir B., Glostershire, portrait and plates, 1712-151.

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412 Bonifacii, Papæ VIII. Liber sextus decretalium, cum apparatu Joh. Andreæ, printed on Vellum, red moroc., gilt. Mogunt. Pet.

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437 Britannia Illustrata, plates, 4 vol. 1. p. 1709-24. -- 307. 9s.

445 de Bry, Collectiones Peregrinationum in Indiam Orient. et Isdiam Occident., XXV. partibus comprehensæ; Opus illustratum, fig. seneis fratrum de Bry et Meriani, 7 tom. blue moroc., gilt, Francof. 1590-1634.—1261. Note. The above is a very fine copy of this rare Book, and is complete according to De Bure, except 10 leaves published by Merian in 1634, at the end of the first part; Part 4th the Map; Part 2d. of the 2d. Collection a Decatory Preface of John Hughes, of Lintacot; Part 3d. a Map of New Zembla; Part 9, three plates.

453 Byanntinæ Historiæ Scriptores; 37 tom. 1. p. ruled. (Pachy-

meres, sm. pa. not ruled). Paris 1648-1755.-471. 58.

456 Cæsaris (C. Julii) Commentariorum de Bello Gallico, Libri VII. et de Bello Civili, Libri III. initial letters illumin. bound in Vellum, (T. Croft's Copy). Venet. Nic. Jenson, MCCCCLXXI.—101. 101.

457 — Opera, cum annot. S. Clarke, cum fig. second paper.

Lond. 1712.—101. 10s.

554 Ciceronis Opera, Oliveti, 9 tom. Paris, 1740.—251. 48.

587 CATHOLICON—Balbi de Balbis vel Johannis de Janua quæ vocatur Catholicon, Ed. Princ., yellow moroc. gilt. Mogunt. per Jo. Gutenberg, MCCCCLX.—601. 18s.

604 Curss—The Game and Playe of the Chesse, Translated out of the French, and imprinted by William Cartan, wood cuts,

red moroc. gilt, no place or date, second edit.—1731. 5s.

607 Ciceronis (M. Tullii) Epist. ad M. Brutum, ad Q. Frat. ad Octavium, et ad Atticum; ex recogni. Jo. Andreæ et cum ej. epist. ad Paulum 11, Ed. Princ., russia. Rom. Conrad Sweynh. et Arn. Pann. MCCCLXX.—311. 108.

608. — Epist. ad Famil., Absque loci et Typographi indi-

catione, Venet. Christ. Valdarfer, MCCCCLXX.—81. 8s.

609 Ciceronis Officia, printed on vellum, with the initial letters illum., red moroc., gilt. Mogunt, Jo. Fust, MCCCCLXVI.—731. 10s.

610 — Officia, Paradoxa et de Amicitia. Neap. MCCCCLXXIX.

—5**l**. 15**s**. 6**d**.

611 — Rhetoricorum Libri IV. et de Invent. Libri II. ex recens. Omniboni Leoniceni, Ed. Princ., yellow moroc. Venet. Nic. Jenson, MCCCCLXX.—181.

612 The Boke of Tulle of Old Age and Friendship, &c. russia, Emprinted by me cymple Persone, William Carton, Mcccclxxxx.

-2101.

719 Clementis, Papa Quinti, Constitutiones, cum apparatu Joh. Andræ, Episcopi Aleriensis, Ed. Princ., printed on vellum, blue moroc. gilt. Mogunt: Joh. Fust et Pet. Schoiffer de Gernsh. Mccccl.x.—661. 3s.

748 Demosthenes Gr. 2 tom. in 1, red moroc. gilt. Venet. in Ædib.

Aldi. 1504.—18*l*. 18**s**.

754 Dictes and Sapengis of the Philosophers, red morocco, gilt leaves. Reverse of last leaf, Et six est finis. Emprynted by me William Carton, at Westmestre, the Here of our Lord McccclxxvII. At end, A Manuscript Copy of the morale proverbes of Christone, Emprynted by Carton, in feuerer the colde Stason, i. e. McccclxxvII.—2621. 10s.

806. Erasmi Stultitize Laus. cum fig. Holbein. Basil, 1676.—21. 188.

902 ERCOLANO. Antichita d'Ercolano da Ottav. Ant. Bayardi, con fig. 8 tom. Nap. 1757,92—Catal. degli Antichi Monum. di Ercol. da Ottav. Ant. Bayardo. Nap. 1754.—59l. 17s.

1035 Froissart (Jehan) Cronique, 4 tom. en 2, red moroc. gilt and

marble leaves. Lyon, 1559-61-131. 18s.

1059 Somer (John) Confessio Amantis—Emprynted at Wests

mestre, by me William Carton, and spupsshed the 19th Sop of Septembre, the first Pers of the Negre of April Nichard the Thurb, the Pers of our Lord necessaris. (mispeint necessaris.)—3151.

1062 Grzevii, J. G. Antiquit. Rom., 12 tom.—Grouveii Jac. Antiquit. Gr., 13 tom.—Poleni, Joan. Supplem., 5 tom.—Sattengre Alb. Hen. de Antiquit. Rom., 3 tom.—33 tom. fig., russin, l. p. Venet.

1732-7-571. 152.

1124 Itinerary of John Leland the Antiquary, plates, 9 vol., l.p. Oxford, 1746-7.-57l. 15a.

1130 Gulielmi Roperi Vita D. Th. Mori, portrait, l.p. 1716 .-

26L 15s. 6d.

1162 Homeri Ilias, Gr. et Lat. a Clarke, 2 tom. 1799,32-Homeri Odyssea, Gr. et Lat. a Clarke, 2 tom. 1740-231. 10s.

1179 Hamilton's, Hon. W. Etrusc. Gr. and Rom. Antiquities, Fr.

and English, plates, 4 vol. Naples, 1766.-461. 4c.

1204 Homeri Opera Gr. cum pref. Gr. Demetrii Chalcondylæ et latina Bernardi Nerlii, Ed. Princ. 2 tom. vellum, gilt. Florent.

1206 Homeri Opera Gr. cum Comment. Eustath. et Indice, Gr.

4 tom. in 3, red moroc., gilt. Rom. 1542-50-58l. 16s.

1209 Horatius Flaceus, Quintus, Abeque anni, loci et typographi Indicat., blue moroc. Circa. MCCCELXXII.—371. 16s. [See De Bure,

No. 2711, page 312; also Santander, vol. 3, page 34.]

1210 red moroc., gitt. Mediol. Ant. Zarottus, meccelixxiv.—181. 18c. [This is the first edition with a date; but this copy wants the second vol., which contains the Commentaries of Acro and Porphyrio.]

1211 — Opera, cum Comment. Christ. Landini, Ed. Princ. of the Commentary of Landinus. Florent. Ant.

Miscominus, MCCCCLXXXII.—61. 68.

1212 — Christophori Landini, Ed. Princ., red moroe. Florent. Ant. Miscom. MCCCCLXXXII. —101. 15s.

1214 Horatil Opera, cum fig. Argent. Jo. Reinh. cognom. Gurning.

1215 Horatius. Parmæ, 1791.-61. 10e.

1340 Inhamis Sancti Changelister Distoria, ejusque histories apacalpaticae, printed from wooden blocks, green moroc., git.—421. [This edition is considered by Heineken as the first of those of the Apocalypse printed from wooden blocks; but it is doubtful whether it be not the second, or even third. Whatever be the correct date of it, the copy under description is in very fine and genuine condition in old French-green morocco binding.]

1845 Josephus, Gr. et Lat. Havercampi, 2 tom. l. p. Amst. 1726 .-

10%.

1371 Lactantii Firmiani Opera, Ed. Princ., red moroc., gilt. In Monast. Sublacensi, Mcccclav. 401. 19e.

1469 Lucretius, Havercampi, cum fig., 2 tom. Lug. Bat. 1725.—61.

1483 Livii Historia Romana, initial letters illum., russia. Mediol. Ant. Zarotus, Mcccclxxx.—71. 17s. 6d.

1493 Lucretius de Rerum Natura, red moroc., gilt. Veron. Paul.

Fridenb. mcccclxxxvi.-19l.

1646 Meninski (F. Sc. a Mesg.) Thes. Ling. Orient. 5 tom., russia. Vien. Aust. 1680-7.—851. 14s.

1657 Montfaucon (Bernard de) Antiquitée expliquée, avec Suppl.

fig. 10 tom. in 15. l. p. ib. 1719-24.-39l. 18c.

1672 Mirrour of the Worlde or Thymage of the same, red

moroc., gilt. sec. ed. Carton, me fieri fecit.—1361. 10e.

1777 Orologium Sapiencie. Thus endeth this present boke composed of diverse fruptfull ghostly maters of whiche the forseyde names followen to thentent that wel disposed persones that desiren to here or rede ghostly Informacons mape the soon er knowe by this lituil Intytelping thesectis of this sand lytull bostume. in asmoche as the hole content of this lytull boke is not of one mater ponly as here after ne maye knowe.

The first treatuse is named Orologium Sapiencle with AII. chapitours followinge, shewing AII. pointes of true love of

euerlastona Wisdom.

The seconde treatyse sheweth **UII**. prouffytes tribulacyon wyth .

FII. chapptours followpinge.

The thurde treatuse sheweth the holy rule of Saynt Benet whiche is right necessary to be knowen to al men and Wymen of Relignon that understonde noo laten whiche sheweth UUIII. popules to be observed.

Emprented at Westmystre (by William Carton) by desktyng ot certeen Worshipfull persones. See Dibdin's Ames, vol. 1st. p.

330, &c.—194l. 5s.

1781 Ovidii Opera, Burmanni, 4 tom. in 8, 1. p. Amst. 1727.— 211. 10s.

1782 Ovidii Metamorphoses, Lat. et Fr. par Banier, avec fig. gravées par les soins de le Mire et Basan, 4 tom. Paris, 1767-71.—171. 6s. 6d.

1806 Patrick, Lowth, Whitby, and Arnald's Commentary on the

Old and New Testament, 7 vol. 1744-66.—141.

1810 Pausanias, Gr. gilt leaves. Venet. in Ædib. Aldi. 1516.—4l. 4s.

1823 Petrarca (Francesco) Sonetti e Triomphi Ediz. pr., ruled with red lines, russia, gilt. Venet. Vind. de Spira, MCCCCLXX. [wanting Table Alphabet. 7 leaves.]—521. 10s.

1967 Plautus, in usum Delph. 2 tom. Paris, 1679.-41. 4s.

1972 Plutarchi Vitæ Parallelæ, Gr. et Lat. Bryani, 5 tom. 1729.—

81. 15s.

1987 Quintiliani Opera, Burmanni, 4 tom. 1. p. Lug. Bat. 1720.—
71. 7s.

1994 Pitisci (Sam.) Lexicon Antiquit. Rom. fig. 2 tom. l. p. russia. Leovard. 1713.—131. 13s.

1996 Platonis Opera, Gr. 2 tom. red moroc. gilt. Venet. in Ædib. Aldi, 1513.—141. 14s.

1999 Plautus, ex recensione G. Alexandrini. Venet. Jo. de Colon.

2000 Plinii Secundi Hist. Nat., with initials illum., red moroc.

gilt. Venet. Nic. Jenson, MCCCCLXXII.—101. 10s.

2026 Prynne's (Wm.) Records, with frontivogece to second vol., 3 vol. russia, 1.p. 1665-70—1251. 2s. [Note in vol. 2. Dr. Rawlinson told me there were only twenty-three copies of this volume remaining in England, the rest having been burnt with Ratcliffe's warehouses in the Fire of London, 1666. J. WEST.]

2027 Psalmorum Codex, Latine, printed on vellum, black moroc., gilt. Mogunt. Jo. Fust et Pet. Schoiffer de Gernsh. MCCCCLIX.—631.

2030 Ptolemei Cosmographia, ex emendatione Domitii Chalderiai, cum 16 chartis, red moroc. gilt. Rom. Arn. Buckink. MCCCCLXXVIII. —311 10c.

2138 Saona (Laurencii Guilelmi de) ordinis minorum Ahets; tica Nova. Impressum fuit hoc presens opus Aethorice facultatis apud villam sancti Albani, Anno domini, wcccclxxx.—79l. 16s.

2156 Quintilliani Institutiones Oratorire, initial letters illumin., ruled with red lines, blue moroc., gilt and marbled leaves, by Padeloup.

Paris, Vascosan, 1538.—81. 8s.

2195 Salustio Conjuracion de Catilina y la Guerra de Jugurtha,

russia, gilt. Madrid, 1772.—9L 10s.

2198 Sandrart (Joach. Von) OPERA VARIA.—L'Academia Todesca della Archit., Scult., et Pit., Germ. 2 tom. Norimb. 1675—Iconologia Doorum, Germ. ib. 1680—Il Giardini di Roma, ib.—Academia nobilissime Artis Pilloriæ, Lat. ib. 1683—Sculpture veteris Admiranda (with considerable number of additional plates at the end of this volume), Rome Antique et Novæ Theatrum, ib. 1684—Insignium Rome Templorum Conspectus, ib. (with Pron's Views about Rome, and some Statutes in addition)—Romanorum Fontinitia, ib. 1685—Ovidii Metam., Germ. ib. 1698—et Bibliæ Icones, per Matt. Merian. The whole uniformly bound in 8 vol. red moroc. gilt.—634.

2223 Senecæ Opera, cum not. Var., 3 tom. Amst. Elz. 1672.—51. 5e. 2306 Sulpitis Acrulans oratoris prestantissimi opus insigne Grammaticum keliciter incipit Lond, per Kichardum Ppuson, Mcccccciv.—421.

2312 Taciti Opera, a Brotler, 4 tom. l.p. Paris, 1771.—331. 10e. 2322 Scheuchzeri (J. J.) Physica Sacra, a J. A. Pfeffel, cum 750

fig. et indice, 5 tom. Aug. Vind. 1731-5.- 261.

2345 Aperulum Mumaner Salbationis, printed from wooden blocks, cum figuris, ligno incisis, blue moroc.—3151. [Note.—This is the first edition of the Latin publication under the above name; and seems conformable to the designation of it given by Heinecken, at page 444 of his Idée Generale, &c. It is, in consequence, exceedingly curious; as presenting a specimen of a very early printed book, of which a third part is executed from blocks, both in the cuts and the type: of the remaining two third parts, the cuts are uniformly executed in wood, and the text is printed from metal types. The fac simile which Heinecken has given of the first two cuts, and of part of

the text, is very much inferior to the original: an inference, which

Heinecken himself is compelled to admit.]

2946 Spectilum Sumanat Salvationis. Belgice, cum fig. ligno incisis, red moroc.—252l. [Note.—Meerman has been more fortunate in his fac-simile of the first two cuts of this impression, than Heinecken in those of the preceding one. The fac-simile of the type is, however, much inferior in strength and proportion. The cuts are all executed upon wood; and worked off, like the previous ones, in bistre-colored ink. The type is uniformly metal, and the ink very black.]

2531 Valerius Maximus, red morocco. Venet. Vind. de Spir.

MCCCCLXBI.-16L 10s.

2720 MISSALE ROMANUM, supposed to be about the 16th Century, containing 72 capital illuminations, the borders most delicately and highly finished, with grotesque figures, or aments, flowers, frains, insects, &c. The letters of the text highly enriched with gold.——105L [N.B. This splendid Missal belonged to Mr. West.]

# Literary Intelligente.

#### LATELY PUBLISHED.

Plotini Liber de Pulcritudine. Ad codicum fidem emendavit, amnotationem perpetuam, interjectis Danielis Wyttenbachii notis, epistolamque ad eundem, ac præparationem cum ad hunc librum tum ad reliquos, adjecit Fredericus Creuzer. Accedunt Anecdota Græca; Prochi disputatio de Unitate et Pulcritudine, Nicephori Nathanaelis Antitheticus adversus Plotinum de Anima, itemque Lectiones Platonicæ maximam partem ex codd. MSS. enotatæ. Heidelbergæ, 1814.

The Editor has given to this obscure treatise by his preparatory dissertation as much perspicuity as ingenuity and learning could effect. To this publication is prefixed a letter to Wyttenbach, in which he refutes the attacks of M. Tittman against him. But he is not satisfied with this defence; he celebrates the domestic and learned character of M. Wyttenbach's niece. We shall follow the example of the ingenious and excellent M. Millin in quoting that characten:

"In omni autem genere officiorum quo me meosque obstrinxisti, ut in singulis rebus, quæ vitam honestam cultamque reddunt, egregia uti soles socia ministraque Iana Gallien, nepte Tua, qua parentis loco Te veneratur et adamat. Neque enim ejus venecundiam miniobesse committam, ne gratum certe animum eidem hac data occasione profitear. Et nosti sæpiuscule mecum mirari me singulare ingemium virginis, Wyttenbachi. Nihil illa modestius vidi, nil usbanius, nihil facetius eruditiusque. Nam qued aliæ in mundo suo habent, ameilos, myrothecia, fiosculos, alia: pro his ea Homerum, Platonem, Plutarchum cum Virgilio habet. Neque tamen eadem pro fuso cala-

mum, pro land librum tractare solet, verum quas ipsa a negotiis statis communibusque horas eximit, eas vel commentando vel lectioni vel humanitatis sale sparsis sermonibus solet impendere. Itaque ut uxori mess in rerum domesticurum curis suo consilio utiliter adfuit, ita in litterario genere negotiorum mibi istic officiosissime internuntia exstitit. Neque jactat sese in eis et ingenii et institutionis bonis, sed ut ceterum candidissima est et simplicissima, ita ea ipsa dissimulat et contegit. Cumque latine calleat luculenter, greecum etiam sermonem non leviter combibere curperit, francice autem nec minus germanice ita scribat, ut ambigas utrum commodius faciat: tamen usque et usque premit que commentata est; neque unquam arbitror editum iri, ni Tu patrià utaris potestate in cam, quæ filiæ pietatem Tibi præstat in alin rebus omnibus. Insunt vero ut in ipsius moribus ae sermone. sic item in epistolis, que istinc missitantur, miræ quædam argutiæ ac Veneres, adjuncto candore et virginali quadam in ipsis quoque verbis conspicua pudicitia."

M. T. Ciceronis trium Orationum, pro Scauro, pro Tullio, pro Flacco, partes ineditæ cum antiquo Scholiaste item inedito ad orationem pro Scauro. Invenit, recensuit, notis illustravit Angelus Majus, Biblioth: Ambros. a Ling. Orient. Mediolani, 1814.

It was usual, in the dearth of paper in the middle ages, to write across the lines of aucient MSS. The Mouks of those times frequently copied the works of the Fathers and other modern writers on the fainter copies of the Classics. Over the MS. which contained the fragments brought to light by M. Majo had been written the poems of Sedulius, who lived in the 5th century. This MS. is supposed to be of the 2d or 3d century, and the new writing of the 7th or 8th. On the discovery M. Majo broke out into the following exclamation: "O Deus immortalis, quid demum video! En Ciceronem, en lumen Romanæ facundiæ indignissimis teuebris circumseptum!"

These fragments consist of 36 octavo pages. The most considerable is that pro Scauro. This is the more fortunate as very little remains of that oration. That pro Tullio contains eight pages. Of that pro Flacco little is given, but that little is useful in completing some

mutilated passages.

The MS. contains likewise a fragment of the oration pro Calia, but it presents nothing new. The editor has added a descriptive dis-

sertation and a fac-simile of a page of the MS.

A new Edition of the Greek Testament, in three volumes, octavo, printed from Griesbach's Text, and containing copious notes from Hardy, Raphel, Kypke, Schleusner, Rosenmüller, &c. in familiar Latin. Together with parallel passages from the Classics, and with references to Vigerus for Idioms and Bos for Ellipses.—By the Rev. Ed. Valpy, B. D. Master of Norwich School. Price 2l. 12s. 6d, large paper 4l.

Ovidii Metamorphoses Selectæ, et in usum Scholarum expurgatæ; sum notis Anglicis. By the Rev. C. Bradley, A. M. 4s. 6d. bound. Callimachi quæ supersunt Recensuit et cum Notarum Delectu.

Edidit C. J. Blomfield, A. M. Collegii SS. Trinitatis apud Cantabrigias nuper Socius. Londini, 1815. Pr. 148. Oct.

The Rev. Mr. Wilson has just published an expurgated Edition of

Juvenal for Schools, with English notes.

An Enquiry into the Integrity of the Greek Vulgate, or received Text of the N. Testament. By the Rev. F. Nolan, a Presbyter of the United Church. 1815. Pr. 18s. Oct.

Miscellaneous Tracts of Professor Porson, by the Rev. T. Kidd.

Pr. 14s. Oct.

In an early No. we shall present our readers with some account of this valuable work; in the mean time it may be useful to give the Table of Contents:

Imperfect outline of the Life of R. P.-Preface-Addenda-Epitaph on Alexis—Review of P. H. of V. J. of Schutz's Eschylus— Review of Brunck's Aristophanes—Review of Weston's Hermesianax etc.—Review of Huntingford's Apology for the Monostrophics—The learned Pig—Notæ breves ad Clerici et Bentleii Epistolas—Review of Robertson's Parian Chronicle-Review of Dr. Edwards's Pseudo-Plutarch, de Educatione Liberorum-Corrector Lectori Virgilii Londiniensis; cura Heyne-Review of Mr. R. P. Kuight's awalytical Essay on the Greek Alphabet—John Nic. Dawes on the Hiatus— Nursery Song-Supplementa ad Indicem Brunckianum in Sophoclem: ad Euripidem Beckii, ad Simplicium in Epictetum, ad Cebetis Tabulam-Lacunæ Lapidis Ægyptiaci conjecturis suppletes-Addenda ad Appendicem in Toupium Suidze Kusteriani Emendatorem, ad Comicorum Gracorum Fragmenta, ad Præfationem in Euripidem et Supplementum, ad Hecubam, ad Orestem, ad Phænissas, ad Medeam-Ad Iliada—Ad Pseudo-Solopem—Ad Eschylum—Ad Sophoelem— Ad Euripidem-Ad Comicum incertum-Ad Theodecten-Ad Moschiona—Ad Platonem Comicum—Ad Athenæum—Ad Anaxandriden —Ad Menandrum et Philemona—Ad Theocritum—Ad Toupii Curasi posteriores in Theocritum—Ad Alexandrum Ætolum Parthenii—Ad Anthologiam—Ad Herodotum—Ad Thucydidem—Ad Platonem—Ad Xenophontem—Ad Theophrastum—Ad Fragmenta Pythagoreorum—. Ad Aristidem—Ad Pausaniam—Ad Hephæstionem—Ad Harpocrationem—Ad J. Pollucem—Ad Hesychium—Ad Photium—Ad Suidam -Ad Etymologum Magnum-Ad Codicem Alexandrinum-Ad Codicem Cantabrigiensem-Ad Codicem Rescriptum-Ad Codicem ex = MS. Cantab. Kk. 6. 4.—Detached Observations—Ad Ennium— Ad Terentium—Ad Cic. Tusc. Disp.—Ad Livium—Ad Virgilium— Ad Horatium-Ad Juvenalem-Ad Priscianum-Ad M. A. Muretum -On Bp. Pearson-Bentleius Millio-Boyle against Bentley-R. B's reply to Boyle-Swift's Tale of a Tub-Lewis on Churches-Mr. Pope-On Bp. Warburton's Tracts-Ad Musgravii Dissertationes Duas-Anderson's Poets-De Obitu immaturo Raphaëlis-Letter to the Rev. Dr. Davy-Appendix-Sir John Hawkins v. Dr. Johnson-Reproof valiant to Mr. Travis's Reply churlish-Errata-Addenda, Corrigenda - Auctarium - Indices.

The Section of History and Ancient Literature of the Royal Institute.

of France has published the two first volumes of its Memoirs.

The first volume, besides the history of the Section, and very elegant Notices on the lives and writings of Messrs. Julien le Loy, Germain Poirier, Bouchaud, Klopstok, Garnier, and Villoison; contains extracts of M. Gosselin's Researches on ancient Geography, of M. Visconti's memoir on two Greek inscriptions found at Athens, of M. Monges' four memoirs on three inscriptions found at Lyon, and the masks of the ancients; and at full length, two capital Dissertations, titles of which are as follows: "Premiere mémoire sur la nature et les révolutions du droit de propriété territoriale en Egypte, depuis la conquête de ce pays par les Masulmans jusqu'à l'expédition des Français: par M. Silvestre de Sacy." "Mémoire sur le Phênix, ou recherches sur les périodes astronomiques et chronologiques des Egyptiens, par M. Larcher."

In the second volume are to be found at full length: "Mémoire sur l'origine Grecque du fondateur d'Argos, par M. Petit Radal; Mémoire sur l'Art Oratoire de Corax, par M. Garnier; Observations sur quelques ouvrages de Panétius, par le même; Ménsoire sur différentes inscriptions Grecques, par M. de Villoison; Mémoire sur les monuments et les inscriptions de Kirmanschab et de Biasutouu, et sur divers antres monuments Sassanides, par M. Silvestre de Sacy; Mémoire of l'on cherche à prouver que la Harangue en réponse à la lettre de Philippe n'est pas de Démosthene, par M. Lareher; Mémoire sur la Rostitution du temple de Jupiter Olympion à Agrigente, par M. Quistramere de Quincy: Doutes, conjectures, et discussions sur différents points de l'Histoire Romaine, par M. Lévesque; Observations sur l'authentieité de l'origine de Rome, telle qu'elle est rapportée par Varzon et par les Ecrivains Grecs et Romains, par M. Larcher; Recherches sur l'origine du Bosphore de Thrace, par M. de Choiseul-Conffier: Mémoire sur la chronologie des Dynastes de Carie, et sur le tombeau de Mausole, par M. de Sainte Croix; Mémoire sur quelques inscriptions Arabes existant en Portugal, par M. Silvestre de Sacy; Mémoire aur les Charrues des Anciens, par M. Mongez."

Grande exécution d'Autonne, No. I. WESTON. Peking, vingtieme année Rid-bing, huitieme lune, jour malheureux with this epigraph:

Distill justitism moniti et non temnere Divos.

The author of this little satirical pamphlet, printed in Paris by Michaud, is M. Julius Von Klaproth. His design is "de donner une critique générale de toutes les publications de M. Weston, qui fera voir clairement: 1.° que M. Weston ne sait pas un mot de Chinois; 2.° qu'il n'est pas en état d'écrire un seul caractère Chinois, sans le défigurer de la mamère la plus barbare et le rendre tout a fait méconneissable; 3.° qu'il n'a pas la moindre idée de la prononciation des auts Chinois." We are told that in a future number will be examined the Chinose Lexicon of M. Deguisgnes.

Odes d'Anacréon, traduites en wars sun le tente de Brunck, par L. B. De S. Victor. Seconde Edition. From the press of P. Dides. Be this very elegant translation the text and notes of Brunck are subjeited.

Professor BolssonADE is preparing an edition of a Greek novel yet unpublished—The Loves of Deseills and Chariche, by Nieder Engenisms.

Du Commandement de la Cavalerie et de l'Equitation : deux livres de Xénophon; traduits par un Officier d'Artillerie à Cheval. Paris. 8vo.

This artillery officer is M. Courier, already noticed in this Journal, vol. viii. p. 408. He has subjoined to his French translation an accurate edition of the Greek text of Xenophon, with very learned annotations.

Ouvrages Imprimés des Membres et des Correspondans de la Classe d'Histoire et de Littérature ancienne.

Les Fontaines de Paris, anciennes et nouvelles, par M. Moisy, avec une dissertation, des descriptions historiques, et des notes critiques, par M. Amaury Duval. 1813, in fol., fig.

Mines de l'Orient, par M. de Hammer, correspondant. Vienne,

1818 et 1814, tom. iii. et deux livraisons du tom. iv. in fol. fig.

Dictionnaire de la langue Française, par M. Gattel; édition revue par M. Champollion-Figeac, correspondant. Lyon, 1813. 8vo.

Mémoires concernant l'histoire, les sciences, les arts, les mœurs, les usages des Chinois. Tom. xvi. publié par M. le Baron Silvestre de Sacy; (contenant la suite de la grande dynastie Tang, et un Mémoire du P. Gasbil sur la chronologie Chinoise). Paris, 1814. 4to.

M. Langlès a présenté à la Classe un exemplaire de la Chronologie

Chinoise du P. Gaubil, collationné sur le manuscrit autographe.

Histoire des sectes religieuses, depuis le commencement du siècle deruier; par M. le Comte Grégoire. Paris, 1814. 8vo. 2 vol.

Description de la Grèce, par Pausanias, traduite en Français, par

M. Clavier, avec le texte Grec. Paris, 1814. tom. 1er. 8vo.

Histoire Littéraire de la France, continuée par des membres de l'Institut (MM. Brial, Pastoret, Ginguené, Daunou). Tom. xiñ. Paris, Firmin Didot, 1814. 4to.

Traduction en prose de l'Enéide de Virgile; par M. Mollevault,

correspondant. Seconde Edition. Paris, 1814. 8vo.

La Vie d'Agricola; par Tacite, traduite en Italien, par M. Gaetano Marné: M. Grabert de Hemso, correspondant y a joint un Diction-

maire historique et geographique. 8vo.

Œuvres complètes de Xénophon, traduites en Français; avec le texte, la version latine, des notes critiques, des variantes, etc.; par M. Gail. Tom. i. 2e. partie, et tom. vii. 2e. partie. Paris, 1814. 2 vol. 4to.

L'impression de tout l'ouvrage, en onze volumes, est terminée.

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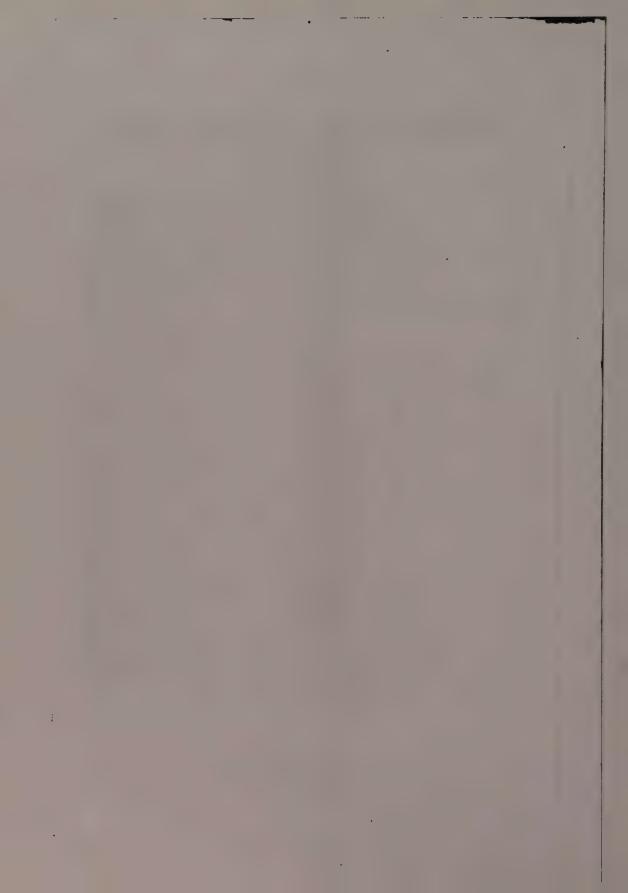
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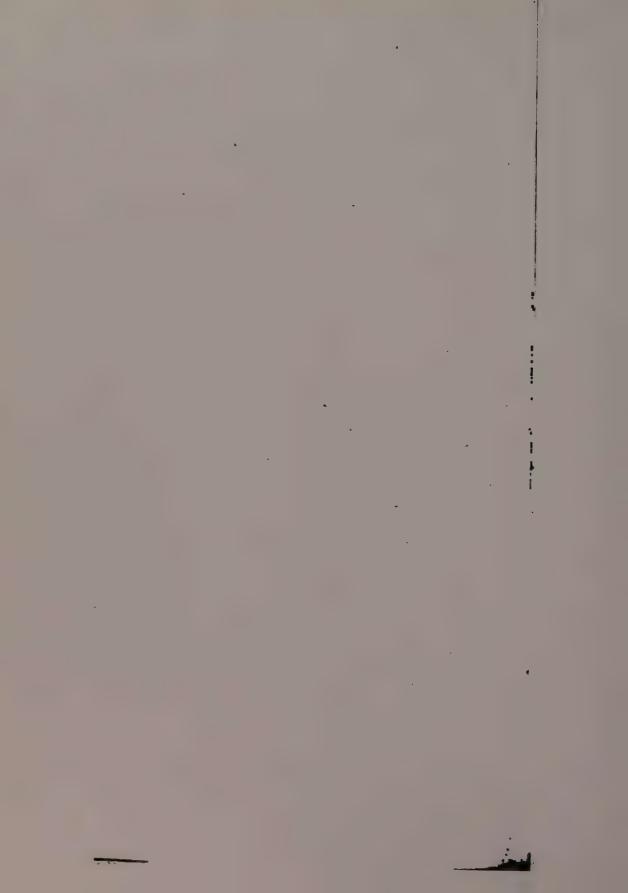
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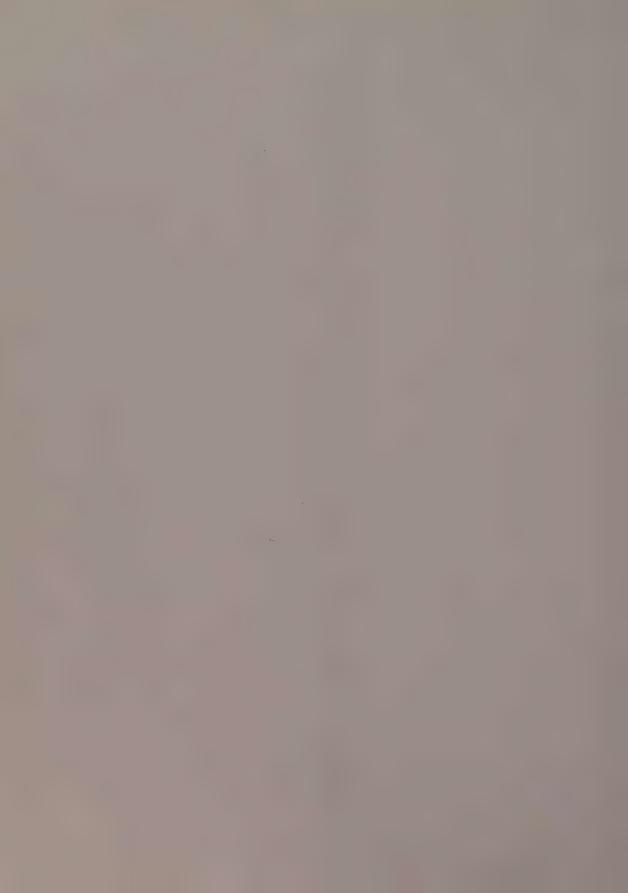


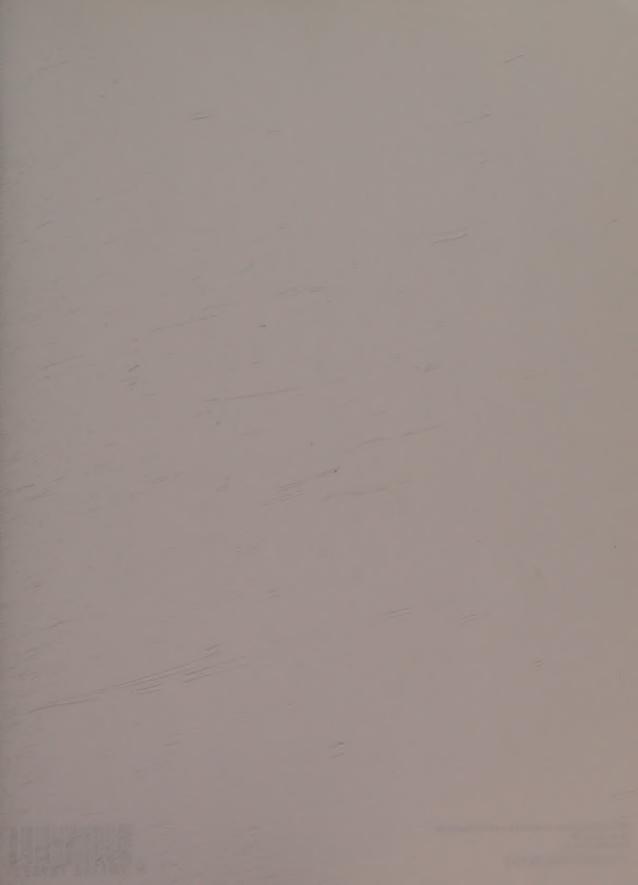












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